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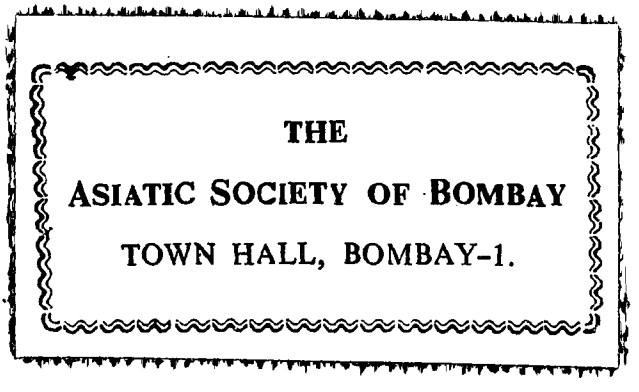

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THE

CALCUTTA

CHRISTIAN OBSERVER,

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. XXVII. OLD SERIES.—VOL. XIX. NEW SERIES.

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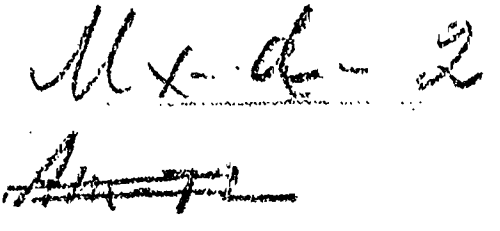

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THE

CALCUTTA CHRISTIAN OBSERVER.

NEW SERIES, VOL. XIX. No. 229.—OLD SERIES, VOL. XXVI. No. 320.

JANUARY, 1859.

Introductory Observations.

The rapid flight of time again imposes upon us the duty of looking back upon a year gone by, and forward to one about to commence. The retrospect awakens mingled feelings of gratitude for mercies received, of shame for duties neglected and sins committed, and of sorrow for losses sustained and afflictions endured. The prospect should lead us with childlike faith to leave the future in the hands of our wise and faithful and gracious Father in heaven.

The past year was one of unspeakable importance for India. The rebellion has been checked; and it is to be hoped that in time it will be suppressed. The difficulties which remain to be overcome, are not very formidable, if viewed singly, but still very great on account of their number, and the wide extent of country over which they are spread. If the rebels possessed a talented leader, those difficulties might be rendered insurmountable even now: but the absence of such a leader warrants the hope that with the blessing of God the British Government will, ere long, everywhere gain the upper hand, and be enabled to restore to the distracted country the blessings of peace and order and tranquillity. The husbanding of time is a very essential

condition of this result; delay is dangerous in the extreme, because it may give to the rebels an opportunity of acquiring the art of war, and infuse into the minds of those native troops, who are in the service of Government, a taste for war, and a suspicion that it might be in their power to turn the scale, if they embraced the cause or imitated the example of the rebels. We confess to some misgivings on this subject; but would fain hope that they may not be verified.

In other respects we look forward to the future with hopeful feelings, trusting that the new system of Government will be of a progressive character, in spite of sundry indications to the contrary which look somewhat ominous.

We again offer our sincere thanks to those friends who have enriched the pages of the *Observer* with their contributions, and we entreat them to persevere in their kindness.

We are painfully conscious of the many imperfections of this Magazine, and bespeak the indulgence of our readers on their behalf. We trust, however, that with all its defects it is not destitute of usefulness, and we pray that the Lord may honor it more and more extensively as an instrument of good.

J. W.

I.—*Extracts from the Eighteenth Report of the German Evangelical Mission on the Western Coast of India.*

(Concluded from page 519.)

III. African Mission—The Akim District.

As before mentioned, *Gyádam*, the capital of the Akim district, 50 miles to the north-west of Akropong, was taken up by Br. Süss in 1853, who went there with the intention of supporting himself by his own labours. For three years he suffered the severest privations without ever alluding to them in his letters. During his first year he had a sharp attack of fever which threw him on a sick-bed for nine weeks, during which time he was quite unable to look after his affairs. No earthly friend was near to afford him relief, whilst the negroes cheated and robbed him right and left, and would not give him even a drink of water to quench his burning thirst, so that he was compelled, while the fever was on him, and while suffering great pain, to fetch water for himself from a neighbouring well. During his recovery he was tortured with incessant hunger, the king allowing him scarcely enough to keep him from starving, and all this in the face of a solemn promise to furnish him with all the necessaries of life. Süss, however, persevered, and when in 1856 Br. Baum arrived, circumstances began to wear a brighter aspect. Although Süss continued to suffer from various complaints, and Baum had twenty-five attacks of fever within nine months, they succeeded in laying out a plantation which gave fair promise for the future; they also set up a shop with European goods, as a means for providing them with the daily means of subsistence. Several negroes were under instruction for baptism; and the day of the first ingathering in this district seemed approaching, when the king took it into his head to act dishonestly and rob the brethren of their goods instead of paying for them. In consequence of this Süss left Gyádam in August, 1856, and went to Akropong to consult with the brethren, and in October he informed Br. Baum by letter, that it was his determination to settle for good in the Krobo district on the banks of the Volta river. Since then Baum has been relieved from his solitude by his bride, and the brethren Hönger and Kromer, who have lately joined him. Mission-houses have been erected, capable of affording more adequate shelter than the wretched negro-huts in which the brethren used to live, and it is to be hoped that under a different management this station will yet become another fertile field of our African mission.

So much for the work of our society in Western Africa, where 269 Christians, 26 catechumens, and 105 heathen scholars at present are under the care of our Missionaries. We rejoice and sincerely thank the Lord for permitting us to give such encouraging accounts of the present state of this mission. Still we rejoice with trembling, for wherever the Lord works effectually by His servants, a fiery warfare generally takes the place of a delusive peace.

MISSION TO THE WESTERN COAST OF INDIA.

Our committee at Basel had long contemplated, if compatible with the extent of their resources, the establishment of a mission in one of those parts of India which was not occupied by another society, and on the renewal of the East India Company's charter in 1833, when the country was thrown open to foreign as well as British settlers, a way seemed prepared for them; and encouraged by this providential dispensation, they ventured in 1834, in full reliance on the Lord's help, to send three Missionaries, among whom were Br. Hebich and the late Br. Lehner: they were instructed to settle at Mangalore and commence a mission on the Western Coast of India. In October, 1834, they reached their destination, and were soon so far prepared as to enter in their mission-work amongst the various classes of the population. In 1836, they were followed by Br. Moegling and three more brethren. In 1837, a station was taken up at Dharwar in the Southern Mahratha country at the particular request and with the support of English friends. About this time our society having received the offer of a house with an extensive compound near Tellicherry in the Malabar province, on condition of establishing a mission station there, Br. Gundert, formerly employed among the Tamil people in connection with the late Mr. Rhenius, and since 1838, one of our Missionaries at Mangalore, was directed to occupy Tellicherry. Thus within little more than four years three stations in three altogether different districts were established, and henceforth it became the object of the brethren to extend their work over the surrounding country from these various centres of operation.

1.—In *South-Canara* in the course of time three stations, all situated on the coast, were occupied, first Mangalore, the capital of the province, then Mulky and Udapy, respectively 20 and 40 miles farther north. As before stated, Mangalore was selected in 1834, as the head-quarters of our mission. Our brethren were obliged to cultivate two languages, Tulu and Canarese, the former being the tongue of the bulk of the population, and the latter almost the sole literary language all over the province. In 1837, the first converts were baptized. At the close of 1840, our native church at Mangalore consisted of 18 communicants and 11 children. The fire, which had been kindled, spread especially towards the north among the Tulu people, and in 1843, a new station at Mulky became necessary. The work continued to prosper notwithstanding many short-comings and disappointments. In 1845, there were altogether 324 converts in the district; in 1850, they amounted to 420, and in 1855, to 796. In the latter year it was thought advisable to take up Udapy, the stronghold of Tulu Brahmanism, and to form there a northern centre of our Tulu mission, several out-stations along the coast having been established in its neighbourhood. In 1856, our census showed 841 converts, excluding 54 catechumens under instruction for baptism. Since then, however, the numbers have become less, our census of 1857, giving only 830 converts, and our present census but 769. This decrease will not be wondered at, if we take into account the

sad events which were noticed in our sixteenth Report two years ago. As one of the Missionaries, whose departure from India was recorded at that time, had not for years walked in the light, it could not be expected that he should be fit to lead others. Caring more for numbers than for spiritual life, he admitted many to baptism, who ought never to have been baptized, and church-discipline grew necessarily lax in his hands, though things did not look so bad as they were, for he knew well how to hide the real state of things from his fellow-labourers. Since then it has been our arduous task to rouse many of our Christians from a state of spiritual lethargy, into which they had sunk by degrees, and to maintain church discipline with greater strictness than ever. In consequence many forsook us, and others who had shown an inclination to join us, stood aloof. We cannot regret these results; on the contrary we desire to thank our Lord for such sifting years and take them as earnests of future blessings, which he will not fail to grant us from the time that all these accursed things which have obstructed his way are removed. In the meanwhile many of our people have learned, that something more than a formal attention to the means of grace, and outward accommodation to the demands of Christianity, is required, and though we still regret to observe a great want of spiritual life in many of our Tulu converts, we are permitted to see on the other hand some among their number who are truly the Lord's own people; and of many who have preceded us, we have good reason to hope that they will be found among those who have washed their robes and made them white in the blood of the Lamb. We find moreover, by comparing the present number of communicants with our numbers two years ago, that an increase has been vouchsafed to us as an evidence that the Lord has not altogether withdrawn his blessing. While in 1856, we had 339 communicants, we have now 369. This is the more encouraging, considering the various changes, which it became necessary to make among our European labourers, all of which were very prejudicial to a steady supervision over the spiritual wants of our converts. In our last report we stated that twelve brethren were engaged in this mission; four of them lay-brethren, all of whom were fully engaged in works connected with our industrial establishment. Of the others, four were mentioned as having been employed in active service for the space of ten years and more; but it so happened that during the last year, the mission was deprived of the services of every one of these very brethren either in part or altogether. Br. Gundert was called to another sphere of labour. Br. Ammann was obliged to visit the Nilagiris during the monsoon. Br. Deggeller was altogether laid aside by ill health and will have to return to Europe; and Br. Hoch was likewise compelled to remove to the Nilagiris for a season. Consequent on these changes the charge of our three Tulu congregations with 769 baptized Christians, and of our various English and Vernacular shools and our Boarding schools with 485 pupils devolved in great part upon four younger brethren, two of whom had been scarcely a few months in the country. Since then however, our Tulu mission

has been considerably strengthened by the arrivals on the 10th January of Br. and Sr. Hauff and Br. Finckh, and the brethren Würtelé and Maenner on the 26th February of the current year; the industrial department has also received a fellow-labourer in Br. Schoch, who landed at Cannanore on the 11th November, 1857. Thus it is hoped that our present difficulties with regard to the European agency will be in a great measure removed, and as soon as the new brethren have mastered the language, fifteen brethren and three sisters will be actively engaged in the work of the mission.

Although our present stations in Canara are all within the limits of the Tulu-country, the claims of North-Canara have not been altogether overlooked. Besides occasional preaching excursions, together with our mission schools and the publications of our press, which exercise an influence all over the province, the town of Honore, 110 miles north of Mangalore, has been occupied as one of our stations from 1845 to 1847, and again from 1852 to 1856; and though at present abandoned from want of labourers, we trust that it will be taken up again at some future time, especially as we have signs that the seed sown there in former years is not altogether lost—Shimoga also, about 110 miles to the north-east of Mangalore, though no more in the Canara, but in the Naggar district of the Mysore country, has been taken up from 1854 to 1855, in connection with our Canara mission. At present it is without a Missionary and we look to the Lord to make ways and means for resuming the work in this promising field.

2.—Our mission in the *Southern Mahrattha* country comprehends at present five stations: one at Dharwar, the capital of the southern part of the province, occupied in 1837; one at Hoobly, 10 miles to the south-east of Dharwar, taken up in 1839; two at Bettigherry and Malasamudra, about 25 miles to the east of Dharwar, established since 1841; and one at Guledagudda, abont 40 miles to the north-east of Dharwar, occupied since 1851. Though the province is called the Southern Mahrattha country, Canarese is the prevailing language all over the districts. At Dharwar, our oldest station, the Gospel has met with comparatively little success, especially among the Canarese people: notwithstanding this there has always been a small congregation under the charge of our brethren, since the establishment of the station. But most of its members are Tamulians, officers' servants, and their erratic and roving character, combined with the inconsistent lives of many nominal Christians, seems to have impeded the advance of the Gospel among the Canarese, though some progress has of late been made amongst them. In order to gain better access to this part of the population, some brethren settled in 1839, at Hoobly, the mercantile capital of the province, inhabited by about 50,000 natives, busily engaged in various trades and handicrafts. In the same year they had the pleasure of baptizing our first three converts from the Canarese people above the Ghauts, but many years passed before they had fresh seals of their labours. In 1847, a new quicken-

ing took place, and a former scholar of one of the mission-schools renounced heathenism. Since then the little church at Hoobly has steadily, though slowly, grown in numbers and life.—Shortly after the establishment of the Hoobly mission, a deputation from a certain sect came to the brethren, to say that the latter desired to embrace Christianity. They called themselves Kalagnanis or men who knew the times. They numbered several thousand adherents, and believed in some predictions, that after the capture of Seringapatam and the fall of the Indian empire a Guru of the west would send his messengers to introduce new laws and manners. They requested to be assisted in obtaining stations where they might settle and support themselves by their own exertions, and be safe from persecution. The brethren discovered ere long that most of them were actuated by mere carnal motives, but still hoping to meet with some honest-minded people among their numbers, they did not give them up; and in 1841, two settlements were commenced, one for weavers at Bettigherry, and another for farmers at Malasamudra; but not one member of the sect above-mentioned joined them. For years all the labours of the brethren in these places seemed in vain, till at last, in 1852, several families at Bettigherry came forward to confess Christ; and since then at Malasamudra a small church has also been collected. In 1847, the brethren at Bettigherry were visited by a Lingaite priest from the Nudi-sect, whose founder lived 300 years ago and taught a new religion mixed up from Vedantic and Muhammedan ingredients and from the teachings of the Kalagnanis. This man made very careful inquiry into the doctrine preached by the Missionaries. He stayed to learn and was baptized. Through him they found access to other members of the same sect, and in 1851, some of its headmen at Guledagudda declared themselves in favour of the Gospel. Br. Kies settled among them, and has been permitted to gather a small church in the neigbourhood. Though our present census shows 210 Christians in connection with our Southern Mahrattha station, 23 more than last year, no great progress has been made during the last year in this field. This increase is chiefly due to the admission of children into our boarding-schools: the number of communicants has only increased from 74 to 79. The disturbed state of the country, and the threatenings to which our converts were exposed, kept inquirers away. Still we have much cause to praise the Lord, that our little flocks have been kept together and strengthened to confess the name of Christ at a time, when it was attended with some little risk. Our last report mentioned six brethren and four sisters as labouring in this branch of the mission. All of them have been graciously spared, though three of the number, namely John Müller, Würth, and Kies, have been respectively upwards of seventeen and twelve years in the country. The stations which were attended to single handed, by one brother, have been reinforced by the arrivals of the brethren Roth and Hahn in November last, and of Br. J. Huber in February of the current year. In January Miss Hornberger, now Mrs. Kaufmann, arrived; and our European agency for our 210 baptized Christians and 714

scholars in this district amounts at present to nine brethren and five sisters.

3.—Our Mission in the *Malabar* province among the Malayalam people has been extended all along the coast, where we have at present four stations, Cannanore, Tellicherry, Chombala, and Calicut. A fifth, Palghaut, about 75 miles to the South-east of the latter place, will be added to them in the course of this year. As mentioned before, Tellicherry was the first station established by our society in this district. It was in April, 1839, that Br. Gundert settled there, preaching the Gospel wherever an opportunity was offered, he established boarding and vernacular day-schools. In 1840, he was joined by two fellow-labourers, and the first fruits of this mission were gathered in. In January, 1841, Br. Hebich was stationed at Cannanore, fifteen miles north of Tellicherry, in charge of a small native church hitherto destitute of the superintendence of a Missionary, and the preaching both in the Vernacular and in English was attended with great blessings. At the same time the attention of our brethren at Tellicherry was directed to Calicut, the wealthy and populous capital of the province, about 50 miles farther south, where a number of native Christians lived without the benefit of Christian fellowship. In 1842 Br. Fritz removed thither, and the step he took was blessed to the spread of the truth. Towards the end of 1847, the Malayalam stations, numbering 404 baptized native Christians, were visited in an unusual manner by the spirit of repentance and prayer. This powerful awakening, for such is truly may be called, spread to Cannanore, Tellicherry and Calicut, and much of the spiritual life in our Malayalam mission is attributable to those days of refreshing from the presence of the Lord. In 1849, Br. Christian Müller settled at Chombala, seven miles south of Tellicherry, in the midst of a promising congregation which he had been the principal means of collecting. All over the province the Gospel was preached to all classes. Slaves as well as Tiers and Nayers were brought within the fold of the good Shepherd, and made one in Him. During the last year the progress of this mission has continued to be blessed. It numbers at present 1018 native Christians, being an increase of 45 over last year. The number of communicants has grown from 457 to 491, and that of the pupils of our various shools from 1058 to 1189, of whom more than 300 are Christians. The sad loss sustained by this mission at the beginning of last year through the death of Br. Ramavarma at Cannanore, was recorded in our last report. Since then another much beloved and highly blessed fellow-labourer has been taken from us, Sr. Fritz of Calicut; she was called to her rest on the 20th Septemer, 1857. In the month of May of the same year Br. Diez was taken seriously ill, but by God's grace he was mercifully preserved to us. We have further to thank our good Lord, that the strength of Br. Hebich, the senior of our Mission, continues unbroken, after an uninterrupted residence of more than 23 years in India, and that the services of our brethren Fritz, Irion, and Ch. Müller have been spared to us through a period of seventeen, sixteen, and fifteen

years respectively, spent in mission-work. Two new brethren have arrived in the course of the year, namely, Hanhart and Convert, who landed at Cannanore on the 11th November, 1857; and the European agency in this particular mission consists at present of thirteen brethren and five sisters.

4.—In 1845, our Missionaries were led to occupy a fourth Mission district, at the *Nilagiris*. In the same year our late Br. Weigle was obliged to go there for the sake of his health. When he felt his strength returning, his attention was naturally engaged in the natives, of whom the most numerous tribe, the Badagas, speak a dialect of the Canarese. The late Mr. G. Casamajor, who had long been desirous of doing something for the evangelization of the hill tribes, provided for the establishment of a station in so liberal a manner, that our committee sent a second Missionary, our late Br. Bühler, to this field, and resolved at the same time to connect with it a sanitarium for their Missionaries. In 1849, the brethren Mœrike and Metz joined the mission; but in the same year, on the 29th May, its highly esteemed founder, Mr. Casamajor, was called to his rest. He left the bulk of his property to the Nilagiri mission. At the end of 1849, Br. Weigle left the hills. In 1854, Br. Bühler departed this life; and in 1856, Br. Kittel was added the strength of the mission. Village for village has been repeatedly visited and the Gospel proclaimed. Many seemed impressed, but none ventured to come forward and confess Christ. For a long time all efforts to establish schools failed, and though the Gospel of Luke had been published in the Badaga dialect, there were scarcely any able to read it. We have therefore great joy in recording, that during the last year our brethren have succeeded in establishing a number of schools for the Badagas, and further that at the beginning of the current year some Badagas, the first fruits of the mission, were baptized.

5.—A fifth mission-field was taken possession of by Br. Mœgling in 1853. It so happened that at the time he intended going home from bad health, but being desirous of accompanying a Coorg convert (who was baptized at Mangalore in January, 1853) to his native place to see him settled on his family estate and among his people, he went to *Coorg*, and finding his health improved by the cooler climate of the mountains, and a door for the preaching of the Gospel opened, Br. Mœgling decided on remaining there, and though his mission has not been formally adopted by our home committee up to the present date, it is to be hoped that by his present visit to Basel his affairs will be satisfactorily arranged.

In summing up the efforts made by our society for the evangelization of the different districts, in which our stations are situated, we find that from the beginning altogether 68 brethren, including two native Missionaries, have been supported in the mission. Five of them have died at their stations, besides three Missionary wives. Seventeen have left the mission for other engagements, two of whom have since departed this life. Four brethren are recruiting their health at home, and 42 brethren, 16 of whom are married, are at present actively engaged in our different stations. Between 1834 and

1840, eighteen brethren were sent to our mission; but only a few of them are now among us. From 1841 to 1846, fifteen brethren arrived, of whom eight are present, and four are at home for the sake of their health. In 1847 and 1848, we received no reinforcements, but between the years of 1849 and 1855, seventeen brethren have joined us, eleven of whom are still of our number. During the last two years we have been cheered by the arrival of eighteen new brethren, many of whom are now so far advanced as to take their share in our labours. The present number of our native Christians amounts to 2060 souls, 948 of whom are communicants. Our various school-establishments are attended by 2585 pupils, of whom more than one-fourth are Christians, about one-sixth are girls. Sixty-two Catechists and Christian school-masters, and eight school-mistresses assist us in our various duties, and forty heathen school-masters still continue in the pay of our society, though we anxiously desire as soon as circumstances permit, to replace them with Christians.

Such is at present the work which has been entrusted to our hands in India, and though we have much reason to thank the Lord for the blessing he has hitherto vouchsafed on our efforts, still considering that there are three and a half millions of heathen living in the provinces over which our stations are scattered, it must be admitted that but a small beginning has been made. We therefore need more labourers ready to devote themselves with soul and body to Him who has bought us with His blood; for at present we have on an average but one Missionary to eighty thousand souls. Still more do we require an outpouring of the Holy Spirit to prepare us better for the warfare to which we are called. If we think of the hundreds who daily die in our parts without knowing of the saving love of God manifested in Jesus, should we not yearn after souls, and gird up our loins in the strength of our Master to go to the streets and lanes, the highways and hedges, and call in whomsoever we meet? Oh, that the love of Christ would constrain us to live no more unto ourselves, but to Him who died for us and rose again! With desire to urge upon our friends the necessity of calling down upon us a new share of the love of God shed abroad in our hearts by the Holy Spirit, we proceed to lay before them as usual, a simple and unvarnished report of each separate station, showing our wants and trials, our short-comings and failures, as well as such tokens of the Lord's presence with our work, as we have been permitted to witness.

We omit the notice of the Society's mission in China, and only beg to inform our readers that Subscriptions and Donations for the German Evangelical Mission will be thankfully received by the Rev. A. F. LACROIX, Calcutta.

II.—*Letters from the Lady of an Officer of Engineers in Futtehgurh.*

There is every reason to believe, that immediatly after the following letters were penned, the writer, her husband, and child, with many others, were murdered at Bithoor, or Cawnpore, on their way from Futtehgurh to Allahabad.

What a lesson it is to all, to see a young delicate lady thus expressing herself to her friends in England, with the immediate prospect of a cruel death! What must be the value of those principles which can thus support, and fill with joy and hope! Oh, that many may be stirred up, by this blessed testimony to the power of the Gospel, to seek an interest in Jesus before the day of adversity comes! It was not then for the first time that the writer had turned to Christ and sought His favour. She had long known and loved Him.

In the spring of 1856, she thus writes to an uncle:—

"This is indeed a world of sickness, but it is our *nursery*, and not our *home:* and we must not wish much ease and enjoyment in it, as we have so many lessons to learn by experience, which help to fit us for that place of harmony, beauty, and peace. All are *trained* children there. All have had the yoke, that wear the crown. Do you not love, dear uncle George, to think of that better country? I quite pant after purity. There is so little below, and so little within, and I think how delightful to see Christ in all His beauty, a *perfect* Man, altogether lovely: and to hear the voices of myriads, as of many waters, praising Christ our Saviour, all clothed in the *one robe, Christ's righteousness.* Precious robe, that covers all sins from infancy to old age; does not patch up infirmities, but is on and upon all who believe: so that the eye of our holy God, our once offended Father, beams upon us with delight. 'The Father himself loveth you,' said Jesus to *His own* disciples. Such as these I am sure, are the happy thoughts that God gives you, for He brings His children apart from the busy crowd very often to speak comfortably to them in the wilderness of sorrow, or sickness, and leads them to say, 'It is good for me that I have been afflicted.' I wish, dear uncle George, you could see us, we are a very happy couple, or trio, I should say, for dear Mary is a great source of interest and happiness to us. Ours is indeed an increasing happiness, and we feel especially in endeavouring to run our heavenly race, that 'two are better than one.' I know our dear aunts will pray that the flame of love towards our God and Saviour may never grow dim, but burn brighter and brighter; and that we may stir one another up to walk more closely with our God. He will never fail us."

Letters from Futtehgurh.

No. I.

Futtehgurh, May 16, 1857.

My own dearest Papa,—You will all, I fear, be in a state of great alarm about us, as you must have seen from the papers what

a sad feeling is rising in this part of the country among our native troops, and the fearful position we are placed in, not knowing how to act, or what to do, and greatly fearing a general insurrection.

The Meerut dâk was stopped for four days; and the natives have been assassinating all the English they could get hold of, women and children not being spared.

We hear that Mrs. C. has left Mynpooree in fear, and gone to Agra, and that the W.'s have come here, though I fear we are not a bit better off, as there are no English troops here either.

People are in a state of great alarm; and we are perfectly helpless, should the natives rise here. I suppose all the ladies would have to go to the Fort; but our house is a very long way from it. John has been loading his gun and rifle, as it is not safe to be without them loaded—one's life is not certain for a day. He was going down his road on Monday, but thinks now it will be his duty to stay here, in case of an outbreak, for all hands would be wanted.

I think John feels much the state of things, and thinks our Government are to be blamed for giving the natives secular education without religious, which only arms them with power which may be turned against us. But I trust God will pardon us, and not pour His fury upon us for all our forgetfulness of Him. Last year, He sent us the pestilence, now we are trembling lest His sword should be drawn out; but I trust we may be stirred up to call upon God, and be reminded wherein our great strength lies.

We have been searching out the beautiful Scripture passages in which God has promised deliverance from our enemies, and wisdom to know how to act in cases of danger. How doubly precious are such passages, and with what force do they come at the time of need! None ever called upon the Lord in trouble but they were delivered, so I trust we may turn unto Him with deep contrition, and beseech Him to glorify His great name, and show His power among the heathen.

We cannot say, "Pray for us." Ere you get this we shall be delivered one way or another. Should we be cut to pieces, you have, my precious parents, the knowledge that we go to be with Jesus, and can picture us happier and holier than in this distant land; therefore, why should you grieve for us? You know not what may befall us here; but there, you know, all is joy and peace, and we shall not be lost, but gone before you; and should our lives be spared, I trust we may live more as the children of the Most High, and think less about hedging ourselves in with comforts which may vanish in a moment. Truly "this is not your rest," is more written on everything in India than elsewhere; but, comforting thought! in heaven we have an enduring substance, and the more in God's providence we are led to feel this, the happier we shall be, even below.

Do not be over-anxious about us, dear relatives and friends. In India we have the same Ruler, the same merciful Keeper in the Almighty, and you have implored Him to be gracious to us, though you knew not our danger.

We are quite well, I am thankful to say, but much sickness is about, and this year also promises to be an unhealthy one. I hope you will get this letter. How is it we have heard from no one this mail? I trust no news is good news.

Mary is quite well again, and cutting her last tooth. We have now really got the hot weather; it has set in late.

Good-bye, my own dear parents, sisters, and friends. The Lord reigns; He sitteth above the water-flood. We are in the hollow of His hand, and nothing can harm us. The body may become a prey, but the souls that He has redeemed, never can.

With much love, your own devoted child,

ROSE M.

No. II.

Futtehgurh, May 21, 1857.

MY OWN BELOVED FAMILY,—It may be interesting to you to receive a full account of our state of mind during this alarming time; so I will commence giving you particulars, and hope it may not only arouse your interest and sympathy, but also your thankfulness to Almighty God for giving us strength according to our day, and supporting us under such heavy tidings. We certainly have been on the verge of an awful precipice, from which it would have appeared there could be no escape; and thinking of the few European troops in India in the case of a general insurrection, we could not have stood. Last week we heard there was a bad feeling amongst the troops at Meerut, on account of the cartridges. On Saturday, Dr. Maltby came to lance Mary's gums, and asked us if we had heard of the dreadful massacre at Meerut; upon our replying "No," he read us an account of the murders there. The news shocked us much; and poor John felt that he could not attend to roadwork.* He received a letter from Major W. about the roads, but commencing, "If reports are true, we shall have to fight, instead of attending to roadwork." We could not eat much breakfast, and went to our room, as is our custom, to read and pray together. John read an appropriate chapter; we then searched for others, and very many comforting ones we found, and then in prayer committed our lives to God. In the middle of the day we received a letter from Colonel S. (commanding the station troops), saying if anything serious, or likely to be serious, occurred, a gun would be fired, so that we might fly to the Colonel's pucka-house, and that we were to hold ourselves in readiness to fly any hour of the day or night that we might hear it.

John then loaded his gun and rifle, and as we knew we could not well hear the gun out here, we thought if there was any likelihood of danger, we had better go at once into the station, for we knew the L.'s would take us in. We first determined to go over to the Missionaries, and see what they thought of doing, as we should not like to leave them all alone, especially as they had no arms. We found

* The husband of the writer was a Lieutenant of the Bengal Engineers, and Superintendent of part of the Grand Trunk Road.

they had invited the other two American Missionaries to come up and stay with them, as they lived in a solitary road leading to the city. We determined all should come and live in our pucka-house (as there is danger in a bungalow being set on fire), or go into the station. Accordingly all went into the station to gather what news we could, and then agreed to return and consult together where we should go for the night. The panic was very great, carriages and buggies crowding to the S.'s and P.'s, the natives seemingly all on the alert. Guns were entering the Colonel's compound, and the whole place seemed in a commotion. The report was, that the insurgents, who had murdered nearly every one in Delhi, and got possession of it, were on their way to Futtehgurh; and we knew that it would be scarcely probable, in case of so large a body coming on us suddenly, that our troops would stand; and should they join the insurgents, escape would be impossible, we having no European troops here. After returning to the Missionaries' house, and having prayed and read together (a little company of ten), we determined to go into the station. John and I went home, took Mary out of bed, got into the double-seated buggy with the Ayah;—this was nine o'clock in the evening, and the picquet stationed in one of the roads would not at first allow us to pass. We went to the L.'s who had just gone into their bed-room; they received us most kindly. We told them two Missionaries and their wives were coming to them for protection, and would occupy their spare rooms; but we would be very happy if they would allow us to sleep on the floor in Mr. L.'s dressing-room, which we did, John sleeping with his revolver by his side. We made a bed on two chairs for Mary. In the morning (Sunday) we heard several bad reports: one, that another jail was broken open—that the Meerut one was, is true—and many confined therein were murderers. We went to Church, very few people were there, and fear seemed written on every face—it was most noticeable; everybody felt that death was staring them in the face, and every countenance was pale. Our church service and the lessons seemed quite suited to our circumstances; and I am sure all who were at God's house must have felt comfort in pouring out their hearts together.

Mr. Fisher preached on the text, "What time I am afraid, I will trust in thee." After church we breakfasted; then all the gentlemen at the station met at the Magistrate's bungalow to determine what step to take on the approach of the enemy. It was agreed, and notices sent round to the effect, that upon the gun firing twice, every one should rush to the Fort, which would be victualled beforehand in case of anything occurring. There was no evening service, as it was thought dangerous for us to leave our bungalows; but the Missionaries staying with us read and prayed with us, and the remainder of the time we sang hymns.

Sunday evening we got news that the insurgents were all in Delhi,—that they had got possession of the fort, and did not intend leaving it. This news relieved everybody; for my own part, I suppose I felt the reaction, for I felt more sad than I had

done before. I felt that I had been so living in the unseen world, and that now I was brought back to earth again. However, our repose was not to last long.

Monday, May 18.—We got news from Shahjehanpore that some bungalows had been burned, and it was thought perhaps the regiment there might have mutinied; so it was agreed that four of the gentlemen (including John) should go over armed to a place called Allygurh, to try and raise troops in the district, and, if necessary, to check the progress of the insurgents.

May 19.—At three o'clock in the morning the party started, and I went into Mrs. L.'s room to console her, for there was no knowing if our husbands' lives might or might not be spared. Mrs. P. had asked us to come and stay with them, while John and Mr. L. were away, so we went there.

May 20.—We heard that it was all pretty quiet at Shahjehanpore and that staying out might only excite suspicion; so they were relieved from their hot situation (being in a tent) and ordered to return, which they did that evening.

Thursday, May 21.—Hearing that the insurgents still held Delhi in their hands, and would not be likely to leave it to come to us, John and I returned to our house.

May 22.—Could not settle to anything; John received very few public letters, and felt disinclined to attend to roads, &c., and I also felt unsettled. In the evening, went into the station to hear if any news had been received. Walked in the Park with Mr. E., who told us the Agra and Mynpooree dâk was not in. On our way home, called at Mr. P.'s (magistrate); found most of the gentlemen at the station there, and noticed sad news written on their countenances. I went in to the ladies, and John stayed outside with the gentlemen. I had to send and hurry John, as there is a guard of Sepoys on the road leading out of the station, to prevent any one coming in at night, and I was afraid we should not be able to get home to our little one. John told me in the buggy that Mr. P. thought all was up with us, as he had news that the 9th of Allygurh, of whom every one thought so well, had mutinied, and were marching down upon us. If you look at the map, you will see how near we are to that place. Things looked black, and every one thought so, and we were ordered not to stir out of our bungalows that night, unless a gun fired, when we were all to rush to the station. After looking at the map, we began to consider whether escape out of the station would be advisable, as it seemed impossible we could reach the fort, or the Colonel's, in safety; but we thought we could not be sure of any place, and that it would be worse to be murdered on the roads, and one, perhaps, left solitary. Went into our room, and committed ourselves to the Almighty.

Saturday, May 23.—Early in the morning we met, as we were desired, at Mr. P.'s. The Colonel returned from haranguing the troops, who still faithfully promised to stand by us; he said nothing further could be done, that if we should hear for certain the enemy was coming on us, in Futtehgurh, then something should be done.

We can now only throw ourselves on Providence, and beseech Him in His mercy to stay the enemy for the glory of His great name; for "wherefore should the heathen say, Where is now their God?" We have nothing to put our trust in but the Lord, and He will not fail us. Our extremity may be His opportunity. We are quite prepared for the worst, and feel that to depart and be with Christ is far better. The flesh a little revolts from cold-blooded assassination, but God can make it bear up. I can easily fancy how David preferred to fall into the hand of God to that of man.

There are a good many bad men in the city ready at any time to rise, and from them our lives and property are not safe. After breakfast, we read and prayed as usual, took a nap, repeating all the comforting texts we could think of, and have since been singing hymns.

We feel that in the position in which we are placed, with our lives in our hands (though, happy thought! they are in God's hands too) and death pursuing us, this is all we can do, and the only way of keeping our minds quiet. Truly have we found that promise fulfilled to us,—"Thou wilt keep him in perfect peace whose mind is stayed on thee." *Much* comfort have we in religion; without it, especially at such a time as this, we should be miserable. At three o'clock that afternoon, we went over to the Missionaries, found that the two from the city had again fled to the others, and agreed to sleep in the same bungalow, that if anything occurred they might die together, or escape together. They wanted us to stay with them, but we thought the insurgents could not be down upon us so soon from Allyghur. We agreed that if the gun fired, it would be useless attempting to escape to the Colonel's, so we thought of slipping away out of the station in our direction, and going, perhaps, to Chibramow, to the Moonsiff there, who knew Mr. M., and professes to have much interest in John, and asking him to hide us. The Missionaries thought of borrowing the native women's chuddahs, or sheet they throw over their heads, and escaping with the native Christians to some zemindar in a near village, who said he would protect them, if necessary.

June 1.—A week has passed since writing the above, and one of great suspense; several bad rumours and reports have been afloat, but we have not given much heed to them, not wishing to have our minds disturbed; every evening we have had tea with the Missionaries, and spent the evening in prayer, praise, and reading the Scriptures. I was in hopes before the mail went, to be able to tell you something about the battle at Delhi, on which so much depends; there was a report that it had been retaken, but I believe this is not true; we are greatly in fear, now, that the insurgents should escape from Delhi before we attack them.

The Lieutenant-Governor, Mr. C. has shown much wisdom and energy in these trying times, when every one should do their best to put a stop as quickly as possible to such a rising. We can only hope it is not general, and that troops from England will be sent

out to us, and that we shall never again be left to the mercy of native troops. Though every thing seems quiet here, yet we have had the insurgents very close, and Futtehgurh is a large city, should the bad people in it be inclined to rise, setting apart the Sepoys; and we have no European regiment here, and the gentry are not, as in other places, making preparations in case of danger, for fear of exciting suspicion and mutiny. But every one seems to think, in case of danger, we shall not be safe in the fort, and could not defend it. Each family seem to have planned their own way of escape, in case they have to flee for their lives. Some families have taken boats between them, and intend escaping down the river; but we think the only thing would be to hide ourselves in some native hut, or somewhere until the insurgents have done all the harm they wish in the station; for although places below us are quiet, yet they are in the same uncertainty and suspense as ourselves, and there is no saying how long they will keep so. The dâk up country is not open, so we do not know how our dear friends are, or how Henry and Charlotte are. We trust the Punjaub is quiet: it was, but there is no saying how the contagion may have spread. For a few days last week we had some delightful rain, and people began to think the rains were beginning very early, but it all passed off, and we are having it very hot, so that, what with the heat and constant fear, we cannot sleep much at night. The rain seems to have been providentially sent to expedite the marching of our troops. Why they have not arrived at Delhi, and commenced and finished their attack we cannot think, and are sadly afraid the enemy will slip through their fingers; but we cannot get tidings of them yet. How we shall value peace and security, if we can ever feel it again! Some gentlemen say India will never feel secure again; but I trust we may, though I fear our lives will for some time be in danger. All the bad people in the country seem ready to rise, and only waiting for an excuse, and many murderers have been let loose amongst us by the opening of the jail. Mr. Power is defending Mynpoory nobly, and John's sergeant there is going about trying to keep down the robbers.

How little do our dear ones in England know what is befalling us here! But they have told us they always pray for us: and the same Heavenly Father is watching over us both. The Lord is our refuge and strength, a very *present* help in trouble, so we will not fear, and do not *you* fear, dear ones. You may indeed pity those who have no God to go to, and no hope beyond this world; but we have made the Most High our defence, and know that we shall not be greatly moved. He will not suffer the heathen to prevail, though He may appear to do so; but His kingdom shall come, and though we may be removed, He can raise up others; and what does death, or rather what does death not, do for God's children! They go to their reconciled Father in Christ Jesus—to a land of purity, happiness, and holiness.

We have not heard of our cousins, C. W. and C. R.; the officers in their regiment do not seem to have escaped, but we sincerely

trust they have, as they intended going to the Dhoons for last month's shooting, and were not to return till the 29th.

I suppose every bungalow at Delhi, Meerut, and Etah is burnt down. I am thankful to say we are all well. Dear Mary, as I told you before, has been dangerously ill; but she is, I am thankful to say, quite well now. I am feeling better just now than I generally do in my state. God's hands are indeed underneath us, supporting our bodies, and comforting our souls. I fear I could not do much in the flying way now,—but as my day, so shall my strength be; and I do not fear anything that may come upon us,—so that quietness and assurance under a Father's protection and smiles may ever be given us. We try not to let those around us see that we do not feel safe; we drive out, to give confidence to the people, and I always try to wear a smiling face, though one sees strange faces, and knots of armed men about.

I hope, my precious family, you will not alarm yourselves about us; we are in God's hands, and feel very happy, *indeed we do.* I leave the newspapers to tell you all particular horrors, but I would always cheer you by my letters. It has not been my habit to write our troubles home—and may be you think John and I have had none—for why should we distress you with them? We know we have your love and sympathy; but that, before your letters reach us, we may have had deliverance from every fear and trouble,—and we have One on whom we cast all our care, and from whom we receive immediate consolation, and, in His own time, relief. He has delivered us from troubles past, and will also in present and future difficulties; so, dear parents, brothers, and sisters, leave us in God's hands, fearing no evil,—all is well, and all will be well with us; living or dying we are the Lord's—let this be your happy assurance: you will either have your children, your brother, and sister, living on earth to praise God for His deliverance, or dwelling in heaven, to praise Him for all the riches of His grace.

I often wish our dear Mary was now in England; but God can take care of her too, or He will save her from troubles to come, by removing her to Himself. God bless you! my dear relatives and friends, and may we all meet above!

I am so thankful I came out to India to be a comfort to my beloved John; and a companion to one who has so given his heart to the Lord.

And circumstances and positions in which we have been placed, during our sojourn in India, have made the promises of God's Word so sweet, and the consolations of religion so unspeakably great; besides endearing us to one another in a degree and way which a quiet English home might not have done. We shall have been married three years on the 29th of this month. Think of us on that day. With much love from us both,—Believe me, your ever affectionate one,

ROSE C. M.

Extract from a Letter, dated 21st May, to a Lady at Chunar, who had written to beg Mr. and Mrs. M. to join her at the Fort, as being a safer place.

I think and trust you will be safe in such a good fort as Chunar. Thank you for wishing us to fly to it; but duty would oblige my husband to remain where he is, and we only hope he will be useful,—for every military man should hold himself ready to serve his country's cause, if called upon; and I would not think of leaving him, as I should be miserable away from him, and would rather die with him than escape, and not know how he is faring.

We must ever remember, that the Lord, who ruleth the raging of the people, is our only Fort and place of security. It may be of His wisdom ordained that our bodies perish; if so, we would give them up willingly,—for our souls no one can destroy, and they would only be ushered into everlasting glory.

John and I feel quite composed, for we know that a hair of our heads cannot fall to the ground without His knowledge; we are in His hands for life or death, and only seek that His great name may be glorified.

III.—*A Plea for Liberty of Conscience on behalf of Converts said to be under age.*

To the Editors of the Calcutta Christian Observer.

Madras, Free Church Mission House, 30th September, 1858.—

Sirs,—The decision pronounced in the Supreme Court on Friday last, the 24th inst., in the case of *Culloor Narrainsawmy Chetty*, is so important to Missions in general and so vitally affects the character and progress of the Madras Free Church Mission, that I deem it my duty to set before you a full narrative of the circumstances.

The decision, as I apprehend it, is this—*That Hindu youths of either sex, equally with British youths, are henceforth entirely under the controul of their parents, unless their age can be proved to be fourteen years complete.* In other words, *A Native of India cannot enjoy liberty of conscience, unless he or she can be proved to have completed fourteen years.* My colleagues and I have been charged from the Bench with keeping or harbouring boys who run away from their parents, and with hindering rather than advancing the cause of the Christian religion, by the course which we have pursued in the case of the youth, *Colloor Narrainsawmy*. We now desire to state the case fairly and fully to an intelligent Christian public, and we are willing to abide by their decision.

When Mr. Anderson commenced this Mission in 1837, he announced to the whole Native community in Madras, that his final and grand aim was to make *teachers* and *preachers* from amongst those whom he might be instrumental in converting, provided they

had the desire, the grace, and the ability to become such. This course has been consistently pursued by the Mission until this day. All the Hindus and Muhammedans know that if they come to our schools, if they enter our preaching places, if they approach ourselves, they will hear Christian truth explained and commended, and idolatry and wickedness condemned. No one in Madras can deny this. We are not here to ask the permission of the Native community *where* and *to whom* we are to preach. Missionaries in India, and in all other countries, proclaim the everlasting Gospel, in obedience to Him who is King of kings and Lord of lords; and, as far as human authority is concerned, since 1813, they have been allowed free and unrestricted permission by the Imperial Parliament of Great Britain and Ireland to "teach and preach Jesus Christ" throughout all the Company's dominions in India.

It was on Sabbath the 23d November, 1856, that the *Transit Office* was first used by the Mission as an additional place for preaching the gospel to the Native population. The house at first was kindly lent the Mission by the owner for the purpose; it has for some time been the property of the Mission. There, ever since, considerable audiences have been accustomed to hear, at stated times, the gospel from the lips both of Missionaries and converts. The services were designed for *adults;* but, from the first, young persons have been wont to mix themselves with the audience; so that the assemblage is generally very heterogeneous, consisting of individuals of all ages, of all castes, Hindus and Muhammadans, with occasionally a few females.

It is now *five months* since Narrainsawmy began to frequent the meetings at the *Transit Office*, like many others attracted thither by curiosity at first. One Sabbath evening, about *three months* ago, on retiring from the place, he came to me and said, with much simplicity and earnestness, that he wished to be received as a Christian. He added with much emphasis in *Tamil* (for he has a very limited acquaintance with *English*), "I believe that your religion is good." I advised him to get more knowledge, and to consider well the step he proposed to take; and I said that if he would come next day, I would provide some one to instruct him in the Christian Scriptures. If seriousness and sincerity of desire constitute all the qualifications requisite for Christian baptism, Narrainsawmy already manifested these in a satisfactory degree. It is a rare thing in Madras, I might almost say a marvellous occurrence, for a young Hindu of respectability and wealth to ask to be admitted into the Christian Church. At this stage had I made known, or had he made known, his wishes to his father, I would have seen his face no more: his desire to leave his ancestral faith would have been effectually and for ever arrested. On the great day of account India will furnish a dark and bloody roll of hopeful youths, whom bigotted Native parents and relatives have chained, drugged, and deprived of reason and of life. For what? For desiring to know and to obey the gospel.

If converts come to Missionaries, except from sincere and intelligent conviction, what is the value of them? If they come from

worldly motives, why are they so few? Of the thousands of Hindus and Muhammadans that this Mission has largely instructed in the Bible, why have so very few been baptized? What profit can there be to Christianity or to Missionaries, by separating children from their parents? Would anything justify such a course, except the most cruel necessity? And what but the effect of truth upon his conscience could induce Narrainsawmy to cut himself off from all the endearments of home, and all the pleasures and advantages of ease and wealth? We verily believe, on the best evidence, that the constitution of caste families in Madras is such, that no child, son or daughter, of any age, will be allowed to live in their own family and exercise their Christianity; they must either part with their Christianity, or not be allowed to approach the family meal. We ask all the Hindus,—Has any person, originally of caste, after living and eating with Christians (even though not baptized), ever again been admitted to the family meal?

Narrainsawmy came next morning as directed. I commended his desire for fuller information, and told E. Ragavooloo, one of our Christian teachers, to give him instruction in the Bible as often as he might come to his house. I looked upon Narrainsawmy as a youth of fifteen or sixteen years of age, but more in the light of an immortal being seeking what he must do to be saved. The last decision of the Madras Bench in 1854, (case of *C. Nagalingum*,) had guaranteed liberty of conscience to all, from *seven years of age* and upwards. That decision had proceeded from the mouth of the present Chief Justice, so that my receiving such a youth for instruction was as much in accordance with the LAW of the land, as with the nature of my commission as a teacher of Christianity.

The youth continued to attend the meetings in the *Transit Office* on Sunday and Wednesday afternoon, held between 4½ and 6½ P. M., as well as to come to Ragavooloo's house in the evening twice or thrice a week, and to the public Scripture readings in the *Transit Office* on Monday, Tuesday, Thursday and Friday, at 5½ P. M. I had no direct personal intercourse with him, until he again came to me on Sunday the 12th September. [He had sought to see me on Saturday, but that day I was not in the Mission house.] He now strongly intimated to me his desire to be received as a Christian. On this occasion I examined him carefully as to his knowledge of Christianity, his motives for coming, and whether there had been any quarrel in the family, and, on being satisfied of his intelligence, honesty, and sincerity, I offered up prayer with him, E. Ragavooloo being with me as interpreter. I then sent him away to his house, having fully set before him the difficulties of the step he wished to take. He was unwilling to go, and manifestly expected to be received; but I thought it right to test him in this way, feeling quite assured at the same time, that if any one reported his being in the Mission house to his family, I should never see him again.

Next morning I found him in a part of the Mission premises wishing to see me. There now appeared such a seriousness and

fixedness of purpose about him that I felt the responsibility of his case to be great. He told me that his father and some of his relatives were gone to Pulicat, that others remained at home, and that they had wished him also to go, but he declined. After examining him again, and seeing that his fixed purpose was still to be a Christian, I took him to a room upstairs, and pointed him to a portion of the Tamil New Testament whilst I went to attend to other business. On my return, finding him still of the same mind, I asked some of my colleagues to examine him. Mr. Campbell and Mr. Rajahgopaul did so, and agreed that he should be allowed to remain till the classes of the Institution were dismissed at 5 o'clock. When this hour arrived he was still unmoved as to his purpose; and neither I nor any of my colleagues then present felt that we could send away one in his state of mind against his will. It is not easy for young Hindus to bring themselves to such a resolution. Narrainsawmy had strong reasons for remaining in his own house, and no conceivable motive for coming to us but the salvation of his soul. Agreeably to his own wish and our practice, we sent a peon to his house to ask his relatives to come and see him. We have not the slightest ground for believing that any one had that day, or at any time, been sent in quest of him. We took care that the youth should not be allowed to break his caste, until he had seen his relatives and declared his mind to them. After some time the peon returned, bringing with him the lad's uncle and stepbrother and Tamil teacher. The uncle showed great affection; and they all poured on the youth a profusion of promises and persuasions. In the midst of these Narrainsawmy was scarcely allowed to be heard. When questioned by me for their satisfaction, he gave them simple and decided answers such as these:—"I came here of my own accord: I will not go home: I came for salvation to my soul: I trust in the Lord Jesus: I can no longer worship idols: no promise was made to me by any one here: I came by my own will." Similar statements to these he repeated again and again. When the relatives had exhausted all they had to say and were preparing to go away, the youth withdrew. We prayed and gave thanks to God for carrying him through this trial. Neither on this, nor on any other occasion, was the youth accused by his relatives of running away. At every interview he steadily refused to go with them, or to speak with any of them in *a secret place*.

It was now past seven o'clock, and the youth had eaten almost nothing since the morning,—nothing at all from us, nothing to affect his caste. When I now said to him, What do you intend to do with your caste? do you mean to keep it, or to break it? he said that he was ready to break it. He did so by sitting down and eating food with Christians.

The next morning, (Tuesday 14th), in compliance with his own wish, his *coodoomy* (tuft of hair on the crown of his head, the last badge of Hinduism) was cut off. About 3 o'clock of that day his uncle, elder brother, and other relatives came and had a similar interview with him as before, and with the same result. Seldom

have we seen a Hindu youth with such strong features of character, so truthful, earnest and affectionate. That night he lay on the floor near my bed; and the moment he awoke on Wednesday morning, he began to pray audibly in Tamil to the true God, asking protection from his enemies, and courage, wisdom, and strength, to stand fast. His words were few and memorable, like those which proceed from one born again when he first prays to God. On Thursday the 16th, the youth's father came, accompanied by his sons and other relatives. The moment I heard that the father was come, I went down and found him sitting inside the front door with ten or twelve men about him. I said, the father should by all means see his son, and take him with him if the lad was willing to go; that he might choose any two others to come up with him, but that I would not allow a crowd to go up and raise a disturbance. The father was not kept waiting by me, or by any one except for a few minutes; and I did not address to him one unkind disrespectful word,—quite the opposite. After some hesitation he took with him the youth's uncle (who had seen him twice before) and one of the youth's brothers: two other brothers afterwards joined these, and made the number five. Several converts were present besides Mr. MacCallum and myself; but not more than seven or eight at any time, and that number only once. The interview was affecting on both sides; but the youth's purpose remained unchanged. The same ground was gone over as before. The father was repeatedly and affectionately assured that Christianity did not destroy natural affection, and that his son would not be injured by it, as he might see by looking at the young men before him. After they had put forth all their persuasions and entreaties, they went away.

It may be mentioned here that at one of these interviews a European Inspector of Police was present; and a European Constable, once or twice. They came and went unsolicited by us.

On Friday the youth declined seeing his brothers when they came; and told one of them that that was his wish, as the seeing of them merely gave pain to them and to himself. It was always left to his own choice to see his relatives or not. As stated in my affidavit, friends and acquaintances (not relatives) had free communication with him on Friday and subsequent days. On Monday morning we heard that a Writ of *Habeas Corpus* had been procured, and then further communication was suspended. That evening at five the writ was served, the return to be made on Friday.

During all these days and until the judgment was pronounced by the Bench, Narrainsawmy manifested the same truthful honest bearing, the same teachableness of mind, the same determined purpose to cleave to Christ and to have no more to do with idols.

It belongs to others to judge of the language applied by the Bench to the conduct of my colleagues and myself. It is for them to determine how far it was assumed from the commencement of the proceedings that the boy was *a mere infant, a suckling*, having

neither reason, soul, nor responsibility of his own. Not a few will anxiously inquire, Could the Court not fix the boy's precise age independently of what he, or his father, or I might allege? Where was his horoscope, which, if genuine, would have settled the matter at once? Where was his sister Rookmani Ummal, next in age above him? Where was the register of his age when admitted eighteen months ago a pupil into Patchéappah's school? Could the Court not have commanded,—was it not bound to investigate in a case so momentous,—both these and every other available means of evidence as to the youth's precise age? Were there no children born in the same street and in the same year with Narrainsawmy? What, if after all the boy has actually passed his *sixteenth year?* Why was the whole matter made to hinge on the *affidavit* of those who had every conceivable motive for making the youth's age less than *fourteen?* Will the quoting of a *Tamil* year and month and day *per se* be taken in other cases as sufficient evidence? How often in the same Court have such things been cast to the winds? And are such proofs to have weight in determining *the fate* of an immortal being seeking liberty to his mind and conscience, and whom the Judge of all the earth will hold responsible, whether he is thirteen or whether he is sixteen, for all that he believes and all that he does? And, finally, is there no allowance to be made for the precocity of the human mind and body in India caused by climate? In Britain a male attains *majority* when he completes *twenty-one;* in India, when he completes *sixteen:* if "guardianship for nurture" expires in Britain at *fourteen*, when should it terminate in India? If all our gracious Queen's subjects in Great Britain and Ireland can contract marriage and choose a guardian at *fourteen,*—at what period of life should her subjects in India be free to forsake their false and impure systems of belief, and to obey the Lord Jesus Christ, the only Saviour of the lost?

I am, &c.

JOHN BRAIDWOOD.

IV.—*Proposed Re-introduction of Judicial Oaths.*

The publication of the following Draft Bill has startled all the friends of progress, and especially those who remember the arduous struggle which took place nearly twenty years with a view to abolish the administration of idolatrous and Mahomedan Oaths. We have reason to believe that strenuous efforts will be made to prevent the object contemplated by this sad Bill.—EDS. *C. C. O.*

A BILL CONCERNING OATHS AND AFFIRMATIONS.

Preamble.

Whereas it is expedient to amend the Law relating to Oaths and Affirmations; it is hereby enacted as follows:—

Acts repealed.

I. Acts V. of 1840, and II. of 1847 are hereby repealed.

Persons required to make oath or affirmation in any Court, &c., to be sworn in manner most binding on their conscience.

II. In all cases in which at present any person is required to make oath or affirmation in any Court of Justice, or before any person empowered by law to administer oaths or affirmations, such person shall, from and after the passing of this Act, be sworn to speak the whole truth and nothing but the truth (or in the case of a juror, to give a true verdict according to the evidence) in the manner that may be considered most binding on the conscience of such person, by the Court or person before whom such person may be examined.

Affirmation in certain cases.

III. Provided always that, if a person be of a rank which, according to the customs of the country, would render it improper to compel him or her to take an oath, or if any person have conscientious scruples against taking an oath, the Court or person empowered by law to administer oaths or affirmations, may dispense with such person being sworn, provided that such person shall make the following affirmation—

"I solemnly affirm that what I shall state in the matter now under investigation shall be the whole truth and nothing but the truth."

Or if the person be a juror—

"I solemnly affirm that I will give a true verdict according to the evidence."

Punishment for making false statement upon oath or affirmation.

IV. If any person, making such oath or affirmation as aforesaid, shall wilfully and falsely state for truth that which he knows or believes to be false, or which he does not know or believe to be true, such person shall be punishable in the manner provided by any law for the time being in force for the punishment of perjury and giving false evidence.

Punishment for causing or procuring another to make false statement upon oath or affirmation.

V. Any person causing or procuring another to commit the offence defined in the last preceding Section, shall be punishable in the manner provided by any law for the time being in force for the punishment of subornation of perjury, or causing or procuring false evidence.

Act not to interfere with certain provisions of Act II. of 1855.

VI. *Nothing* in this Act shall be held to interfere with the provisions of Sections XV and XVI of Act II. of 1855, which enact that any person who, by reason of immature age, or want of religious belief, or by reason of defect of religious belief, ought not, in the opinion of the Court or person before whom his or her attendance is required, to be admitted to give evidence on oath or solemn affirmation shall be admitted to give evidence on a simple affirmation that he or she will speak the whole truth and nothing but the truth, and that the same provision shall apply to testi-

mony given by affidavit or otherwise; and the provisions of the said Sections shall have the same force and effect as if this Act had not been passsed.

STATEMENT OF OBJECT AND REASONS.

As this Bill is mainly founded on the evidence laid before the Council in the papers noted in the margin, which have been long in the hands of Honorable Members, and the chief points of which were prominently referred to on a motion for the *re-introduction of oaths* being lately made in the Committee on the Bill for symplifying the Procedure of the Civil Courts, it is not necessary to state at length the grounds on which the Bill is introduced.

Papers relative to the projects of Law relating to Oaths and Affirmations, ordered by the Legislative Council, on the motion of Mr. Peacock (29th May, 1858), to be referred to the Select Committees on the Bills for simplifying the Procedure of the Civil Courts of the East India Company.

The correspondence which passed at the time that Act V. of 1840, was under consideration, shows that that Act originated in an impression entertained by the Sudder Dewanny Adawlut, that there was "a repugnance on the part of respectable parties to give evidence in our Courts of Justice, in consequence of the objectionable nature of the oaths administered to witnesses."

From Registrar Sudder Dewanny Adawlut to Secretary to Government of Bengal, 7th June, 1836, No. 1501.

The whole of the evidence contained in the papers above referred to, as connected with projects of Law relating to oaths and affirmations, as well as that* to be found in other papers, tends to show that this impression was erroneous, and that any repugnance felt by the higher classes of the native community was to attendance in the Courts at all, and not to being sworn when there; the feeling being based on the idea that exemption from attendance was a mark of a high standing in society.

As the *sole* ground on which the Act that abolished oaths was enacted, is now generally admitted to have had no real existence, and as much has been said† on the great increase of perjury since

* Sir James Colvile's observations on the first report of the Commissioners appointed to consider the reform of judicial establishments in India, Paragraph 13.

Registrar Sudder Dewanny Adawlut, to Secretary, Government of Bengal, 26th August, 1836, No. 2193, Paragraph 7.

Registrar Sudder Court of Agra, to Secretary, Government, North-Western Provinces, 6th June, 1846, No. 781, Paragraph 48.

Registrar Sudder Court of Agra, to Secretary, Government North-Western Provinces, 26th November, 1847, No. 1581, Paragraph 2.

Minute by Mr. H. Lushington, 3rd November, 1847, Paragraph 5.

† Supreme Court, Calcutta, to Government of India, 28th November, 1844, Paragraph 2.

Sessions Judge, Saugor and Nerbudda Territories, to Secretary Law Commissioners, 26th September, 1844, No. 74.

Sudder Court at Agra, annual report, 6th June, 1846, No. 781, Paragraph 48.

the law in question was passed, were no difficulties anticipated, it would seem to follow as an unquestioned consequence that oaths should be at once re-enforced.

But fears have been entertained and expressed that great difficulties will arise in discovering what particular oath is binding on the conscience of each particular witness. The difficulty is perhaps more imaginary than real; and throughout the correspondence that is on record upon the subject of oaths, while I have failed to find anything whatever to show that inconvenience was ever experienced from the discretion given to the Courts by the old Regulations,* to administer whatever oath was binding on the conscience of deponents, there is more than one recommendation† that the discretion should be again admitted. But even were the difficulty as great as it is supposed to be, it would not appear to be so insuperable as to warrant the retention of a law by "which the perjury of a single scoundrel may laugh to scorn the wisdom of the wisest tribunal."

The Title of this Bill has been taken from Act V. of 1840, and the Preamble is in form the same as those to Act X. of 1840, and Acts V. XII. and XX. of 1841. The discretion given in Section II. is taken from Section VI. of Regulation IV. 1793 of the Bengal Code, Section VII. of Regulation III. 1802 of the Madras Code, and Clause 3, Section XXXIV. of Regulation IV. 1807 of the Bombay Code. The exemption in favour of persons of rank in Section III. is taken from Section VI. of Regulation IV. 1793 of the Bengal Code, and Section VII. Regulation III. 1802 of the Madras Code, and Section VII. Chapter II. of the Code for simplifying Civil Procedure. The affirmation in Section III. is taken with a modification from Act V. of 1840, and Sections IV. and V. are taken from the Penal Code.

H. FORBES.

The 6th November, 1858.

Opinions of Native Judges, Sudder Court at Agra, to Secretary to Government North-Western Provinces, 26th May, 1847, Paragraph 2.

Minute by Mr. Lushington, 3rd November, 1847, Paragraph 2.

Registrar Sudder Court, Bombay, to Government, 4th July, 1850, No. 1990, Paragraph 5.

Sessions Judge, Poonah, to Registrar Sudder Court, 12th January, 1850, No. 27, Paragraph 3.

Return by Magistrate of Candeish, 9th January, 1850.

* Section VI. Regulation IV. 1793, Bengal Code.

Section VII. Regulation III. 1802, Madras Code.

Section XXXIV. Regulation IV. 1807, Bombay Code.

† Sudder Court of Agra to Government, North-Western Provinces, 26th November, 1841, No. 1581, Paragraph 2.

Minute by Mr. H. Lushington, 3rd November, 1847, Paragraph 4.

Sudder Court, Bombay, to Secretary to Government of Bombay, 4th July, 1850, No. 1990, Paragraph 3.

Principal Sudder Ameen, Meerut. ... } *In a letter from Sudder Court at Agra to Secretary to Government, North-Western Provinces, 26th November, 1847.*
Ditto Mooradabad. }
Ditto Bundlecund. }
Ditto Goruckpore. }
Ditto Furruckabad. }

Minute by Mr. H. Lushington, 3rd November, 1847, Paragraph 2.

V.—*Petition relative to the Re-introduction of Oaths.*

TO THE HONORABLE THE LEGISLATIVE COUNCIL OF INDIA.

The Petition of MACLEOD WYLIE, Barrister at Law,

RESPECTFULLY SHEWETH,

That your Petitioner has been employed in Judicial Offices in Calcutta during the last twelve years, and as one of the Judges of the Court of Small Causes, wherein a very great number of suits are yearly instituted, has observed with deep interest the recent discussions in your Honorable Council, respecting alterations in the mode of taking evidence.

2. That your Petitioner ventures to submit to your Hon'ble Council his strong objection to the Bill recently read the first time, "concerning Oaths and Affirmations," whereby the Acts V. of 1840 and II. of 1847 will be repealed, and oaths on the Koran and Ganges water will be restored.

3. That when the subject was under consideration in 1848, the Secretary to the Government, North Western Provinces, reported to the Supreme Government as follows:

Letter from Mr. J. Thornton, Secretary to Government, N. W. P. to the Secy. to the Government of India, Home Department, No. 1057, dated Agra, 15th March, 1848.

"It is known that some upright men entertained conscientious scruples to the administration of an oath on the Koran or Ganges water. It matters not now to the argument, whether those scruples were or were not deserving the consideration of the Government. It is notorious that they did meet with consideration, that the change was, in a great measure, designed to meet those scruples, and that a recurrence to the old system would harass and perplex many consciences. It should be a clear case of necessity which drives the Government to violate scruples to which it has, at one time, shown a tender regard."

4. That your Petitioner believes that the scruples thus recognized by Mr. Thomason's administration are still felt by many Officers in the Judicial service, and that the restoration of oaths on the Koran and Ganges water would place them in a position of great embarrassment, and probably compel them to resign their appointments.

5. That your Petitioner submits, that under the circumstances of the present times the restoration of such oaths would have a baneful effect on the public mind, both in this country and Great Britain, and would produce an irritating and unnecessary controversy; and further, that the terms of the Bill now before your Honorable Council would render compulsory

the administration of other oaths in a great variety of childish and offensive forms. There would be oaths on the palm of the hand, on a plate, on the tail of a cow, on the head of the deponent's son, on burnt ghee, on the skin of a tiger, by killing a fowl, and by burning paper, together with imprecations of the judgments of demons in an elaborate detail of the most awful calamities, and a great variety of adjurations of Hindu deities, including Kali and Krishna.

6. That your Petitioner understands the reason of the proposed enactment to be the alleged increase of perjury, since the passing of the Act V. of 1840, but your Petitioner begs to call the attention of your Honorable Council to the opinion of Mr. Thomason in the letter already quoted.

"In support of the fact that perjury is now more frequent than formerly, it is shown upon comparison of periods of four years each, the one antecedent and the other subsequent to the promulgation of the Act, that the number of commitments for the offence increased from 332 to 436, and of convictions from 225 to 334. This, however, may be attributed not only to the stricter system of administration which has existed during the latter period, but also to an alteration in the definition of the crime of perjury which was contained in the Court's Circular of July 23d, 1841, and made conviction more easy than it previously was.

The Court are of opinion that the mere fact of a witness having wilfully given two statements directly at variance with each other on a point material to the issue of the case in which he gives his testimony, must be held to be perjury.

"The actual increase of perjury may therefore be said to be a matter of opinion, which is not susceptible of proof.

"There can be no question that oral evidence is generally unworthy of confidence. But this is no new complaint. The same was the state of the case before the enactment of Act V. of 1840. It is impossible to use stronger language now in this respect than has always been used since the commencement of British rule in these Provinces. *****. The Lieutenant-Governor sees reason to apprehend that the frequency of perjury results from causes which are far more deeply seated than the mere form of oath. Much is owing to the low morality of the people, much to our own faulty system of administering justice, and something is also owing to the unconcern with which the swearing of a witness is ordinarily conducted.

"The general standard of morality can only be raised by education and a purer faith. It will be the imperceptible work of ages. National vices are not corrected by a simple enactment. Those who note how the crimes of tyranny, extortion, and corruption were more openly and extensively practised for-

merly than they now are, will not despair of seeing falsehood and perjury diminished."

7. That your Petitioner submits that there is no reason to believe that the evidence given in the Supreme Courts on the Koran and Ganges water, is more trustworthy than that given in other Courts on affirmation under Act V. of 1840. Your Petitioner has been informed, and believes, that men of straw sworn by these forms justify bail for large amounts without difficulty, and that the general opinion of counsel is that native evidence is very seldom to be relied upon, either in civil or criminal proceedings.

8. That your Petitioner apprehends that a principal reason of the prevalence of perjury in the Courts of India, is, that it is practised with comparative impunity. Your Petitioner has seldom heard of a conviction of or a prosecution for perjury committed in the Supreme Court of this Presidency; and so far as he is aware, there has never been a conviction for perjury committed in the Court over which he presides, although not a day has passed since the Court was established eight years ago, in which wilful and corrupt perjury has not been committed by many witnesses. Your Petitioner has long felt himself unable to credit the greater part of the native evidence given before him, and is wholly unable to punish those by whom the most glaring perjury is committed. He is compelled, in a great majority of the cases he tries, to judge by probabilities, and to reject as untrustworthy a large portion of the evidence. But he believes that if there were a summary punishment provided for the offence of giving false evidence, he would very soon be able to check it.

9. Your Petitioner submits to your Honorable Council that a law providing a summary punishment for perjury is urgently required, and that it should be accompanied by other measures calculated to repress the common practices whereby fictitious suits are ordinarily supported in this country. Your Petitioner observes suggestions of this character in a letter from one of your Hon'ble members, Mr. H. B. Harrington, when Judge of Gorruckpore, and your Petitioner believes that other remedies, particularly a Registration Act and a Statute of frauds directed against benamee transactions, are also necessary.

Letter from Mr. H. B. Harrington to the Register to the S. D. Adawlut, N. W. P. No. 1507, dated 19th Augt. 1847.

10. That your Petitioner submits that it is not desirable that any oaths or solemn affirmations should be administered in Judicial proceedings. The whole tenor of Holy Scripture is opposed to the present common use of such appeals to Almighty God, and your Petitioner fears that the existing practice tends

to create irreverence and contempt both of the Divine name and the Divine revelations. Your Petitioner has frequently been compelled to order oaths on the Evangelists to be administered in matters of trifling importance, and to witnesses who have spoken only to trifling facts. The only scriptural use of an oath, your Petitioner submits, is that declared by the apostle, (Hebrews vi. 16.) "Men verily swear by the greater, and an oath for confirmation is to them an end of all strife;" whereas in practice, at present, oaths and affirmations in the name of God are required so commonly, that they lose all their sanctity and fail to solemnize the minds of witnesses.

Your Petitioner therefore prays that your Honorable Council will not pass the Bill "concerning Oaths and Affirmations," but on the contrary thereof will abolish all oaths and solemn affirmations in judicial proceedings, and will pass a Law to provide a summary punishment for perjury, and such other Laws as experience may suggest, for the discouragement of existing malpractices of a like nature.

And your Petitioner shall ever pray.

MACLEOD WYLIE.

VI.—*Sir John Lawrence on Christianity in India.*

(From the Record, October 25.)

The following official papers, explaining the views of Sir John Lawrence on the leading points affecting the Christian duty of this country in the government of India, are so important, that we give them *in extenso*:—

"TO THE SECRETARY TO THE GOVERNMENT OF INDIA WITH THE GOVERNOR GENERAL.

"*General Department, Lahore, April* 21.

"SIR,—I am directed to submit copies of a memorandum by Lieutenant-Colonel H. B. Edwardes, C. B., Commissioner of Peshawur, on 'The elimination of all unchristian principle from the Government of British India,' and of a letter by Mr. D. F. MacLeod, Financial Commissioner of the Punjaub, on the same subject. Colonel Edwardes fearlessly points out what he believes to be the unchristian elements in our policy and administration. Whether his opinions shall obtain concurrence or not, yet the sincerity of his convictions and the strictness of his principles will command respect. Mr. MacLeod's letter is more moderate in its tone, and is marked by an enlightened and excellent spirit. As both papers treat with much ability on a subject of the highest possible con-

sequence, the Chief Commissioner causes them to be submitted to the Supreme Government.

"2. Colonel Edwardes has divided the subject into 10 heads, and Mr. MacLeod has adhered generally to the same arrangement. The unchristian elements in the Government of British India, as set forth by Colonel Edwardes, then, are as follows:—

"1. The exclusion of the Bible and of Christian teaching from the Government schools and colleges.

"2. The endowment of idolatry and Muhammadanism by Government.

"3. The recognition of caste.

"4. The observance of native holidays in the various departments of State.

"5. The administration by the British of Hindu and Muhammadan laws, both criminal and civil.

"6. The publicity of heathen and Muhammadan processions.

"7. The public frequenting of streets by native prostitutes.

"8. The restrictions on the marriage of European soldiers in India, and the insufficient accommodation for married families in barracks.

"9. The connexion of the British Government with the opium trade.

"10. The Indian Excise laws.

"The above heads are certainly comprehensive, and embrace almost every point on which the conduct of the British Government, in reference to Christianity, could be open to doubt or question. How far they actually exist, or how far some of them are really unchristian, may be matter for further consideration; but on this the Chief Commissioner's opinion will be apparent from the remarks which I am now to offer on each head separately.

"3. Firstly, then, in respect to the teaching of the Bible in Government schools and colleges, I am to state that in the Chief Commissioner's judgment such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school books, for the perusal of those who might choose to consult it, but, also, it should be taught in class, wherever we have teachers fit to teach it and pupils willing to hear it. Such, broadly stated, is the principle. That the time when it can be carried out in every school of every village and town throughout the length and breadth of the land may be hastened is the aspiration of every Christian officer. But where are the means for doing this in the many thousands of schools in the interior of the country? Supposing that pupils are forthcoming to hear, who is to read and expound to them the Bible? Is such a task to be entrusted to heathen schoolmasters, who might be, and but too often would be, enemies to Christianity, and who would be removed not only from control, but even from the chance of correction? It may be said, indeed, that the Scriptures do not need interpreters, and may be read by any one; but, still it might be possible for a village schoolmaster averse to Christianity to read

and explain the Scriptures in an irreverent and improper manner. And, then, the strongest advocates of religious teaching would admit that the Bible had better not be read and explained in a perverse, captious, and sneering manner. If, then, the Bible is to be taught only by fitting persons, it will be evident that our means are, unhappily, but very limited. This difficulty does not seem to have fully struck Colonel Edwardes; but it has been noted by Mr. MacLeod, who suggests that Bible-classes should be formed only in those Government schools where a chaplain or some other Christian and devout person, European or native, might be found, to undertake the teaching. That some such rule must in practice be observed seems certain. But then it will be obvious at a glance that such teachers must be extremely few. That the number will increase may indeed be hoped, and very possibly native teachers will be found of good characters and thoughtful minds, who, though not actually baptized Christians, are yet well disposed, and might be intrusted with the reading of the Bible to classes. But, at the best, the reading of the Bible in class must practically be restricted to but a small proportion of the Government schools. In these latter there ought to be, the Chief Commissioner considers, regular Bible-classes held by a qualified person as above described, for all those who might be willing to attend. There is a good hope that such attendance would not be small; but, however small it might be, the class ought to be held, in order that our views of Christian duty might be patent to the native public, and in the trust that the example might not be without effect. The formation of Bible-classes of an approved character in as many schools as possible should be a recognised branch of the educational department. Inspectors should endeavour to establish them in the same way as they originate improvements of other kinds, and the subjects should be properly mentioned in all periodical Reports. But, on the other hand, the Chief Commissioner would never admit that the unavoidable absence of Bible-classes should be used as an argument against the establishment of schools unaccompanied by Christian teaching. If Government is not to establish a school in a village, unless it can find a man fit to read the Bible, and boys willing to hear it, then there is no doubt that at first such a condition could not be fulfilled in the vast majority of cases; and the result would be that light and knowledge would be shut out from the mass of the population. A purely secular system is not, the Chief Commissioner believes, in India at least, adverse to religious influences, nor worthless without simultaneous religious instruction. On the contrary, the spread of European knowledge among the natives is, as it were, a pioneer to the progress of Christianity. The opinion of Missionaries, in Upper India at least, may be confidently appealed to on this point. If this be the case, then, having established all the Bible-classes we could, having done our best to augment their number, having practically shown to the world by our educational rules that we do desire that the Bible should be read and taught, we may, as Mr. MacLeod has appropriately expressed it, hope that 'a blessing

would not be denied to 'our system' of secular education. But, so far as the native religions are concerned, the Chief Commissioner considers that the education should be purely and entirely secular. These religions ought not to be taught in the Government schools. Such teaching would indeed be superfluous. The natives have ample means of their own for this purpose and need no aid. But, if they did need aid, it is not our business to afford such. The case is of course utterly different as regards Christianity. Of that religion the natives can have no knowledge except through our instrumentality, and this religion we should teach exclusively, so far as we can, from the preference which it is our right and our duty to give to what we believe to be true. But while we say that Christianity shall be the only religion taught in our schools, we ought not, the Chief Commissioner considers, to render attendance on Bible-classes compulsory or obligatory. If Colonel Edwardes would render it thus obligatory. If he means that every pupil, if he attends school at all, must attend the Bible-class, should there be one,—then the Chief Commissioner entirely dissents from this view. So long as the attendance is voluntary, there will be boys to attend; but, if it be obligatory, then suspicion is aroused, and there is some chance of empty benches. Moreover, as a matter of principle, the Chief Commissioner believes that, if anything like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and that we shall never be permitted to profit by our disobedience. The wrong means for a right end will recoil upon ourselves, and we shall only steel people to resistance, where we might have persuaded them.

"4. Secondly, Colonel Edwardes recommends that all grants or alienations from the public revenue for native religions be now resumed *in toto*. In the Chief Commissioner's opinion it would be difficult to imagine a more impracticable measure. These grants are all old, and many of them ancient. Our predecessors granted them; succeeding Governments of different faiths respected them; they in time became a species of property; they acquired a kind of State guarantee, to the effect that the alienation of revenue should not be disturbed during good behaviour. On our accession we regarded them as the property of certain religious institutions, just as conventual lands in Roman Catholic countries are ecclesiastical property. As property (held on certain conditions) we maintained them, and as nothing else. They were never considered as religious offerings on our part either by ourselves, or by the grantees, or by the people. Of course we have made no new grants of this kind; and those previously existing we have endeavoured to curtail wherever there might be reason. In the Punjaub many overgrown grants have been reduced, though care has been taken that the reduction should not be such as to press unfairly. In some cases the endowment is reduced on the death of each successive head of the institution, until a minimum is reached sufficient, with economy, to cover the expenses. We have diminished their political honour and prestige by attaching to them conditions of loyalty and good behaviour.

In short, we have in no wise encouraged them. But, now, to resume them altogether would be a breach of faith (inasmuch as they have been guaranteed, with more or less of legal sanction, by ourselves), and would resemble the confiscation of property. And to do so on the ground that the institutions are heathen would be nothing short of persecution of heathenism. That anything approaching to such persecution is enjoined or sanctioned by Christianity is not to be supposed. Indeed, it might be feared that any such attempt on our part would frustrate its own object. The judgments of Providence would become manifest in the political disaffection which might ensue, and in the hatred with which our rule would be regarded by an influential priestly class suddenly thrown into distress. Such a step would be far more likely to retard than to promote the progress of Christianity; and we should never cease to be regarded by the people as the authors of an unjustifiable spoliation. Our equal and impartial forbearance towards all creeds differing from our own has always constituted one of our first claims to the confidence of the people. It has been one of the pillars of our strength, and it has been one of the means by which we have held subject millions in control. This forbearance and just impartiality is perfectly consistent with the due profession of our own faith; and the Chief Commissioner believes that this line of conduct is practically inculcated by the whole tenor of Christianity. Whether, while thus acting, we have been sufficiently open and zealous in our own professions, may be matter for consideration. The Chief Commissioner doubts whether we have been really so remiss in this respect as Colonel Edwardes and many others believe. But he admits that in future we are called upon by the lesson of recent events to examine our ways and to strive for improvement. I am to add on this topic, that, since the Punjaub came into our possession, our officers have never been concerned in the administration of, or otherwise connected with, heathen shrines or institutions. If any such case had ever come to the Chief Commissioner's knowledge, he would immediately have put an end to it.

"5. Thirdly, respecting the recognition of caste. There appears to be an impression with a section of the public that the British Government has universally recognised caste, in a manner calculated to encourage and extend its baneful influences, and that the existence of caste may, in some degree, be dependent on such recognition. But the fact is, that except in the Bengal army, the Government has not recognised caste in any especial manner; and that its recognition or negation does not materially affect this extraordinary institution. It doubtless came to pass that Brahmans and Rajpoots were almost exclusively enlisted, because they really were at one time physically the finest men obtainable, and because they apparently were superior in moral qualifications; and also, perhaps, because they were descended from the old soldiers who originally first fought in our ranks. As men of these classes, available and ready for service, abounded most in Oude, recruits came to be chiefly taken from that province. By degrees the practice of

almost exclusively enlisting Brahmans and Rajpoots from Oude so grew, and so obtained a hold upon the minds of our officers, that, as a rule, they would not accept men of other castes. And thus the men, being nearly all of the same caste, of the same dialect, from the same districts, with the same associations, generally with the mutual connexion of clanship, and often with that of affinity and consanguinity, a regiment of the line became a brotherhood or cousinhood in a great degree, with a common feeling pervading the whole. And further, the Bengal regular army became a vast aggregate or confederation of brotherhoods. That the caste prejudices of the army were intensified by the consideration shown by their officers is certain. But in order to avoid this error in future, we need not run into the extreme of proscribing certain castes or of irritating others. We are not required by Christianity nor by sound policy to do either the one or the other. In recruiting for the native army we cannot, however, ignore caste. If the thing were left to itself, the consequence would be, that certain castes being naturally more apt for military service, such as Rajpoots and Brahmans, would obtain the preponderance, and thus the error of the past would be revived. We must take note of the caste of recruits and arrange that each regiment shall be composed of quotas from the different castes, that no one caste shall preponderate, and especially that the sacerdotal class shall not have an undue influence. It were, indeed, to be desired that the Brahman and the Sweeper should be comrades in the ranks. But, as regards the Sweeper caste, the Chief Commissioner doubts whether in the Bengal Presidency it will be possible to employ them in the same regiment with the other castes. An attempt to do this might drive from our service very many men whom we should desire to keep. But it might be quite possible to raise Sweeper regiments, as was done in the Sikh Army under Runjeet Singh, and has again been tried in the Punjaub since the mutinies. And no prejudice should be allowed to deter us from doing this. But whatever the castes may be, high or low, it should be made a positive rule that, while no man's prejudices should be unnecessarily violated, yet that no prejudice, whether of caste or otherwise, should be in the least allowed to interfere with the performance of any military duty, or of any fair service that might be required. As to the admission of native Christians to the ranks, it will be a happy time when regiments of this class shall be raised. But for the Bengal Presidency generally, such a time will be distant. In the meanwhile, Christian recruits, if they offer themselves, ought to be accepted. But the Chief Commissioner believes that there are some parts of the empire where Christian regiments might be raised, such as the southern districts of the Peninsula, the Karen country, Chota Nagpore, Kishnaghur, and other places, perhaps, on the frontiers of Bengal. If this be so, then he would urge in the very strongest terms that such troops ought to be raised. It is, indeed, impossible to exaggerate the importance of such a measure. With such a force at command, British rule might be said to have struck a new root in India.

In respect to the conversion of native sepoys, it has been remarked, with truth, that no class of the population have been less operated upon by Missionary influences than the Bengal army; but the Government cannot alter this circumstance. Facilities should be afforded to sepoys of consulting Missionaries if they choose to do so. A Missionary may give tracts and books to those sepoys who like to take them. But anything like the distribution of tracts among a whole regiment, or the preaching to the sepoys in a body, would be objectionable. In the present temper of the natives, no regiment that could be raised would voluntarily acquiesce in such measures. No such scheme could, in all probability, be carried out. If carried out at all, it would be under Government auspices, and by Government influence. In that case the power of Government would be used as an engine of proselytism; and such a policy would not be distinguishable in principle from the propagation of religion by secular rewards, by force, or by persecution. These remarks apply, of course, to regiments of Hindus and Muhammedans, who are attached to their own creeds; but we might have regiments of half-savage tribes, destitute of any decided faith. These might not be unwilling to hear the Christian preacher, and in that case it would be most desirable that they should be preached to in bodies, and that every fair advantage should be taken of their being congregated together to diffuse the truth among them. If individual sepoys shall be converted by purely legitimate means, such conversions will afford matter for congratulation. But the Chief Commissioner apprehends that sepoys thus converted should generally be removed from their regiments, in an honourable manner, of course, and then otherwise provided for, or transferred to some corps where they might find Christian companions. If they remained among their heathen comrades, they would be exposed to bad influences, and their lives would be embittered. Their presence in the corps would not in the least turn the hearts of the sepoys towards Christianity, but would only cause irritation in their minds, and excite distrust against the Government. The Chief Commissioner would not transfer from the corps a converted man who could maintain his *status* therein; but to keep a man in a regiment, when his presence is a standing offence to his comrades, would be opposed to the meek and retiring spirit of Christianity. Turning to the civil departments, the Chief Commissioner observes that here the same attention has not been paid to caste. In the regular police, and such like subordinate establishments, caste is less considered, and high caste men form but a moderate proportion, though the very lowest castes are, as a rule, found only among the village or rural police, in which latter, indeed, they preponderate. Not that the civil officers have especially attended to the apportioning of castes, but the thing has been allowed to take its natural course, and consequently there are some Brahmans, some Rajpoots, some middle caste men, some Muhammedans. The native ministerial officers of the courts are generally of the 'Kayuth' and 'Bunya' (that is, the trading and writing) castes, with a sprinkling of Brahmans and Muhammedans. That prepon-

derance must be inevitable, so long as education and knowledge of reading and writing shall be so much confined to the Kayuth and Bunya castes. Among the native judicial officers and others of the highest grades, Muhammedans form a considerable proportion. In these departments also native Christians, if they seek employment, should receive it. But the Chief Commissioner concurs with Mr. MacLeod in opinion that we must be cautious in offering employment to Christians, especially in an ostentatious manner, lest such offers should operate as an inducement to conversion from worldly motives. Colonel Edwardes seems to believe that sweepers and others of the lowest castes are practically almost excluded from the courts of justice, and does not remember an instance of such a person appearing in the witness-box. But the Chief Commissioner can within his experience recall many such instances, where these men have been both parties and witnesses in cases, and he is confident that such instances are not so very unfrequent. There certainly is nothing whatever to prevent these men from appearing in court, but still the native ministerial officers doubtless would treat them with contempt, and our officers should be warned to check and stop any tendency of this kind; and under this head, I am further to remark, that under our revenue system men of the lower castes flourish rather than those of the higher. The former are the more industrious agriculturists, and frequently they succeed in holding their own, where the better born people have failed utterly. This remark is particularly applicable to the Punjaub, where Brahmans and Rajpoots seldom succeed with the plough. Here, if a preference existed at all, it would be shown to men of the lower castes. Lastly, it will be seen that Colonel Edwardes thinks that the caste of prisoners in goal should not be violated by the messing system. In the Punjaub, I am to observe, the prisoners are not required to break their caste in this manner, because a Brahman is employed to cook for the whole mess. But if this were otherwise, still a man could always regain his caste by some trouble and expense after discharge from goal, and thus a temporary loss of caste might be properly thought to form a part of the punishment.

"6. Fourthly, Colonel Edwardes proposes that all native holidays should be disallowed in our public offices. The Chief Commissioner cannot consider this to be a reasonable proposal, and Mr. MacLeod also is opposed to it. The number of these holidays should be restricted to those days on which either Hindus or Muhammedans are bound to attend the ordinances of their respective religions. But we surely cannot refuse our native *employés* permission to attend on such occasions. To refuse this would be in effect to say that a native shall not remain in our service, unless he consent to abandon his religion. By all the principles of Christianity this is not the manner in which we ought to contend with heathenism. Christians are not unfrequently employed under Muhammedan Governments in various parts of the world. What would they say, if their tenure of office was made conditional upon their working on Christmas-day and Good Friday? In this matter we must not

forget the maxim of doing to our native *employés* as we should wish others to do to us. Under this heading it may not be amiss to add that the closing of all public offices and the suspension of all public works on the Sabbath, in obedience to the standing order of the Supreme Government, are duly enforced within these territories.

"7. Fifthly, Colonel Edwardes thinks that in our criminal and civil administration we still adhere too strictly to the Hindu and Muhammedan laws. To this opinion, however, the Chief Commissioner cannot assent. He concurs very much in the views expressed *per contra* by Mr. MacLeod. As to the criminal law, Colonel Edwardes himself has, with research and ability, shown how persistently and consistently our legislators have, in the course of half a century, eliminated every objectionable element of Muhammedan jurisprudence. Our Indian criminal law may have many defects, and may most properly be replaced by the new penal code; but still its principles, as actually administered at the present day, are consistent with morality and civilization. As regards the civil law, Lieutenant-Colonel Edwardes remarks that any conquerors but ourselves would long ere this have introduced their own code. Now the Chief Commissioner, so far as he understands the history and policy of conquering nations, believes the above opinion to be erroneous. No doubt conquerors have always, in what they deemed important matters, enforced their own rules. But in purely civil affairs, not affecting imperial policy, and operative only as between man and man, conquerors have, as the Chief Commissioner apprehends, in all ages and countries permitted to the conquered the use of their local laws. We have done the same in India (as well as in our other dependencies and colonies), and must continue to do so. In many important respects, such as inheritance and the like, the native laws are as good as the codes of other nations. To abrogate them and to substitute a different code of our own, would be impracticable, and, if by any means it were practicable, a grievous oppression would be inflicted, utterly alien to the spirit of Christianity. The Chief Commissioner cannot believe that even Colonel Edwardes would push a theory to such extreme consequences. There are, indeed, some branches of law regarding which the native codes are incomplete, and in these departments it is very properly proposed to introduce the English law. In the native codes, however, there are two points in which reform should be introduced whenever it shall be found practicable—namely polygamy, and contracts of betrothal by parents on behalf of infant children. It cannot be said that these practices are immoral in the abstract, as they were more or less followed by the Jews and the Patriarchs; and the fact that they are not sanctioned under the Christian dispensation would not *per se* justify us in prohibiting their adoption by our heathen subjects. If we by legal force interdict things on the ground that they are not Christian, we come to enforcing Christianity by secular means. But still polygamy and early betrothals are socially very objectionable, and in reality much affect the welfare of the people. The Chief Commissioner would, therefore, earnestly desire to see

the law in these respects altered, if it could be. But it cannot at present, for the people cling to it, and in some places would shed blood for its sake. But if ever the temper of the public mind shall change, or if we should succeed in raising up a strong party among the natives in opposition to these laws, then the time for legislation will have arrived. Further, under this head it is to be remembered that Indian legislation has made two important steps in advance, by legalizing the remarriage of Hindu widows, and by removing all possible civil disabilities or legal disadvantages from Christian converts.

"8. Sixthly, Colonel Edwardes recommends that heathen and Muhammedan processions should not be allowed to parade in the public streets under the protection of the police. In this the Chief Commissioner fully concurs; and I am to state that he would even carry this view still further, and prohibit altogether religious processions in public. This would be done not on religious grounds, but simply as a police measure. The natives themselves are perfectly aware that these processions stir up animosity between rival religionists; that under the best arrangements violent quarrellings arise; and that nothing but the strong arm of the British Government prevents bloodshed occurring. The interdiction of these public processions would not really interfere with religious observances, and even the Muhammedan Mohurrum might be solemnized without them. As to the practicability of stopping them, the Chief Commissioner believes that he could with a reasonable exercise of firmness and discretion stop the Mohurrum processions even at Delhi, where such processions are held with great pomp and solemnity. Under the same heading Colonel Edwardes remarks that by Act I. of 1856, in which the exhibition of obscene pictures is interdicted, an exemption is made in favour of idols. The Chief Commissioner concurs in thinking that any such exemption should be abrogated. If any idol be exhibited in such a manner as to violate public decency openly, the law should take effect.

"9. Seventhly, Colonel Edwardes suggests that prostitutes be not permitted to ostentatiously parade in, and even to occupy the public streets. In this the Chief Commissioner fully concurs, and believes that there will be no difficulty in stopping the evil as a police measure, and in restricting these persons to their private dwelling houses. Owing to the vicious encouragement afforded by Runjeet Singh, the streets of the Punjaub cities are greatly frequented by this class, and preventive measures are already being taken.

"10. Eighthly, Colonel Edwardes animadverts on the restrictions which exist to the marriage of European soldiers, and on the insufficient accommodation allowed for married families in barracks. In respect to the restriction of the marriage of European soldiers the Chief Commissioner does, I am to state, consider this to be a great evil and hardship, which a Christian Goverment is bound at least to relax and diminish, though the practicability of removing it altogether may be doubted. He believes that men are not better soldiers for being unmarried, but that the very re-

verse is the truth; that the women and children (at least in any reasonable numbers) are not any impediment to the regiment when on active service, as they are left behind in cantonments. The whole matter, in fact, is chiefly one of expense, an expense which ought to be incurred for the sake of so important an object as the welfare of our European soldiery in India. But on this subject the Chief Commissioner is anxious to prevent any erroneous impression arising from what Colonel Edwardes has written in respect to barrack accommodation for European families. It may indeed be correct that such accommodation has been formerly, and still is in some parts of India, grievously insufficient; but happily within the Punjaub territories at least such is not now the case. The Chief Commissioner feels most strongly that it is the bounden duty of Government to provide the married families with rooms that shall secure proper privacy. And it is with satisfaction that he now causes it to be recorded, that in all the new barracks now complete, or nearly so, for every station in these territories, there is accommodation provided which is fit for any respectable family, and which may challenge comparison with any similar accommodation in the world. Further, this opportunity may be taken of pointing out that, in the Chief Commissioner's judgment, the rule by which the widow of an European soldier, even if he be killed in action, is allowed a maintenance for only six months, is a great grievance. The widow is thus often obliged to re-marry with indecent haste; and the Chief Commissioner has himself known instances in which this rule has produced much misery. On the other hand, a pension is granted to the widow, or to the son or daughter, or to the father or mother of a native soldier who is killed in action, or who dies from disease contracted on service in the field. And yet this advantage is withheld from the surviving family of the European soldier.

"11. Ninthly, the Chief Commissioner concurs generally in what is urged both by Colonel Edwardes and Mr. MacLeod regarding the objectionable character of the connexion of the British with the production and sale of opium. In what degree the consumption of opium is deleterious to the Chinese, is a matter in which the English are not called upon to pronounce; the Chinese themselves are the judges of that. Moreover, so long as the Christian nations of Europe consume intoxicating liquors, it is needless to take the case of the Chinese into special consideration. The Chinese people, if left to themselves, would demand opium; the people of India in like manner would supply it. But although the Government may be quite justified in levying taxes on the opium thus produced, it does not follow that we are morally right in encouraging the production, or actively supervising the producing, storing, carrying, and selling of the drug, and advancing money for this purpose to cultivators. We are right in raising revenue from the drug, but not in employing this particular method for doing so. All this is done, of course, for the benefit of the revenue; and, as the question is a financial one, it becomes beset with difficulties. By our present method some 4,000,000*l.* sterling per annum are raised, and the

Chief Commissioner fears that nothing like this amount could be raised by any other method. Morally, the best course to adopt would be to sever Government connexion with the production of opium, and to levy a heavy export duty on the drug, similar to that which in the Bombay Presidency is levied on the Malwa opium.

"12. Tenthly and lastly, Colonel Edwardes cites our Excise laws as immoral, and Mr. MacLeod concurs with him as to the evil tendency of these laws. The Chief Commissioner cannot, I am to state, at all concur in these views. At present the practice is for Government to farm out to monopolists the sole right of manufacturing and selling intoxicating drugs and spirits. In this manner a limit is placed upon production, and consequently on consumption. Under native rule any one might make and sell the drugs and spirits; now only particular persons can do so. These latter persons, of course, ply their trade, as, indeed, other people must have done at all times; but there is nothing in these days, so far as the Chief Commissioner knows, that renders the shops particularly alluring or attractive. As regards the Punjaub, the Chief Commissioner has inquired into this point, and he is satisfied that now there is a less consumption of drugs and spirits than there ever was under the Sikh regimé. Now there are only certain shops, whereas formerly every man might have had his still in his own house. The Chief Commissioner has heard well informed Sikhs say that now there is not a tithe of the drunkenness that there used to be. To show how little the population at large are affected by the sale of drugs and spirits, it may be stated that the chief consumers are camp-followers. The fluctuations in the Excise revenue chiefly depend on the location of cantonments. The largest shops are either in military cantonments, or on the main lines of road. The shops in the interior are comparatively insignificant. The Excise of a cantonment with a few thousand camp-followers will equal that of a large city. On the whole, the Chief Commissioner cannot join in recommending any change in what are in India known as the Excise laws on drugs and spirits.

"13. The various points named for discussion have now been reviewed. Before concluding this letter, I am to state that Sir J. Lawrence has been led, in common with others since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering topics such as those treated of in this despatch, he would solely endeavour to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. If we address ourselves to this task, it may, with the blessing of Providence, not prove too difficult for us. Measures have, indeed, been proposed as essential to be adopted by a Christian Government which would be truly difficult or impossible of execution. But on closer consideration it will be found that such measures are not enjoined by Christianity, but are contrary to its spirit. Sir John Lawrence does, I am to state, entertain the earnest belief

that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but on the contrary, with every advantage to its stability. Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. The difficulty is, amid the political complications, the conflicting social considerations, the fears and hopes of self-interest, which are so apt to mislead human judgment, to discern clearly what is imposed upon us by Christian duty and what is not. Having discerned this, we have but to put it into practice. Sir John Lawrence is satisfied that within the territories committed to his charge he can carry out all those measures which are really matters of Christian duty on the part of the Government. And, further, he believes that such measures will arouse no danger; will conciliate instead of provoking, and will subserve to the ultimate diffusion of the truth among the people.

"14. Finally, the Chief Commissioner would recommend that such measures and policy having been deliberately determined on by the Supreme Government be openly avowed and universally acted upon throughout the empire; so that there may be no diversities of practice, no isolated, tentative, or conflicting efforts, which are, indeed, the surest means of exciting distrust; so that the people may see that we have no sudden or sinister designs; and so that we may exhibit that harmony and uniformity of conduct which befits a Christian nation striving to do its duty.

"15. In submitting the present despatch I am instructed to state that the original of Colonel Edwardes' memorandum has been already forwarded by him to a high quarter in England, to be made use of if occasion should require; and that, therefore, the Chief Commissioner would suggest the expediency of transmitting home a copy of this Report as soon as may be conveniently practicable.

"I have the honor to be, Sir,

"Your most obedient servant,

"R. TEMPLE,

"*Secretary to Chief Commissioner, Punjaub.*"

VII.—*Invitation to United Prayer.*

"And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord and to seek the Lord of Hosts, I will go also."—Zech. vii. 21.

The aspect of the Christian world, particularly in America and Great Britain, the heavy clouds hanging over the political horizon of Europe, together with the feelings, expectations, and desires of the

Lord's people generally, call for united prayer, a call made still more pressing, when we contemplate the present state and future prospects of India and its millions of perishing souls.

It is then under a deep conviction of the necessity for this, that you are now invited to join a union for Prayer, with such of the Lord's people as may respond to this call.

In such an union, there will be a general helping and strengthening of the body of Christians, in the knowledge of the unity of purpose among many; and individual Christians will themselves be stirred up and quickened to greater earnestness, results which will be still more felt, if the names of those who join in the Union be recorded; as by this means there would arise a sweet and interesting communion among the members, however far apart.

These are, however, all minor considerations; the call to united persevering prayer comes from the Lord himself:—

"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven." Mat. xviii. 19. "And this is the confidence that we have in him, that if we ask anything according to His will, he heareth us." 1 John. v. 14.

Shall we neglect the call? shall we be inattentive to the clear evidences He affords us on every side that He is waiting to be gracious?

Besides, there is the actual want that all must feel, the want of the Spirit in larger measure than has yet been vouchsafed; the Spirit in large abundance on our own souls and on the world, on individual Christians and on the Church; for both are dry and thirsty.—"When God gives grace to souls, it is in answer to the prayers of his children: we see this on the day of Pentecost." Acts. ii.

Ezek. xxxvii, 9, "shews that in answer to the prayer of a single child of God, God will give grace to a whole valley full of dry and prayerless bones. When God puts it into the hearts of His children to pray, it is certain that he is going to pour down His Spirit in abundance. Now, where have been your prayers, Oh child of God? Ye that are the Lord's remembrancers, keep not silence and give him not rest. Alas! we have all given God much rest, we have allowed his hand to remain unplucked out of his bosom."

Let us go forward in the full assurance of faith with the humble boldness of the children of God who have obtained an entrance even into the Holiest of all, to the very mercy-seat, by the door Christ Jesus. Heb. iv. 16.

Oh! for one great united persevering effort! The Lord is not changed.

Then why not have a Pentecostal season now? Oh let us plead with restless importunity, let us give the Lord no rest. "I will not let thee go, except thou bless me," says the Patriarch Jacob. Come then, dear Brother, and let us do likewise.

It is proposed that those in each station into whose hands this invitation may come, should communicate with one another as to the most convenient day and hour for meeting together for Prayer, on the subjects hereafter proposed.

It is desirable that the meetings at the various stations should take place on the same day and at the same hour. Those who make the present invitation, have been wont to meet every second Wednesday evening, at 8 o'clock, but this they would change, if another night were more agreeable to the majority.

Proposed Subjects of Prayer.

THE OUT-POURING OF THE SPIRIT.

On the souls of those present.
On their families and friends.
On the Church of God.
On the world at large.
On this Union and the station generally.
On our Countrymen in India.
On the heathen around.

THE STATE OF INDIA.

That Peace may be established and maintained.
That wisdom may be given to our rulers and statesmen.
That with Peace, the Sun of Righteousness may arise.
That Satan's kingdom may be overthrown.

MISSIONS.

In India, that they may be blessed and increased.
That Native Christians may be blessed with increased life and the spirit of holiness.
The breaking down of caste, idolatry and superstition, and the conversion of the Natives to Jesus.
That the Gospel may find an entrance into those countries which are yet closed, or where it is greatly restricted.
That the Lord would hasten His coming, and cause His people to look forward to it with joy, and expectation.

NOTE.—The proposed Union to be by bi-monthly Meetings among the members, commencing with the first Wednesday of November, *exclusively* for prayer and praise, which are not to supersede other meetings already established for reading and examination of the word of God; all members being invited to pray in turn, each prayer being limited to 10 minutes *as a maximum*, and a verse or two of a Psalm being sung after each second or third prayer. The meeting not to exceed one hour. One being chosen from among the members present each evening, to preside, when no Minister is there, who will invite such a number to pray as will occupy the allotted time.

Any suggestions, as well as the names and addresses of those who now, or at any time, may wish to join in this Union, or intimation simply of the formation of a union at any station where names may not be given, will be thankfully received, post paid, by Captain J. Ross, Sealkote.

The extent of the union will be communicated to the various Stations where Meetings are established, as tidings to this effect are received.

Sealkote, 25th September, 1858.

To the Editors of the C. C. Observer.

DEAR BRETHREN,—By way of following up and supporting the "Invitation to prayer" published in the November No. of the Observer, I send you the accompanying "Invitation," which I received a short time ago from Sealkote, and ask you kindly to give it a place in as early a number of your paper as may be convenient. And as a still further encouragement and louder call to the people of God to comply heartily with these *invitations*, allow me to add an extract of a letter from a friend in Sealkote received two days ago. He says: "Already we have the first drop-ings of the coming shower, in the work that has commenced in the 7th Dragoon Guards here. Two months ago, there was not *one sign* of spiritual life. Now there are ten earnest enquirers, five of whom have come out and joined our prayer-meetings. There are daily meetings for reading and prayer in the room of one of the men, who has been the instrument of bringing the others to the truth. This man was mentioned in a letter from home to Mrs. M., and being sought out, he came to Mr. M.'s Monday evening service, found peace, and has been the instrument in God's hand of working this commencement. What has God wrought! Praised be his name. While we were praying, he was preparing events to answer our prayers at once." May this be but the "handful of corn in the earth upon the top of the mountains, the fruit whereof shall shake like Lebanon."

"What shall we say to these things? If God be for us, who can be against us?" Is not this evidence that God is now ready and waiting to hear us, even us too, as he has heard others of his people in distant lands? Is there not a blessing in store for us, even us, whenever we are ready to go to the door, unlock it and carry away what our Father is ready and waiting to give? And shall we hesitate or delay even to ask? "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?"—thus may the Saviour truly now say to us, if we do not as one man besiege the mercy-seat and give him no rest, day nor night, until he open for us the windows of Heaven and pour us out a blessing that there shall not be room enough to receive it. Let the question now be brought home to the heart of every child of God in this land: Who will come up to the help of the Lord against the mighty? Who will come *now?* Dear reader, will *you* come? Will *you* from this time forward join your heart and voice in unison with God's people in calling down rich blessings fresh from Heaven on this benighted ruined land? Can any one in whose breast burns the love of Christ under the circumstances hesitate or delay? How rapidly the long-predicted time seems to be coming about, when "prayer also shall be made

for Him continually and daily shall he be praised." What child of God is there in the land who will not at such a time unite with God's people, in this concert for prayer, and do all in his power to induce others to go and do likewise, until every station in the land that contains two or three who can meet together in the name of Christ shall have its UNION meeting for prayer. But I would by no means have any excluded, even though they cannot pray in public, or even though they be unconverted. Their presence cannot hinder the prayers of those who are in earnest; and their attendance at the meetings where they are prayed for, may be the very means God has appointed for doing them the good they need. Let such meetings be open to all who are willing to attend, good and bad. Let not even the profane scoffer be excluded. How many of those who went only to scoff have remained to pray and to cry, "Men and brethren, what must we do to be saved?" Let them be UNION meetings indeed and in truth. O what sort of a religion must that be that will not allow a Christian even to pray with a fellow disciple! Who that names the name of Christ would not be ashamed of the principles that would forbid his praying with any of Christ's dear, blood-bought people, simply because they do not belong to the same denomination or to the same grade in society. I have heard of professing Christians and even ministers of the Gospel refusing to countenance prayer-meetings where common soldiers are allowed to lead in prayer! For my part, I would much rather hear the prayer of the soldier thus rejected, than that of the minister who rejects him, and I believe Christ would too. Let us then banish all such hindrances, and come with one heart as the adopted children of one Father, and unite our supplications for those blessings which alone can show all what is right and bring us all to see eye to eye. This, we are assured, will be the case when the Lord shall bring again Zion.

As to the frequency of these meetings, my impression is, that once a week is as seldom as is likely to prove interesting and permanent. Where the state of things demands it, they may be oftener, even daily, as has been and still is the case in many places. With my best wishes and most earnest prayer that God would speedily "pour out the Spirit of grace and of supplication" upon all his people throughout this land,—

I remain,

Yours very sincerely,

J. H. M.

VIII.—*Correspondence—the late pastor* GOSSNER.

To the Secretary of the Calcutta Missionary Conference.

Berlin, 25th Sept. 1858.

DEAR SIRS,—Your letter of the 17th July to the address of the Superintendent General, Dr. Büchsel, has been laid before our Committee, and I have been instructed to convey to you, and through you to all the dear Brethren in the work of the Lord, as also to all the friends of the blessed cause we all have so much at heart, the most heartfelt thanks of our Committee for the kind sympathy you express in the great loss we all have sustained, as also for the brotherly love and Christian kindness you have shown to our Missionaries in the time of danger and need. It has given our Committee great and sincere satisfaction to peruse your kind letter, together with the minute of the Missionary Conference, and to perceive the high esteem the late Pastor Gossner was held in, and the affectionate regard you all entertain for our brethren who labor in the vineyard of the Lord.

Our loss indeed has been great—but as it is the Lord's work and his cause, we are of good cheer, trusting in Him who is the beginner and finisher, the Alpha and Omega, that He will strengthen us and guide and lead us in the right way, so that we may be able to carry on the great and important work with the same faith and strength. We would solicit your kind prayers and believing intercession for us, and at the same time recommend our dear Brethren to your good offices and Christian kindness also for the future.

We shall not cease to implore a blessing from on high on the important labours of the Conference in general, to promote Christian unity and brotherly love among all the Missionaries and labourers in the harvest of the Lord, and encourage and cheer them in their toil, and also on every one individually and his work in particular, that each one may feel and know that he is one of the great Christian brotherhood, a member of that body of which Christ Jesus is the Head, labouring in his peculiar sphere for the Head and Bishop of the Church, sustained and appreciated by Him.

May the Lord grant us grace to grow more and more every day in His faith, love and hope, and to realize more the communion of the saints and all the blessed promises of the word of truth.

I remain, dear Sir,
In our Blessed Saviour
most truly your's,
J. D. PROCHNOW,
Acting Secretary.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. No. 230.—OLD SERIES, VOL. XXVIII. No. 321.

FEBRUARY, 1859.

1.—*Minute by the Lieutenant-Governor of Bengal on the subject of* Lord ELLENBOROUGH's *Letter and Sir* G. R. CLERK's *Memorandum.*

We extract this masterly Minute from the *General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for* 1857-58. We need hardly say that we do not endorse all the sentiments which it expresses, but His Honor has clearly succeeded in demolishing the position taken in the two documents which he reviews. For the sake of our readers we just state that he occasionally refers to certain remarks, made by the Director of Public Instruction, in another part of the Education Report.—EDS.

I cannot but think that it was desirable for the Director of Public Instruction to notice, as early as possible, the letter of the Earl of Ellenborough and the Memorandum by Sir George Clerk on the subject of Education in India. The former is a paper of great weight from the force and ability with which the subject is treated in it; and both documents derive importance from the names and authority of their authors. Their publication also, on the motion of Lord Ellenborough in the House of Lords, is an evidence of the weight attached to them by his Lordship himself, and of his wish that they should be generally known and commented upon.

2. The Earl of Ellenborough's letter relates to the whole of India, and I know not whether its statements be correct or no regarding the territories of Madras and Bombay, and other parts with which I have no immediate concern. As regards the territories under my jurisdiction, the statements and inferences, though coming from one whose knowledge of the subject is great and whose opinion cannot be questioned without deference, do yet appear to me to require considerable correction.

3. The letter commences with an expression of disappointment at the failure of the system established in 1854, to produce "the expected good;" and a complaint that the expenditure for education had risen under the new system from about ten lacs in 1854-55, to twenty-one and a half in 1856-57.

4. This complaint naturally suggests an enquiry into the purport of the "Instructions" of 1854, and the kind of "good" reasonably to be expected from them.

5. It will be borne in mind that the system of Public Instruction which prevailed up to 1854 had avowedly for its chief object the diffusion of the improved Arts, Science, Philosophy and Literature of Europe—in short, of European knowledge. At the same time it encouraged the cultivation of Sanscrit, Arabic, and Persian—the Classical Languages of India—in special Institutions established for that purpose; and it insisted upon the study of the Vernaculars, together with English, in all Government Schools and Colleges. Moreover it had begun to attempt the institution of merely Vernacular Schools for a lower class of pupils, in extension of a system of Vernacular Education set on foot with much approval by Mr. Thomason in the North-Western Provinces.

6. In all this, which has not been found fault with in the letter before me, the Dispatch of 1854 made no change: on the contrary, it bestowed upon the objects and purposes of the system then in existence the heartiest expressions of approbation, and declared an intention to adopt and sustain that system and to give it ample encouragement and extension; especially as "a knowledge of English will always be essential to those Natives of India who aspire to a high order of education."*

7. But the success which was acknowledged to have hitherto attended the exertions of the Government, had been chiefly confined to but a comparatively small number of even that limited class of persons whose means, position, and prospects in life could justify them in adopting the study of English, and could enable them to prosecute it to complete advantage; while the far greater majority of our subjects above the condition of mere labourers, and able from their social circumstances to receive a lower, but still useful and beneficial degree of education, had been left to gain it, if at all, only from their own indigenous Institutions, which afforded very inadequate and imperfect means of instruction. It had therefore long appeared requisite to most persons interested in the well being of India, that some portion of the funds employed in education, hitherto confined for the most part to the teaching of English to persons in easy circumstances, should in future be devoted to the improvement of the means of Vernacular Instruction, for the benefit of classes lower in the scale than those upon whom our attention had up to that time been chiefly concentrated, with a view to a gradual extension of this great benefit to lower and lower classes, as the progress of the country should enable them to lay hold of it, so that the English Language and the Vernacular Languages of India together

* Paragraph 11 of the Education Dispatch of 19th July, 1854.

might eventually become the means of a greater and still increasing diffusion of useful knowledge among all persons capable of profiting thereby.

8. Accordingly, among other measures directed chiefly to the extension of the existing system for the benefit of the higher classes, it was prescribed by the Instructions of 1854 that, not in substitution of any measures then in use for the education of the people, which were in fact to receive all possible extension, but as an additional means of national improvement, attention should be closely and vigorously directed to the spread of a sound and useful system of Vernacular Instruction. "Our attention," it was stated, "should now be directed to a consideration if possible still more important, and one which has been hitherto, we are bound to admit, too much neglected; namely, how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of the people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts; and we desire to see the active measures of Government more especially directed for the future to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure."

9. With this was to be combined an establishment of Normal and Model Schools for the training of masters, a systematic endeavour to raise the character and increase the usefulness of the existing indigenous Schools described by Mr. Adam and others, and the provision of proper Vernacular School-Books, admitted to be a great and crying want.

10. All this exertion in the Department of Vernacular Education was prescribed, as has been remarked, in addition to a large increase of educational power and energy to be applied chiefly to higher walks of learning and science, and to superior classes of students; and the whole was to be completed by the establishment of Universities at the several Presidencies, for the cultivation of the higher branches of learning; regarding the methods adopted for which purpose, the warm approval of the Home Government has only recently been communicated to me by the Hon'ble the President in Council.

11. Lastly it was directed, as a necessary consequence of this considerable extension of the general scope of the efforts of the Government, that the existing system of superintendence by amateur Boards and Councils should cease, and that the business of Public Instruction under each Local Government should be conducted under the supervision of one official head, aided by a sufficient number of properly qualified Inspectors, "who will periodically report upon the state of those Colleges and Schools which are now supported and managed by Government, as well as of such as will hereafter be brought under Government inspection by the measures that we propose to adopt."*

12. Thus the Instructions of 1854 aimed at increased effort, stimulus, and encouragement towards the attainment of a high standard of English Education by the majority of the better classes, and

* Paragraphs 15 to 19 of the Dispatch of the 19th July, 1854.

for the general spread of European Literature and Science; at a continuance of encouragement to the cultivation of the Classical Languages of India as heretofore prosecuted; at a vigorous, systematic and extended plan for bettering indigenous Vernacular Schools, compiling Vernacular School-Books, and facilitating the acquisition of an improved Vernacular education by a large and important section of the people hitherto neglected by Government and left to their own unassisted exertions; and finally at an organized vigilant superintendence and inspection over the whole, without which all the rest would plainly be of none effect.

13. Such the *objects* in view—For the *means*, necessarily and unavoidably, and of course intentionally and of set and deliberate purpose—a large additional expenditure on the part of Government, which, so far as it consisted of payment for skilled superintendence, must, by the very necessity of the case, not only be considerable, but must at first, (and this should on no account be overlooked) be disproportioned to the expenditure upon actual education. For the object was increase of Schools and scholars, and encouragement to local and individual exertion; and the scale of superintendence could not therefore but be more in accordance with what was intended and shortly expected, than with what existed at the time it was framed. Moreover the disproportion must continue to decrease as the anticipated increase takes place in the number of Schools and scholars, and will of itself, if not interrupted, soon vanish altogether. It is a disproportion in short inseparable from, but belonging only to, the commencement of the plan, which cannot fail to work its own obliteration.

14. And now it appears that the expenditure for these grandly beneficial objects over all India, under the great stimulus given by the Dispatch of 1854, has increased from ten to twenty-one lacs of Rupees. And this is apparently held up as an amazing evidence of extravagance on the part of the Indian Governments. Yet after all it is for all India much less than a hundredth part of the gross Revenue levied from the people; or say about the cost of five Regiments of English Infantry!

15. Even of this sum, trifling and inconsiderable as it is compared with the immense objects in view, and the vast population for whose benefit it is expended, but a very small proportion belongs to that part of India with which I am more immediately concerned; the actual additional expense for education in the Lower Provinces between 1854-55, and 1856-57, being no more than 2,62,968, or an increase from 5,19,522 to 7,82,490 for a population of more than thirty millions, yielding a Revenue to Government of above eleven millions Sterling annually!

16. But not only is the amount of expenditure complained of as excessive: it is further said to have failed in producing the expected good.

17. What this expected good was I have already shown; and there is not one purpose enumerated, in which the plans of 1854 can be proved to have failed of effect. In the Department of English

Education the Schools are crowded up to their utmost capacity, and the demand for the highest degree of education is so great and so increasing that we have been able in the Presidency College to double and in several other Schools considerably to enhance the rate of fees, without in any place more than a slight and temporary diminution in the number of applications for admission, and in most instances without any falling off whatever. The University has been set on foot in a manner that has drawn forth the warm approbation of the Home Government, and even in its infancy it has already found scholars capable of receiving its degrees, while several hundred young men have passed the Entrance University Examination. The Classical Languages of India are not less cultivated, or with less effect than formerly, and though there is, and long has been, room for improvement as to Arabic, such as I hope soon to see effected, the study of Sanscrit has advanced and extended. A marked effect has been produced upon the indigenous Schools, not only in Bengal, but even in the less congenial atmosphere of Behar, and in the face of tumult and insurrection. Great progress has been made, under a judicious and liberal encouragement, in the compilation of Vernacular School Books, on which work some of the most capable minds are closely and successfully engaged; and by the establishment of Normal and Model Schools, and a large and unexpectedly successful adminstration of a system of Grants-in-aid, an extraordinary stimulus has been given to Vernacular Education, not among boys only, but even, to some extent, among girls, which nothing but the present financial difficulties has prevented from becoming enormously extended. Finally, the superintendence and inspection of the whole has been in a remarkable degree vigilant, intelligent, energetic, and successful. In what respect then has the plan of 1854, failed of its "expected good?"

18. It cannot surely be that Lord Ellenborough, knowing all this, objects that the ultimate result has not yet been obtained—that while so many fertile fields have been sown but yesterday, the harvest is not yet ripe. Yet in no other sense can it be said that the "expected good" of the Instructions of 1854 has not been realized. All and more than all that the new system could have been fairly expected to perform in the first two years and a half of its operation has been amply accomplished. But the "good" of a system of national education is not realized in a day; nor, if the requisite foundation be laid, and the materials for the work judiciously prepared, will it be considered reasonable to complain that the finished structure of a people's mental and moral improvement has not started instantaneously into view, complete at a word, like the magic palace of Aladdin.

19. In speaking of education in Behar, Lord Ellenborough supposes that the Schools of that Province have been forced upon the people against their will, and against the will of the Landholders; or that the people have been in some manner compelled to establish Schools to be pecuniarily assisted by the Government. This, as Mr. Young has shown, is not the case, nor has the Grant-in-aid system

been yet extended to Behar. For the error, however, into which he has fallen, His Lordship is, I am bound to admit, by no means without reason. The impotent and unmeaning flourish of a late Inspector about ordering people to educate their children, though taken by them, I have no doubt, for no more than it was really worth, was enough to inspire doubts as to our mode of action, and still more so the utterly indefensible conduct of Mr. Tayler in raising what was, in plain terms, little better than a forced contribution for his Industrial School at Patna; a measure, however, unsparingly checked and suppressed by the Government as soon as it came to notice. But these were occasional and personal errors, and were, I doubt not, so received by the Natives. Indeed the latter furnished an occasion for declaring emphatically the true policy of Government, and for condemning and repudiating the smallest infringement upon the free and spontaneous will of its subjects in regard to subscriptions for educational and other public purposes. And the declaration of the Government in this respect was widely circulated and very generally accepted and appreciated by those to whom it was addressed.

20. I am in a position therefore to be able to affirm with certainty and without the smallest fear of contradiction by any well informed person in India, that, excepting these two instances of error, nothing whatever has been effected towards the spread of education in Behar, or elsewhere within the territories under my authority, in any manner contrary to the absolute volition and spontaneous will of the people, whether of high or low degree; and that—to adopt the language of the Noble Earl himself—it has been made and is universally within these territories "quite clear to the people that our Government does not desire to assist in the education of a single child not brought to the School with the full voluntary unsolicited consent of its parents; and that whoever offers a subscription to a School is at liberty to withdraw it at any time, and will not be thought the worse of for doing so."*

21. That under these circumstances of absolute freedom of will, the people, (even of Behar,) and to a remarkable extent in other parts of the lower Provinces, have come forward to profit by our assistance, has been indicated with sufficient clearness in Mr. Young's remarks, and will be found exhibited in full detail in the Statistical Reports of progress periodically published for general information.

22. It has appeared to Lord Ellenborough incredible that Indian parents should voluntarily desire to send their female children to School: And against this possibility his Lordship sets the fact that there is in India, especially among the higher classes of society, a strong prejudice in favour of domestic education.†

* Letter of Lord Ellenborough to the Court of Directors.

† I am not certain if it was intended by Lord Ellenborough to apply this remark regarding domestic education to female education only, or to the education of males also: but I lean to the former interpretation and have commented upon it in that sense, as has also Mr. Young. As applied to male education, I do not see the tendency of the remark, unless it were to be inferred that all Schools were needless and at all events undesired by the Natives of India. But this, I feel convinced, was not His Lordship's intention.

23. As to this last point, Mr. Young has well replied that this prejudice is not confined to India; and he has added the notorious fact that however strong may be the general prejudice against female education, in or out of School, it is undoubtedly giving way (and that not in Bengal only,) before the gradual spread of enlightenment: and the instance given by Mr. Young of the 1370 girls recently sent to School at the simple will and pleasure of the rural population of about forty villages in Burdwan and Hooghly, strong as it is and unanswerable as to the fact averred, is but one of several cases that could be produced to prove the change of feeling which has taken place and is diffusing itself among the people. No regret is too great for the necessity under which the Government of India conceived itself to lie of discouraging and in fact abolishing these forty Schools on account of financial considerations. For the impulse had begun to seize the people, and, having been communicated to them by one of their venerated Brahmins, would assuredly have spread with rapidity, if it had been thought possible to take advantage of the golden opportunity, now, I fear, lost for many a coming day.

24. I can add nothing to the forcible observations made by Mr. Young upon the very singular and unexpected assumption by Lord Ellenborough that by the system of education we desire to introduce under the Instructions of 1854, we shall practically give a high degree of mental cultivation to the labouring classes, while we leave the more wealthy in ignorance. It is the fact, as Mr. Young explains, that, up to 1854, the very contrary has been our course, until it has been urged against us as a reproach that we lavished our high education on the higher classes, and stinted even the narrowest instruction to the poor.

25. It is a fact also, patent upon the face of the Instructions of 1854, that while they desired to give a suitable Vernacular Education to, not the labouring classes, but some of the classes hitherto neglected, by means which must necessarily be very slow in their operation, they sought not to diminish, but, on the contrary, to enhance and extend the advantages enjoyed by the higher classes and the diffusion among them of a higher standard of culture.

26. We may be at ease therefore as to any fatal consequence resulting from our over-teaching the labouring classes: for neither the condition of these classes, nor the nature of the measures prescribed and adopted, renders it otherwise than most remotely probable that they will be at all affected by what we are doing; while the classes who are to benefit by our plans of improved Vernacular Education are, to a large extent, those who get a Vernacular Education already, but of an unimproving, if not indeed debasing, and at all events inadequate and ineffective nature. For these and for all others who are included within the scope of our endeavours in this direction, the education we try to impart is indeed scarcely more than elementary; and though it will probably fit them better than they are now fitted for the business of the shop and the market, and may open their eyes in some small degree to the moral and physical conditions of their being and of the world around them, it can in no way have

any tendency mischievously to rouse their ambition, and, as is judiciously represented by Mr. Young on the authority of no mean masters of the subject, will rather operate to repress political convulsion than to excite it.

27. It is true, as stated by Lord Ellenborough, that the Instructions of 1854 contain no explicit directions to afford aid to Missionary Schools. But it was a necessary and unavoidable consequence of the Grant-in-aid system prescribed by those Instructions that aid should not be withheld from such Schools.

28. It was obvious to the authors of those Instructions that the improvement they proposed to adopt must, under the most favourable circumstances, cause, and as observed by Lord Ellenborough with dissatisfaction, has already caused a large and increasing addition to the public expenditure. It would assuredly have caused a much larger increase of expense, if, as Mr. Young remarks, the Government had determined "to keep aloof from all private Educators and to set up a complete and gigantic machinery of purely State Colleges, Schools, Inspectors, and Controllers, for all classes of the people throughout British India." But this would manifestly have been impossible.

29. "When we consider," was the observation contained in the Instructions in question, "the vast population" of British India, and the sums which are now expended upon educational efforts, which, however successful in themselves, "have reached but an insignificant number of those who are of a proper age to receive school instruction, we cannot but be impressed with the almost insuperable difficulties which would attend such an extension of the present system of education by means of Colleges and Schools entirely supported at the cost of Government, as might be hoped to supply, in any reasonable time, so gigantic a deficiency, and to provide adequate means for setting on foot such a system as we have described, and desire to see established.

"The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the Natives of India, and of the ready assistance which may be derived from efforts which have hitherto received but little encouragement from the State, has led us to the natural conclusion that the most effectual method of providing for the wants of India in this respect will be to combine with the agency of the Government the aid which may be derived from the exertions and liberality of the educated and wealthy Natives of India, and of other benevolent persons.

"We have, therefore, resolved to adopt in India the system of Grants-in-aid, which has been carried out in this country with very great success; and we confidently anticipate, by thus drawing support from local resources, in addition to contributions from the State, a far more rapid progress of education than would follow a mere increase of expenditure by the Government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation.

"The system of Grants-in-aid which we propose to establish in India, will be based on an entire abstinence from interference with the religious instruction conveyed in the Schools assisted."

Thus the Grant-in-aid system was a necessary and unavoidable consequence of the determination to aim at an increased diffusion of education. In no other way could the object possibly be accomplished: and, a general system of Grants-in-aid being for these reasons prescribed by the Instructions of 1854, without any hint of an exception, it followed of course, other things being supposed equal, that Missionary Schools should receive grants like all others. But this granting of aid to Missionary Schools has been objected to by some persons of weight and authority, and by Lord Ellenborough among the weightiest in the letter now before me.

30. In discussing this important question, it is necessary of course to bear in mind the history of the transaction: the aiding of Missionary Schools should be looked upon, not as a measure by itself, as if it were to be enquired whether, abstractedly from all other operations, it is or is not expedient to adopt a measure for giving Grants-in-aid to Christian Missionary Schools; but whether, it having been determined to aid *all other Schools*, Christian Missionary Schools shall be excepted and excluded: and it obviously lies upon those who would make this singular and solitary exception to a great national measure to give their reasons for the exclusion.

31. To the objects proposed by the Instructions of 1854 no one has raised any opposition. They are universally allowed to have been wise and good. But they cannot be carried into effect without resort to a system of Grants-in-aid, which is also, for other reasons, a desirable system for adoption. Grants-in-aid then are offered, upon certain terms, to all Schools. To Hindu Schools of all sects, whether followers of Vishnu or Siva, or of the many other religious divisions which prevail among the people known to us by the generic name of Hindu, but differing on many religious points far more than Roman Catholic differs from Protestant; to the Schools of the Sikh followers of Guru Govind; to Jain Schools; to Budhist Schools; to Parsi Schools; to Muhammadan Schools of both sects, Sheah and Suni: to Schools, in short, of every religion and sect, from Peshawur to Cape Comorin; and from the confines of Persia to the confines of Siam. *One* solitary exception is only made—the Christian School—all others may be aided and encouraged by the Government, but this must not: And why not?

32. To this the objectors reply that the reason for the exclusion of Christian Missionary Schools is because of the peculiarity of their character: we have promised to the people of India "perfect neutrality in matters of religion;" but the Missionary desires to make converts—to proselytise—and does in fact proselytise, more or less, wherever he is able; we therefore ought not to aid him even in teaching the Rule of Three, lest we should thus aid him in teaching Christianity, and so infringe our promised neutrality.

33. But is proselytism only confined to Christian Missionaries? and do Muhammadans never practise conversion? Does the grave old

Moslem village teacher never turn the tender Hindu mind aside from Durga and Vishnu to serve the one God of Islam and to believe in Muhammad his prophet? Or rather, is it not notorious that for one convert made by a Christian Missionary the Muhammadan Missionary in many parts of India makes ten? Nay, are there not avowed atheistical teachers, both of Hindu and Muhammadan extraction, who glory in making proselytes to their unbelief? Are converts never made from one sect of Hinduism to another? Does the worshipper of Mahadeo never turn Vaishnava at the preaching of some sedulous adorer of Vishnu? or, on the other hand, the Vaishnava never become a Saiva? Have not many Nepaulese within our territories been converted to Hinduism? and many Hindus to the religion of Guru Govind?

34. In truth, religious proselytism in India is by no means limited to Christian Missionaries, who are certainly the least numerous of those who make conversion their business, and as yet by no means the most successful. Our promise of religious neutrality whether express or implied does not specify Christianity as its only subject; but applies to all religions. Undoubtedly we should offend just as much against it by assisting to convert a Hindu to Muhammadanism, or a Saiva to Vaishnavism, as by assisting to convert any one of these to Christianity. No doubt Lord Ellenborough, than whom no one has a better knowledge of India, is well aware of this, and rests his opinion on other and stronger grounds: but there are many who adopt the views of Lord Ellenborough without apprehending his reasons, and who justify the special exclusion of Christian Missionary Schools from the benefit of a general boon, by pressing upon our promise of neutrality a narrow and one-sided construction. They are willing to give any amount of aid to any number of Hindu and Muhammadan Schools, without asking any questions about the effect produced on religious neutrality as between these two religions, although well aware of the conversions continually going on among them; but they are smitten with an inconceivably scrupulous prudery when asked to aid a single Christian School in the teaching of reading, writing, and arithmetic, see seducing proselytism lurking under every figure of the multiplication table, and tremble for the violation of an already prostituted neutrality.

35. It is manifest that if our promise of neutrality is to be construed in this minute and microscopic or *monoscopic* fashion, it will not merely bar the aiding of Christian Schools, but must put a stop to the whole system of Grants-in-aid. The authors of the Instructions of 1854, well informed as to the subject of religious sects and divisions in India, wisely prescribed an entire abstinence from interference with or enquiry as to the religious instruction conveyed in the Schools assisted; and this was an intelligible and practicable direction. But if to give money aid towards the secular instruction afforded in any kind of School be also to assist in the conversion of every pupil whose religious sentiments may undergo a change in consequence of the peculiar views of his master or his fellow pupils, so far from abstaining from interference or enquiry, we must enquire

closely and constantly into the religious teaching of every so-called Hindu, or Muhammadan, or Budhist, or Parsi, or Sikh, or any other kind of School, lest it should tend towards some kind of conversion among the pupils, and thus make us unwittingly guilty of a violation of our religious neutrality. For who knows, without this incessant, (and of course altogether impracticable) enquiry, whether the most seemingly pure Hindu or Muhammadan teaching may not be proselytism in disguise, involving the Government in unknown and unimagined responsibilities? whether the Head Master may not be privately inculcating atheism, or the Persian Munshi preparing some of his Hindu pupils for receiving the initiatory rite of Islam, while seeming merely to turn over the somniferous pages of the Gulistan or the Aklaki Julali?

36. It has been asked (when the question was formerly discussed of admitting Missionary Schools to benefits granted to all other Schools) how it could be just to expend money raised by taxes from the people of India in aid of their conversion to Christianity? "How, for example," it has been said, "would the Scotch feel, and how would they be likely to act, if Scotch taxes were spent upon Propaganda Missions in Scotland?" But surely, I would ask, with great respect for the author of this ingenious query, is not this putting the case the wrong side uppermost? The true and only relevant query is—how would it look if Grants-in-aid being offered out of the general taxation for the assistance of all Schools in Scotland, they were nevertheless specially withheld from Roman Catholic applicants, because the teachers of that denomination avowed a desire to make proselytes whenever they could? Or how, if they were given to the Established Church Schools and denied, (for a similar reason,) to the Free Kirk Schools? or if any other like arbitrary exception were made, to please a bigoted and, (numerically,) dominant majority? The cases I have supposed are exactly parallel to that before us, for the promise of religious neutrality is every where expressed or else implied, and belongs indeed to the very system of Grants-in-aid.

37. The Hindu parent whose son submits to circumcision in consequence of the wily arts of his Muhammadan Munshi at the Hindu School aided by Government, is not one whit less aggrieved at this result of the application of his taxation than he would be if the corresponding accident had happened at an aided Christian School. Why should the one event be more the fault of the Government than the other?

38. Although I am by no means certain that all the Missionaries would agree in terms to the statement, I have nevertheless no hesitation in asserting that it is not really the case, in the sense intended by Lord Ellenborough and repeated by many others, that the primary object of the Missionary Schools is proselytism; and assuredly the people of the country do not act as if they agreed with the Noble Earl as to this part of the subject, for they send their children to Missionary Schools without stint, and, apparently, without the slightest fear of the consequences. There is hardly a Missionary School in the country that has not three or four or more what are affectedly

called "heathen" *i. e.* Hindu children in it for one Christian child at the School. People confound the Missionary with the Schools he superintends. The primary object of the Missionary is no doubt proselytism; but the primary object of his School is unquestionably proficiency in reading, writing, and arithmetic. You may go into twenty Schools one after another in this country, and, unless you ask questions, or happen to drop in just when the Bible class is "up," you will not guess, from any thing going on before you, whether you are in a Missionary School or not. The object of the Missionary School will appear the same, as indeed it *is* the same, as that of the "neutral" School on the other side of the way. The Missionary desires to teach the elements of knowledge to his young Christian pupils, and also to as many more pupils as choose to attend, or as he is able to accommodate. He has a firm conviction, no doubt, that it is wrong to teach at all without also teaching the Bible; and accordingly he makes it known, practically, that those who come to his School must submit to read that book; and they read it accordingly, and never make the smallest objection; having found out, (which every Missionary has not,) that the mere thumbing of the Bible as a class book does not by any means tend to make Christians. But they know that the primary object and intent of the School is to teach them to read and write and cypher, and that they will be taught those things effectually; and therefore they go, nothing doubting. Is it not altogether unreasonable to say that the Government ought not to aid the Missionary to do this to two hundred and fifty Hindu boys in a School, because he is, (out of school,) employed as a religious preacher and teacher, and because he has also some fifty Christian boys in the same School, with whom, in school at all events, he deals and communes no otherwise than with the two hundred and fifty "heathen?"

39. Like Mr. Young, I am quite unable to understand how giving aid to secular teaching in a School superintended by a Missionary can be interpreted into a breach of our pledge of neutrality in matters of religion. The grant is carefully assigned for a defined secular purpose—to pay the salary of a writing master, or a teacher of arithmetic, or it may be to purchase black boards, or geographical maps, or pictures illustrative of Natural History; and care is taken by vigilant Inspectors that the grant is applied no otherwise than intended. The Missionary cannot, if he would, employ the money in any way of proselytism; and in fact is well content to use it in the better teaching of those rudiments of Art and Science to which only it is applicable. All this is mere current fact, of which any one may satisfy himself who chooses to enquire on the spot: and to erect these boards and maps and pictures into even an imaginary machinery of religious conversion is so manifestly impossible, that the objectors take refuge either in some supposed dissatisfaction of the Natives, or, as in Lord Ellenborough's present letter, in the somewhat recondite supposition of an indirect connection between the purposes of the Missionary and the purposes of Government, as if, "through the aid thus given professedly for secular education, the

Missionary is enabled to keep the School at all, which he only designs for other and those proselytising purposes."* May it be allowed me, without any imputation of disrespect, to suppose, that they who argue thus would advise the Government, if the question were of dealing with a Missionary Bookseller, or printing at a Missionary Press (no imaginary case, but one that actually occurs) to buy no secular books of him and to employ none of his types and presses, lest he should use the money in Missionary operations, and so the Government should commit a breach of neutrality?

40. Let it be remembered that the Missionary and his Christian pupils are not less subjects of the British Government and payers of British taxes than the most unquestionable Hindus in the country are. Are they not to share in a boon given to all their fellow subjects? Is the mere fact of their religion and their wish to extend it to exclude them from a benefit which may be enjoyed by the veriest hedge-pedagogue in the neighbourhood, bigot and proselytiser as he may be in his way—if he be but a Hindu, or a Muhammadan?

41. And let it be remembered also that nobody is forced to send his son to a Missionary School. If the Missionary Schools, even in the immediate vicinity and presence of "neutral" Schools, are crowded with Hindu boys, why is it but for the sake of the education to be got there? "I should feel," shrewdly remarked the present Chief Justice of Bengal,† "the abstract injustice of supporting Missionary Schools in part with the funds derived from the general Revenues of the country far more strongly, if I did not know that many Hindu, if not Musalman parents do send their children to Missionary Schools for the sake of the secular instruction to be had there, without much fear of their being converted." No doubt the comparative cheapness of the Missionary School has its effect in attracting pupils; the Hindus being glad, for the difference of perhaps a few annas, to resort to the Missionary School, not considering the chance of conversion worthy to be weighed against the saving of their money. But if, on such slight pecuniary inducement, large numbers of Hindus send their children to these Schools for the secular advantages they give, the notion of excluding the Schools from the general benefits of Grants-in-aid becomes to me altogether unintelligible. This is to be more Hindu than the Hindus themselves. The Hindus are not afraid of the Schools, nay they approve of them, and show it by sending their children to them in large numbers; yet we are on no account to aid them, out of respect for the consciences of these very Hindus: nay we are to be afraid of being seen looking over the hedge at them, and are to shrink from the responsibility of giving them a single obolus, lest, as Lord Ellenborough says, it should "naturally give alarm to the people."‡

* Lord Ellenborough's letter.

† Bengal Select Records, No. 22, Page 60.

‡ I have just conversed with the Head Master of a Missionary School at Garden Reach, aided by Government. He has 150 boys, all, I think, Hindus, and all or nearly all the masters are Hindus but himself. The Hindu parents make no objection to his teaching, and so great is the desire to make use of the

42. Although I think that they are in error who would construe our promises of "neutrality in religious matters" as applying only to Christianity and not to all other religions in India, I am by no means desirous of limiting our obligations by any appeal to a mere construction of phrases. The justice and policy, nay the essential Christian duty of holding the Government clear of all concern and interference with the religious controversies of its subjects, is in my mind, anterior and superior to all actual pledges; and is indeed the foundation on which alone can rest the political rectitude of any such pledges, and the only reason by which they can be rationally justified. I refuse therefore to assent to the views of those who would restrain the Government from connection with Christian Missionaries while allowing it to mix freely with the schemes of Hindu or Muhammadan proselyters, or who would rest the question solely or chiefly on the ground of danger to our own power, or of offence likely to be taken by our subjects because of any given measure, without reference to other and larger considerations. With regard to danger—we must weigh it, undoubtedly, in every case against the duty proposed; and though we ought not lightly or carelessly to incur it, or to rush upon it for trivial or unimportant objects, we can never permit ourselves to shrink from it when the question is of justice and equity, or of our admittedly highest moral obligations to the people over whom we rule. And as to offence—we are bound, no doubt, not only not to attempt to introduce the force and influence of Government into that which ought to be matter of private conviction between man and his own conscience, but also not to act so as to be suspected on plausible grounds of doing so;* yet we are not to yield up all our equitable and beneficial purposes to the mere puerilities of Native Indian prejudice, or to resign the duties of our sovereignty at every unintelligible cry of groundless and unreasonable alarm. Just offence to the religious feelings of our subjects we should never give, if it be possible to avoid it; but it would be vain to shape our measures so as to avert every frivolous and unmeaning ebullition of superstitious or ignorant credulity. Had this been our own practical construction of our duties, or our promises, we must have withheld from all innovation upon the consecrated barbarisms which have from time to time fallen unlamented before the advance of our English Civilization. Widows would still be burnt alive on the banks of the Ganges; human sacrifices would still delight the bloody Durga at Kalighaut; the car of Juggurnauth would still yearly roll over its crushed and writhing victims, and Brahman murderers would be exempt from capital punishment as in the days of Vicramaditya.

43. If indeed reasonable or unreasonable offence given to the prejudices of the Natives, and even the most indirect attacks upon

School that the rate of monthly Schooling payment has been quadrupled in two years, without any serious or lasting effect on the numbers of the pupils. He was careful to assure me that he trained his boys up to the University Entrance (secular) Standard.

* Speech of Lord Stanley at Fishmongers' Hall.

the doctrines of Hinduism or Islam be infringements of "our promised neutrality in matters of religion," which seems fairly to result from the arguments used against assisting secular education in a Missionary School, I see not how we can prosecute our schemes of education at all, or how the scientific and historical teaching of our Government Schools and Colleges can be acquitted of complicity with proselytism. "We are teaching," as Lord Ellenborough himself says, "new things in a new way." And those things are not only new, but they are so palpably incompatible with the fundamental facts and doctrines of the religions of our Indian subjects, that those subjects have become well aware of the consequences of acquiring them. Muhammadans avoid and anathematise our most secular Schools, avowedly because the teaching employed cannot but have a tendency to shake the foundations of their faith: and Hindus openly talk of the acquirement of a high standard of education in one of our Colleges, as synonymous with disbelief in the articles of Hinduism. To declare these facts is to reveal nothing that is not thoroughly known and widely discussed in all Native Society; and no one is blind enough not to perceive, or hardy enough to deny, that the knowledge communicated in Government Schools professedly non-Missionary, conduces directly to uproot the ancient forms of belief, and thus to prepare the way for the reception of new. Will they, who scruple at the gift of a map, or an elementary treatise on arithmetic to a Missionary Teacher of secular knowledge, lest it should involve them in the indirect conversion of a village School-boy, continue to teach Geography and Astronomy to Hindus and Mahomedans, heedless of the effect of these and other sciences on the permanent orthodoxy of both these sections of our subjects? Or, on the other hand, will they in consistency put down all our Colleges and Schools "to tranquillize the minds of the Natives," and cover again the fair face of India with more than the old darkness from which it has begun to emerge, in order to regain the people's confidence and rule in patriarchal security?

44. I am not disposed to deny that there has been a little too much *fuss* made about the extension of education; and that it would have been better to act without quite so much talking, especially in the darker and less educated parts of our dominions, where I think that the people have been, in their ignorance, rather frightened about our measures, and therefore suspicious as to the result. In Behar, no doubt, they called the Inspector's office "Sheitan ka dufter khanah"—*the devil's Counting House*, which certainly shewed scant affection towards it, and a decidedly imperfect appreciation of the benefits to be ultimately derived therefrom. Moreover, until it was authoritatively suppressed, they were appalled by Mr. Tayler's gigantic "benevolence," levied for the sake of his favorite Industrial Institution. This was, however, partly accidental, and partly the result of the dense ignorance of the people of that part of the country. And it has been most justly remarked by Mr. Young that, as might indeed have been anticipated, the greater the spread of education in any part of our territories, the greater in that part was

the loyalty of the people during the late disturbances, and the less their apprehensions as to our motives and intentions.

45. I do not think it possible, either in Behar or in any other part of the world, European or Asiatic, to inaugurate, however cautiously, a system of education for a people yet wholly ignorant and benighted, without exciting suspicion, or dissatisfaction, or both. Nor do I believe that your benighted European peasant is a bit easier to exalt than his Hindu brother in the Province of Behar, or at all less jealous and suspicious when his prejudices are attacked, or interfered with. But what then? Are we to stay our healing hand because the patient is ignorant and refractory? The condition of popular ignorance is everywhere the condition of political danger; and for that reason alone we ought to persevere in our endeavours to remove it. It is a career in which every step lessens the difficulty of advancing, and in which ultimate success is certain.

46. Far therefore, very far am I from agreeing with those who would abandon the effort because, in the first instance, the people have anywhere shown a disinclination, or even dissatisfaction regarding it. It may be right to use more caution and to be more on our guard against the errors of unscrupulous, or over-zealous agents; but the deeper and darker the ignorance, the more determined and persevering should be our endeavours to remove it. At the best it must be the work of time, and of a long and weary time, a time full of difficulties and discouragements, and, if you will, of dangers. But the sooner we begin, the sooner we shall succeed in making an impression; nor is there any reasonable ground for believing that, without our exertions, any thing will ever be accomplished. As the peasant of Behar has been for two thousand years, so he may be, for lack of any internal and self-vivifying influences, for two thousand years more, unless we interfere to change him. To sit still and fold our hands in expectation until the people shall of themselves be "ready" for education, is to repeat, in another shape, the old story of the expectant rustic on the river bank; nor should we forget that while we inactively gaze and gaze at the still impracticable flood of popular ignorance, it may suddenly rise and overwhelm us in a moment.

47. Our wisdom then, no less than our duty, is to persevere in what we have begun, and not to turn our backs upon Behar, or any other parts of our territory, because there is difficulty or danger in the path of improvement. It is certain, however, that both the difficulty and the danger are exaggerated and look imposing only to those who keep at a distance from them and view them through the delusive mist of prejudice and misinformation. As to difficulty—the progress of Bengal, even within the memory of living witnesses, is a proof of the aptitude of the people, and of their plastic docility. And though it is not uncommon in these days to attribute the recent mutinies to our educational operations, and even to propose to draw back from them for fear of similar consequences in future, the error of this opinion is like that of a man who, after unwisely and incautiously exposing a barrel of gunpowder to all kinds of dangerous

influences, and having by good luck, and in spite of bad management, long escaped without an accident, should at last, when the fatal and inevitable explosion takes place, blame neither the gunpowder, nor his own rashness and indiscretion, but rather lay the whole mischief to account of some one of many little sparks flying about, and talk of limiting the use of fire and candle in future to prevent similar occurrences.

48. The people of Behar doubted and disliked our plans of education, as all ignorant people doubt and dislike schemes for their improvement. But if the army had not mutinied, the people would never have thought of rebelling in consequence of our Schools, nor have they now thought of it. For the few of the people of Behar who have joined the rebellious troops have done so, some because they were bound with those troops in the closest ties of relationship, and others because they were thieves and plunderers by taste and profession, and ready to take advantage of any moment of confusion. And, except in rare cases, no especial hostility has been shown towards educational buildings or persons, so that the work of the School-master has gone on, little if at all affected by the surrounding disturbances. The army mutinied because it was a mercenary army, ill-organized, mis-governed, spoilt, encouraged into the grossest exaggeration of its own supposed power and importance, unwatched, unguarded, unsuspected, and in its material, ignorant, uneducated and superstitious beyond all other classes of our subjects. Of all men in India the sepoys had known the least and felt the least of our zeal for education; which, whatever it had incited us to do elsewhere, had never led us to think of educating the Soldier, or of raising him from his debased and semi-savage intellectual condition. It was an army always more or less mutinous, always on the verge of revolt, and certain to have mutinied at one time or another as soon as provocation might combine with opportunity. It is vain to talk of this great, but always impending, always inevitable mutiny, as if it had been caused by a few Schools in Hindustan. The mutiny had many causes, of which Schools were the most trifling and the most inconsiderable; and it would have taken place, sooner or later, though there had never been a child taught to cypher from one end of India to the other.

49. Regarding the observations of Sir George Clerk appended to Lord Ellenborough's letter Mr. Young seems to have made nearly all the observations that are required. Sir George Clerk's paper is indeed not an easy one to follow in its present shape, it appearing to consist of independent memoranda jotted down at different times without any necessary connection and without any purpose of publication, and thrown together, rather by accident than by intention, without any opportunity for connection and arrangement.

50. It is apparent, however, that Sir George Clerk is not one of those who would refrain from endeavouring to obviate the dangers of popular ignorance; or who are content to give a high education to the higher classes, while neglecting to improve the Vernacular Schools of the lower. On the contrary, he sneers at the attempt to

enable the natives to speak, or, as he phrases it, "to babble" the language of their rulers, and looks back with satisfaction to his own advocacy of the claims of the indigenous Village School for the poor to the support and assistance of Government; which, he says, led to those measures of Mr. Thomason's for the extension of Vernacular Education which have attracted so much approbation and are lauded by Sir George Clerk himself. These measures, which differ considerably from those adopted for the same end in the Lower Provinces, and which have ever since been pursued in the North-Western Provinces, have formed the model of all subsequent educational measures in those Provinces, and have been usually considered very successful; but they have recently been accused by Mr. Raikes and Mr. Gubbins of causing great dissatisfaction, not so much on account of any objection made to the system of teaching, as because of the special taxation by which they are (or were) supported and the methods by which it was levied.

51. Of the objectionable schemes and practices of "some of Mr. Thomason's subordinates" alluded to in Sir George Clerk's paper without distinct specification, as marring the fair promise of that eminent man's exertions, and destroying the benefits he had intended by his educational plans in the provinces over which he ruled so well, I confess I never heard, nor are they mentioned in any of the official reports of the time. But Sir George Clerk has large access to means of accurate information, and has doubtless not written without due authority. It is probable, indeed, that Mr. Thomason, like others in a similar position, may have had occasionally to contend with the rash and unguarded zeal of a few self-constituted Official-Missionaries, impatient of moderate counsels and intolerant of the clearest pledges of fair religious neutrality. But I doubt if Mr. Thomason was likely to allow his plans to be in the main at all affected by any such partial and temporary difficulties; and what is so well known and approved as Mr. Thomason's system of Vernacular Education had, assuredly, not the smallest taint of religious intolerance and was far more likely to be condemned than approved by any of those intemperate advocates of extreme counsels to whose supposed influence over Mr. Thomason's measures Sir George Clerk is disposed to attribute so much importance.

52. I trust I may be excused for saying with real deference to Sir George Clerk's name, experience, and authority, that the evidence which he has adduced in proof, as it would seem, of the connection of our educational measures with the "passiveness or misconduct" of the people during the late mutinies is not convincing to my mind. Mr. Colvin, it seems, mentioned in May, 1857, as an instance of wide, deep and unfounded delusion, that "many certainly thought we were tricking them out of their caste." And Sir George Clerk asks with some indignation, "what sort of a system of education and superintendence of education, of which it is boasted in published reports that it pervades the influential as well as the humble classes, has that been, when after ten years' operation, by means of expensive and numerous establishments of every sort, the masses consider its

patrons to be dishonest and tricky?" But I do not feel certain that this application of Mr. Colvin's phrase to the system of education is actually warranted by any part of Mr. Colvin's expressions. Mr. Colvin said we were erroneously supposed to be tricking the natives, but he did not say we were thought to be doing this *by means of education*. He alluded, I think, rather to the current story of the greased cartridges, then generally put forward as the exciting cause of the mutiny.* Further Mr. Colvin, who was certainly entitled to be heard on the subject, calls this supposition a "delusion." But on this head Sir George Clerk gives no weight to Mr. Colvin's authority; on the contrary, he differs from him altogether. "Every one," he says, "acquainted with the actual state of things in the North-Western Provinces, knows that this was NO DELUSION. It is rather hard perhaps that Mr. Colvin should be credited for his knowledge of "the actual state of things," when he says what favours Sir George Clerk's opinions, and discredited when he speaks on the other side of the question.

53. The foregoing remarks relate, however, to the North-Western Provinces, and are foreign to my immediate jurisdiction. But coming to that part of India with which I am chiefly concerned, Sir George Clerk finds a proof of the connection of our education system with "the disloyalty of the people of Behar" in a newspaper "known" (to Sir George Clerk,) as "the organ of the Government of India," which it appears has delivered itself of an opinion on the subject, to the effect that the people of the province in question had been excited by an educational controversy in 1855, and "large classes were known to be deeply disaffected." But I really cannot admit that "the people of Behar," have shown any disloyalty, but in general, and in the great majority of cases, a very different feeling. The peculiar case of the Sepoy district of Shahabad cannot be quoted as an exception; and even in Shahabad not a few of the most influential people have sided with us, including the predominant Rajah of Doomraon, who has suffered with us, made common cause with us, and been present in person, with a very useful contingent,

*The phrase alluded to by Sir George Clerk occurs in a hasty Telegraphic Message from Mr. Colvin to the Governor-General dated 24th May, 1857, a time of confusion, agitation and alarm. Mr. Colvin says:—"On the mode of dealing with the mutineers, I would strenuously oppose general severity towards all. Such a course would, as we are unanimously convinced by a knowledge of the feeling of the people, acquired amongst them from a variety of sources, estrange the remainder of the army. Hope, I am firmly convinced, should be held out to all those who were not ringleaders or actively concerned in murder and violence. Many are in the rebels' ranks, because they could not get away: many certainly thought we were tricking them out of their caste; and this opinion is held, however unwisely, by the mass of the population, and even by some of the more intelligent classes. Never was delusion more wide or deep. Many of the best soldiers in the army, amongst others of its most faithful section, the Irregular Cavalry, show a marked reluctance to engage in a war against men whom they believe to have been misled on the point of religious honour." Such a message as this is not greatly to be relied upon for any theory of the mutinies, but such as it is, it seems to me to afford no ground for Sir George Clerk's construction of its meaning.

in more than one engagement. The loyal services of the two great Rajahs of North Behar, the Rajah of Bettiah and the Rajah of Hutwa, have been conspicuous; and the Rajah of Deo in South Behar raised a force of horse and foot at my requisition, and headed them with eminent success, to repress the insurrection in Palamow and relieve the small garrison engaged in its defence. And many smaller chiefs and persons of condition and influence in the province have likewise so acted as to deserve and receive the marked acknowledgments of Government. It is due to them and to their many dependents who followed the example of their leaders, that I, to whom their loyal services are known, should not be silent when they are included with a whole province in a general and most undeserved charge of disloyalty, which would not have happened, but that Sir George Clerk when he wrote had not yet been made acquainted with the facts.*

54. Sir George Clerk has justly censured the egregious blunders of those who are said to have employed "regular clergymen of the Establishment in the Government Educational Department." Assuredly I should join with Sir George Clerk in objecting to the policy of employing such agency. But I may add that nothing of the kind has taken place in the provinces under my administration; nor indeed, as far as I am informed, in any part of the North-Western Provinces.

55. The Extracts from private Native letters quoted by Sir George Clerk are obviously not adduced in proof of the educational delinquency of the Indian Government, for they do not contain a word on the subject. One man in Bombay bewails the calamities produced by the rebellion and complains of the "rabid Indian Press,"

* I find that the notion of the disaffection of Behar has been more recently imparted to the British public by Mr. Russell, the *Times'* correspondent, who in a letter, dated 28th August, 1858, has the following special paragraph devoted to the fact:—

"Behar has exhibited such deep-seated thorough disaffection that it must be searched to the very core by our troops, as soon as the weather permits them to move. When this spirit of hostility has been subdued, it will be deeply interesting to enquire what were the causes of its existence, and why the district which boasts the oldest settlement and which has been longest under our rule should have proved so inimical to the Government. The Punjab, our most recent acquisition, faithful; Behar, our oldest possession, bitterly opposed to us—there is a problem here for our Indian Statesmen and their English councillors."

There is no foundation for this. Behar consists of eight districts, seven of which have shown no symptom whatever of disaffection or hostility to Government. The eighth is Shahabad, which is a Sepoy recruiting district and has certainly been disaffected, though not wholly. But even Shahabad would probably have shown no disaffection, but that a large part of it was held for several months by the rebel force.

Even the supposed disaffection of the city of Patna has proved a mistake. The city has remained perfectly well affected from first to last, and on one remarkable occasion, when a few rioters from without endeavoured to excite the people and get up a disturbance, the whole city held aloof and testified unmistakeably the entire peaceableness of its inhabitants. The disaffection of Patna and the danger of Patna have been loudly proclaimed for personal and peculiar objects. But they have been proved altogether without foundation.

as calumniating his innocent countrymen. Another thinks the Sepoys were rendered suspicious of our intention to convert them by the thoughtless zeal of the officers preaching on the Parade ground and in the Cantonment. A third remarks generally that a Government is wrong which commits a breach of faith and requires of the people what to them is an abomination. A fourth has an objection to "inflammatory Christian articles in newspapers," and thinks such things, combined with greased cartridges, may sometimes produce fearful results. But all this has no relation to the alleged evil influence of our Schools and Colleges, and is not quoted by Sir George Clerk with any reference to that particular subject.

56. Undoubtedly, in so vast a country as British India, administered through a numerous body of agents under circumstances of unavoidably imperfect control, instances will occur of individual imprudence, or even injustice, which are of course to be reprobated and deplored. Sir George Clerk has mentioned a few isolated occurrences of this kind; but he does not need to be reminded that they cannot be treated as if they were specimens of the constant deliberate acts of the Government and of all its Officers. A gentleman has told Sir George Clerk that his *locum tenens* proposed a very foolish thing to the Government;* and there is perfect justice in the remarks which follow on the wrongfulness of such a course, as between "a foreign Government and the tax-payer of another religion." But no blame can attach to the Government to whom the folly was proposed, till it be ascertained whether they accepted it or rejected it. It may seem almost certain that the proposition was rejected, seeing that no Missionaries are, or ever have been, appointed Inspectors of Schools, at all events on this side of India. Surely Sir George Clerk would have thought it hard, if, in the course of his eminent career in India he had been held answerable for every vain proposal for which he had ever rebuked a stupid subordinate. It is stated in another part of Sir George Clerk's paper that in the Jail at Prome, a Missionary has been (very injudiciously as I think,) allowed to enter the Jail and preach to the prisoners. But this must have been a local and peculiar departure from right policy. A similar thing was lately proposed to me for the Jail at Monghyr and was immediately disapproved and prohibited.

57. I could wish that Sir George Clerk had been more merciful to "our Chief Presidency in India," meaning no doubt Bengal, which is sharply censured for habitual "exaggeration," for "fallacious reports," and for "vain boastings,"† upon the authority of some

* "A gentleman who lately came home on leave, and than whom no one in the Bengal Service exerts himself more for the proper schooling of the Natives, and for their improvement in every practicable manner, told me lately, as an instance of the want of judgment displayed by some Officials in the North-Western Provinces, that his *locum tenens*, who is also a Civilian of several years' service, 'had actually proposed to the Government to appoint a Missionary to be paid Inspector of the Government Tehseeldaree Schools.'"

† "Looking to our Chief Presidency in India, it is always as well, when considering the real condition of our Schools even there, to make allowance for such

unverified quotation from one of "its publications," which certainly cannot be traced in this part of India, and would seem from its text to have been taken from some obscure report of operations in Ceylon. It is but natural that I should be anxious to relieve Bengal from such serious charges against its administration. But I am willing to believe that it happened only through mistake, and that Sir George Clerk will be the first to exonerate us, when he is reminded that it does not follow that Bengal reports are exaggerated, because they exaggerate (if they do) such things in Ceylon.

58. In another part of Sir George Clerk's paper (owing no doubt to the promiscuous manner in which these memoranda have been thrown together without any apparent intention of ultimate publication) a report from Behar is made (as shown by Mr. Young,) to appear as if it were part of a report from Bengal; and a conclusion is thence drawn which of course is necessarily erroneous; and it is partly in consequence of this mistake as to his references, that we find it further observed by Sir George Clerk, as if it were a notorious and unquestionable fact, that the fate of Native females leaving "such Schools" is "unhappy." I may be permitted respectfully to observe upon this statement, (1) that one of the two reports thus quoted together speaks entirely of boys' Schools; (2) that the second of these amalgamated reports speaks of a private girls' School with which the Government had no concern, and which the Inspector did not presume to visit; and (3) that the "unhappy fate" of these girls must be a matter of the imagination, as there is not on record a single instance of any such "fate" as is herein darkly surmised, not to mention that if girls had gone wrong after leaving a private School at Baraset or elsewhere, it would not have been for the first time in the history of the world, neither could it possibly have been the fault of Government.

59. The allusions in Sir George Clerk's paper to Jail outbreaks in this part of India, and to the alterations in the law of inheritance do not profess to have any relation to the subject of education and therefore may be passed over here, though generally judicious and well worthy of careful consideration. But I would observe with reference to a particular allusion in this part of Sir George Clerk's memorandum, that no prisoners have been shaved in any Jail by order of the Bengal Government.

60. No observation is called for from me by Sir George Clerk's remarks on the Free Press, or on the systems of education specially belonging to Madras and Bombay, which, if they need it, will doubtless

exaggerations as are stated in very moderate figures in one of its publications, reviewing summarily the present state of Ceylon in the following terms:—'The remarkable discrepancy between the actual average attendance and the merely nominal attendance as exhibited by the admission book is not a phenomenon peculiar to Ceylon. There is perhaps no place in which it sometimes more strikingly manifests itself than in the Metropolis of British India; 1500 or 1600 may be reported and boasted of as registered in the admission book, when the actual attendance may not in reality much exceed 600. All such reports are utterly fallacious—all such boastings must be utterly vain.'"

receive due notice from those who are concerned in and well informed regarding those systems; and I will conclude with the following brief observations upon the four specific recommendations of Sir George Clerk quoted below.

61. 1*st*. * In the territories under my jurisdiction there is under the controul of Government *no* system of insidious conversion by means of Schools professedly secular or by any other means.

62. 2*nd*. † The Missionaries have I think been shown to be involved in no connection and entanglement, such as is here supposed, requiring their emancipation. They would indeed be the last to allow themselves to be so entangled.

63. 3*rd*. ‡ The Court of Directors have encouraged the employment of their Civil Servants at the head of the Departments of Education; and I may submit that it is obviously desirable that the Government should, through its own servants, have the closest and securest control over that branch of administration, so as to guide it according to its own views. It will certainly be easier so to guide it, if the business is in the hands of Covenanted Civil Servants than otherwise. For the rest Sir George Clerk has not, I am sure, perceived that if the reasons he assigns were admitted, they would prove that the Government Civil Servants were unfit to be employed in any important branch of administration, which is assuredly not an opinion likely to meet with Sir George Clerk's support. They "are eager," says Sir George Clerk, "when employed in this Department," for immediate distinction in the sphere in which they find themselves temporarily placed. But this eagerness for immediate distinction, is, I need hardly say, not peculiar to Civilians employed in the Department of Education; nor can I think that Sir George Clerk was aware of the undeserved pain he was likely to inflict on many honourable and excellent persons, when he seemed to describe them as capable of deceiving their employers by a "hollow discipline" and by bringing forward the zeal of false friends to counterbalance the dissatisfaction of a portion of the community, while they are unable to detect or unwilling to expose the "rose-coloured reports of their subordinates," and their measures are "crudities and frivolities." Sir George Clerk expresses his belief that it is only from persons not in the "Military, Civil or Clerical branches of the adminis-

* 1*st*. "Not only to restrain the present erroneous system of insidious attempts at conversion by means of Schools professedly secular, but to prevent the threatened display of still greater indiscretion prompted by that feeling of immunity from further retaliation which is imparted by the late arrival of 50,000 additional British Troops and the belief that twice as many more will be promptly supplied as soon as asked for."

† 2*nd* "To emancipate the Missionaries from all connection and entanglement in Government measures, in order that they may continue to be at least respected by the Natives of India, as they formerly deservedly were throughout that country even during any sudden outrages perpetrated against District Authorities."

‡ 3*rd*. "To discontinue the practice of appointing Civilians or others properly belonging to the Civil or Military administration to conduct any of the Departments of Education."

tration that we can expect" honest zeal, patient labour, and indifference to personal distinction. But he will I am sure forgive me for declaring my conviction that these virtues, rare though they may be in all classes, will not be found less frequently within the ranks of the Government Service than without them; and that the Members of the Service of which Sir George Clerk was once so distinguished an ornament, and in which his name will long be remembered with pride, have not, since his departure, so greatly deteriorated as the words of his present recommendation might lead some to suppose.

64. *4th.* * I may safely assure Sir George Clerk that the Government of India has really considered this matter both carefully and calmly, and I am satisfied that the more searching is the enquiry made, the more fully will it be established that the Government of India has not in any manner encouraged any "attempt at proselytism open or disguised."

65. It is indeed curious to observe how the Government of India is attacked on both sides regarding this question; and it might perhaps be somewhat trying to the patience, were it not for the evidence thus afforded of its real justice and impartiality. By the extreme professors of one party it has been reproached for indifference and lukewarmness in the sacred cause of religious truth, and stigmatized as "anti-christian" at least, if not atheistical; and now it is censured for "open or disguised attempts at proselytism," and solemnly reminded of the State virtues of charity, patience, and toleration! Nay, it is even accused of darker and deeper profligacies which are said to have so clearly led to the recent mutiny that it is waste of time to seek for any other cause. It was occasioned, it seems, by the feelings of the Natives having been *outraged* on very tender points regarding their religion and their VEILED DAUGHTERS *(sic!)* and by *the destruction of all Native confidence in the security of property.* I cannot but think that this very singular statement must have found place in Sir George Clerk's memorandum only by some extraordinary mistake or inadvertence, and I make no further comment upon it, partly for this reason and partly because I am obliged to say, I hope without disrespect to Sir George Clerk, that I really do not understand its meaning.

FRED. JAS. HALLIDAY.

Dated the 19th November, 1858.

* *4th.* "The Government of India should be directed to consider in a calm and unobtrusive spirit the best mode of rendering education really popular, to regulate it with no attempt at proselytism open or disguised and to rely that our greatest strength consists in regarding with feelings of charity and patience the pursuit of religious instruction by all of different persuasions according to their several creeds."

II.—*Ordination of three Native Preachers at Cuttack.*

At our recent Missionary Conference held at Cuttack, three native ministers, Jugoo Roul, Paul, and Jagannath (the last from Berhampore, Ganjam) were, after a suitable probation, solemnly set apart by the imposition of hands and prayer to the work of preaching the Gospel; and it has occurred to me that some account of this important service and of the brethren who were then devoted to the work of the Lord may be interesting to those who desire the extension of the kingdom of Christ in India.

The ordination took place on the 1st of November, and the morning service was commenced by Mr. Brooks reading select portions of Scripture, after which Damudar, an ordained native minister, offered prayer. The customary questions to the young brethren as to their conversion, call to the ministry, religious belief, &c. were proposed by Rev. W. Bailey of Berhampore, and were answered with much propriety and feeling. This part of the service was felt to be peculiarly interesting and encouraging, and awakened in all our minds elevated emotions of thankfulness and hope. The ordination prayer was then offered by the writer of this account, who was joined in the imposition of hands by the Missionaries present; and thus closed a service, the remembrance of which will long be cherished with feelings of the liveliest interest.

In the evening the customary devotional services were conducted by Sebo Patra, another of our ordained native ministers; and the Rev. I. Stubbins, who is about to proceed on his second furlough to England, delivered the charge to the newly ordained from a well chosen text, 2 Timothy iv. 1, 2. The services were conducted throughout in the Ooriya language, with the single exception of an English hymn before the delivery of the charge.

In the interval of the two services an interesting event occurred, of a very different kind. The Queen was proclaimed on the parade ground, Cuttack, in the presence of probably 15,000 persons. The proclamation was first read in English by our excellent Commissioner, G. F. Cockburn, Esq.; and then, partially and imperfectly, in three other languages. I may add, that we all rejoice in the decided and unmistakeable manner in which the Queen avows her firm dependence on the truth of Christianity and her grateful acknowledgment of the solace of religion; while we are not without apprehension that one or two other clauses may be so interpreted as to interfere with the zealous action of the Christian servants of Government, and to restrain enlightened and beneficial legislation, when opposed to

the bigotted and intolerant notions of Hindus or Musulmans. The joy with which we desired to hail the direct rule of the Queen was greatly chastened by the remembrance of the terrible events of 1857. Amid the excitement of the proclamation, who of us could forget that on that parade ground, a little more than two years since, were other officers who were shortly after brutally massacred, and other sepoys whose hands were soon deeply stained with English blood?* May the remembrance of our most merciful preservation be a constant incitement to renewed consecration and zeal in making known the blessed Gospel, the only effectual remedy for the ills of India.

But I have promised your readers some account of the religious history of the three native ministers who were ordained on this eventful day, the 1st of November; and I begin with Jugoo Roul. He is now thirty years of age, has a considerable knowledge of the Scriptures, possesses a sound judgment, and as a preacher his endowments are of a very superior order. He is also assistant tutor in the Mission Academy. The first ten years of his life were spent in idolatry at his native village, which is in the district of Orissa, in the rajisary of Muddoopore, about forty miles north of Cuttack. In the year 1838, it pleased God effectually to work by the Holy Spirit on the minds of several in that vicinity, who, amidst much opposition and reproach, renounced Hinduism and cheerfully counted all things loss for Christ. These converts formed the Christian settlement at Khunditta. Rughoo Roul, the father of Jugoo, was not one of the first converts, but his mind was powerfully wrought upon, and his relatives and neighbours said that he would soon become a Christian, and greatly reviled him in consequence. At this time Jugoo often heard his father sing a poetic tract, "Mental Reflections," an Ooriya version of John Chamberlain's Bengali tract, and the singing interested him much, though he did not understand the meaning. Soon after this the father became a Christian; and after his baptism he went with the late Mr. Lacey and several native Christians, to secure his wife and children and property; but much of the property had been sold or pawned, and the family had been concealed by their heathen neighbours, who maltreated the Christian party. In these circumstances a petition was presented to the Magistrate, complaining of the outrage and asking that his wife and children might be restored

* It may be stated for the information of distant readers that the 53d Regiment Bengal Native Infantry was removed from Cuttack to Cawnpore a few months before the mutiny. It had been expected to remain another year, but was removed in a manner that marked the disapprobation of the Government. It was for us a most merciful event. Happily since that time the station has been garrisoned as before by Madras troops.

to him. Jugoo and his mother therefore appeared before the Magistrate, and there, taught by her, he repeatedly said, pointing to his father, "That fellow is not my father, and I will not live with him;" and he beat his head so violently against the ground that by-standers become alarmed. The wife refused to join her husband, and returned with her son to their native village: but, afraid that they should be again laid hold of, they concealed themselves for a time in the jungles of Dhankanal. When, however, punishment was inflicted on the perpetrators of the outrage, a salutary fear was produced; their heathen relatives were afraid to favour them any longer; they were wearied and dispirited by going from place to place; and at length the wife consented to live with her husband, and the son to accompany her. This engagement was made in the presence of the Magistrate, and the son returned with the father to Khunditta.

Shortly after this, Jugoo was placed by his father in the Mission School at Cuttack, then under the care of Mr. and Mrs. Sutton. Here he made rapid progress in learning and was often much impressed by the sermons he heard. A discourse by Mr. Sutton from the parable of the prodigal son greatly affected him; as also another by the same Missionary, from Galatians iv. 19. "My little children of whom I travail in birth again until Christ be formed in you." A sermon too by Mr. Lacey from Acts xvi. 30, 31. "What must I do to be saved?" &c. was rendered specially useful to him. He was baptized on a personal profession of living faith in Christ, when fourteen years of age, and has for more than sixteen years walked in the way of holiness, and adorned the doctrine of God his Saviour. Let it be added here, that some months before he was admitted to the communion of the church, he wrote a letter to his mother, telling her that he felt that sin overspread his soul like a leprosy, and saying, whither could he go for pardon? This letter was like an arrow in the mother's heart. The Spirit of God suggested to her mind the thought, If my son thinks thus of *his* sins, what should I think of *mine?* for I instigated him to tell those wicked lies. She referred very particularly to this letter in her conversation with Mr. Lacey before baptism: so that God was pleased to make use of Jugoo as the instrument of spiritual good to his mother, before he was himself admitted into the church. Jugoo studied for four years in the Mission Academy, and made very gratifying progress in Biblical knowledge. Since leaving the institution, he has proved himself "an able minister of the new covenant."

The second to be mentioned is Paul; and it is peculiarly interesting to state that he is the first of the rescued Meriahs who has been devoted to the ministry of the Gospel. He was among the first who were rescued by the officers of Government in

Bengal. Early in 1837, H. Ricketts, Esq. then Commissioner of Cuttack, now member of the Supreme Council, rescued twenty-five, of whom he was one.* The heathen name of Paul I do not know, but he was born in Goomsur, and remained there, so far as he can remember, till he was about five years of age. When he and the other Meriahs were brought to Cuttack, they were placed for several days in the Sudder Thannah, and many of the gentlemen of the station and others came to see them; for the atrocities of the abhorred Meriah rite had only then been recently disclosed to the civilized world. This was a new scene to them, and their fears were greatly excited. One day, Mr. Ricketts came to them and calmed their fears, assuring them that they should not be cut to pieces, but that he would place them under the care of Mr. Sutton, the Missionary, that in his school they would learn to read, and would have what they required for food, and clothing, and that they would be pleased to remain. They were all very delighted to leave the Thannah for the school. Here the little boy received the name of Paul; and after being several years in the school, he was placed in the Printing office; but for a considerable time he felt no concern about the salvation of his soul, and had no interest either in reading the Bible, or attending on Christian worship, but he went, lest he should be reproved and punished. One day this thought greatly impressed his mind, "How many of those who came with me, indeed almost all, are dead; and if I too should die in unbelief, what will be the doom of my precious soul? I shall surely be cast into hell." But the anxiety thus awakened soon subsided, and his heart became hardened. Some time after, Mr. Sutton preached from these words, "How shall we escape, if we neglect so great salvation?" By this discourse his solicitude was greatly deepened; for at the close the preacher asked, Who in this congregation are neglectors of this great salvation? and his conscience answered, I am one of them. He resolved to relate the exercises of his mind to the Missionary, and from that day the determination was formed, that in life and death he would be the Lord's. He was admitted by baptism to the fellowship of the church on the 5th of September, 1847, a little more than ten years after his rescue from a horrid death; and from that time his course as a Christian has been very consistent and upright.

In reference to his call to the ministry, Paul stated that he felt himself altogether unworthy of being appointed to a work so great, for he was not a Pundit, and the consciousness of his unfitness had prevented him from expressing to any of the Missionaries a desire to be thus engaged; still he felt that God could

* See the pamphlet published by the Government on Human sacrifices for a reference to these Meriahs.

make known His word even by his mouth. Several times, when Mr. Brooks went with Mr. Lacey on Missionary tours, he accompanied him; and on these occasions he had more than once been invited to join the native preachers in singing and in speaking a little to the heathen, but had repeatedly declined. When, however, the conference of Missionaries invited him to engage in the work of preaching, he could no longer refuse, believing it was the call of God; and by their appointment he studied in the Mission Academy. He felt that he might fitly apply the Apostle's words, and describe himself as a branch of "a wild olive tree;" wild by nature; for he had not only been delivered, like others, from the wilderness of this sinful world, but had been brought out of the natural wilderness, and was "wild by nature." He further told us that he could not forget that almost all those who were brought with him from the Khonds were now dead; and why had he been preserved? He hoped it might prove that it was to do the work of the Lord.

The third to be mentioned is Jagannath; and I may here observe, that as Jugo is from the North, and Paul from the West, Jagannath is from the South. The early years of Jaganath were spent at Ganjam, which from 1839 to 1845 was one of the stations of our Society, but on account of its extreme unhealthiness, was relinquished in the latter year, and all the native Christians located at Berhampore. All his relatives and associates in early life were idolators. When he was fifteen years of age, his uncle, Deenobundhoo, fully instructed him in the worship of Mohadev, of whom he was himself a devoted worshipper, assuring him that by devotion to the worship of this god, every desire of his heart would be accomplished. But divine grace changed his uncle from a bigotted votary of a polluted idol to an humble disciple of Christ; then he was employed as a Christian preacher: and now he is no doubt a bright spirit of light, a trophy of the power of the Gospel to save. Deenobundhu was the first convert baptized by Mr. Wilkinson at Ganjam. When his mind was inclined towards Christianity, he explained to Jagannath, his nephew, that the gods were nothing and could do neither good nor evil, that the religion of Christ was the only true religion; but the youth had no disposition to embrace the new faith. Soon after this, Deenobundhu and his family, with the mother of Jagannath, renounced caste and joined the Christians, so that for a time he was left alone and lived as he listed. Still he was not happy away from his relatives; and was induced from affectionate regard to them to go and live with them. He was then placed in Mr. Wilkinson's school, but for a considerable time understood little of what he read or heard. At length, however, by the grace of God he was led to see the exceeding sinfulness

of his life, and an earnest desire for salvation was enkindled. "When," he said, "I thought of all my sins, I saw that I had prepared myself for the inconceivable punishment of the place of torment. Now I began to cry, What must I do? But the grace of Christ was sufficient for me. I saw that, however great a sinner I might be, He was able to pardon. I therefore fell down at his throne of mercy, confessed all my sins to him, and sought forgiveness. My prayer was accepted through the atonement of Christ. His grace towards me was exceeding abundant. He gave me a clean heart, and directed my steps in His way. From that time I have adored and loved him and have esteemed all his commandments to be right." A satisfactory account of his call to the ministry was afterwards given.

Afraid of exhausting the patience of your readers, I have omitted several interesting details, but cannot refrain from adverting to the striking and impressive terms in which Jugoo assigned his reasons for the determination to make the doctrine of Christ crucified the theme of his ministry among the heathen; and to the touching manner in which, in closing his answers, after expressing his dependence on divine help, he turned to Mr. Bailey, who had proposed the questions, asking his prayers, and the prayers of all the brethren and sisters present, that he might be faithful in the work of Christ until death. It was deeply impressive.

One of the lessons which this narrative teaches is, that God blesses the *varied* instrumentality employed by his servants for the propagation of the Gospel. It was not by one man, or by one kind of instrumentality alone, that these young men were brought to Christ, and made what now, by the grace of God, they are. Each of them has been indebted to the Mission School. Each of them has received instruction from the little tract or larger book as well as from the precious pages of God's holy word, and the faithful ministry of his servants. We must therefore labour on, employing all the means in our power to spread abroad the knowledge of Christ, but making the proclamation of the Gospel in the language of the people our principal work; and "in due season we shall reap, if we faint not."

In closing, let me bespeak the earnest and increased attention of the friends of Indian Missions to the paramount importance of a well-trained and zealous native ministry. The necessity for the frequent removal of valued Missionaries for a season to the fatherland and the affecting deaths of tried and faithful men commend this to our prayerful regard. The Lord is calling us by these dispensations to be more earnest in the work of the closet. "Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." If this direction was

necessary in Judea where God had long been known for a refuge, and where Moses and the prophets had long been read, and if it was necessary after the seventy disciples had been sent forth (see Luke x. 22,) how much more necessary is it in this land of spiritual darkness and death! Prayer, nothing but prayer will bring the men we need, sound in judgment, pious in spirit, ready of speech, instant in season and out of season in preaching the word; and prayer will bring down a blessing on their labours far beyond what we have ever witnessed or even expected. "I wish," said the dying Sutcliffe, "that I had prayed more."

J. BUCKLEY.

Cuttack, December 1858.

III.—*An Invitation to United Prayer, addressed to the Church of Christ throughout the World; being an Extract from the Minutes of the 23rd Annual Meeting of the Lodiana Mission.*

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

"*Resolved*, 1st, that we hereby publicly acknowledge the debt of gratitude we owe to Him, and our obligations to live more than ever not unto ourselves, but unto him who died for us.

"And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land,

"*Resolved*, 2nd, that we will do our best to get Union Meetings for prayer for the out-pouring of the Spirit established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

"And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore:—

"*Resolved*, 3rd, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that, from the receipt of this invitation, onward, all be requested, in their secret, family, and pub-

lic devotions, habitually to entreat the Lord, to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing."

LODIANA, 29*th Nov.*, 1858.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—A little more than a month ago I sent you an "Invitation" to united prayer for India, issued by a band of praying Christians in Sealkote. It now affords me great pleasure to send you another "Invitation" on the same subject, only extending it to the Church of Christ throughout the world. To some, such a proposition may seem chimerical or absurd or very assuming. Let us grant any one or all of these, and then ask what is likely to be the practical result of this "Invitation." When any real praying Christian or body of Christians, whose whole souls are enlisted in the work of glorifying God and doing good to men receives this "Invitation," what will they probably do with it? Will they give it their serious earnest consideration, and cheerfully accept of it, and do their part to promote the object in view and secure it against failure? Or will they cast it aside as some visionary project unworthy of their consideration? That many will adopt the former course, we already have evidence of in the reception these "Invitations" have already met with. That few, if any, will adopt the latter course, Christian principle and experience forbids us to anticipate. But that some, even many, may be so apathetic as not to take the trouble to think whether they will adopt or reject these proposals, the past history and present state of the Church would lead us to apprehend. What then? Does the scheme fail, because all do not unite in it? By no means. True, the maximum of good will be secured only by the union of the whole body of Christians presenting before the mercy-seat their hearty supplications for the full triumphs of Gospel truth and salvation. But these intermediate degrees of blessings between utter failure and the maximum, will no doubt be secured by the union of even a portion of the Church. It then becomes a practical question with every individual and every body of Christians, What shall we do? Shall we try to secure a share in the blessings sought and do our part in securing blessings on our ruined race? Or shall we by neglect or indifference do what we can to make the whole business a complete failure? But on the other hand, if all the real people of God throughout the world should unite with us in earnest prayer, and thus envelope the whole earth in one great cloud of incense, can any one doubt but that such showers of spiritual blessings will descend as have never yet been received

by this sin-cursed earth. I do trust therefore that this "Invitation" will secure your hearty advocacy, and that the Missionary Conference will take it up and give it their sanction and co-operation. And may the Lord of Sabaoth hear our prayers, and open the windows of Heaven, and pour out on us a blessing that there shall not be room enough to receive it.

Yours sincerely,

J. H. M.

IV.—*Religious Neutrality :—The Duty of a Christian Government towards its heathen subjects.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—The question, "What is Religious Neutrality?" particularly in its relation to India, deserves special attention just at the present time. There is undoubtedly a fallacy underlying the use of the term "neutral" by some speakers and writers, when applied to the religion of a community, and to the duties of rulers who profess one religion, towards subjects who profess others. I notice the observations made on this subject, by an able correspondent in the *Observer* for December. I have no intention to offer any criticism upon his views; my object being, like his, to state my present opinions, and court further investigation. Candour always deserves respect; aad his letter breathes candour. Others who may have clearer and more logical views than I possess, will do well to publish them.

The questions under consideration are, What is meant by strict religious neutrality? Is it practicable as a Government policy? And, if it is practicable, has it been practised by the Indian Government during the last half century?

With reference to the first of these questions, the intelligent writer alluded to above has furnished a reply. His definition of it is, "Neutrality in the Indian Government is to be neither Hindu, nor Muhammadan, nor Christian." I shall adopt this definition, and proceed at once to the other questions.

Is this sort of neutrality practicable? Is it possible for any Government to believe it in theory, and practise it in fact?

These questions demand a negative answer, in my opinion. Strict neutrality in the above sense is an impossibility alike to individuals, to communities, and to governments. Whoever attempts to practise such neutrality, is under a necessity to regard all religions equal in their truth, their morality, their merits, and their influence upon individuals and upon society. In short all religions must be regarded alike true, or alike false. But

are those who thus regard them men possessing like passions and feelings with others? Are they united in interests with the professors of the different religions? Then is the notion of neutrality utterly precluded by the nature of the case. In no worldly concern, in which we are interested, can we remain neutral, by any effort of the mind or the will; much less can we in the presence of such a fact as religion.

Here an objection might be started. "Though our inward convictions and feelings should be favourable to our religion; yet in practice we may treat them all alike." Were this proposition put into a different form, it could not fail to appear either impossible, or repulsive. It amounts to this: a ruler is inwardly attached to the dogmas and ethics of one religion, from a conviction of the truth of the former, and admiration of the beauty and utility of the latter: but, in his outward profession and behaviour, he appears to regard all systems of religion as equal to the one he believes. That is to say, in plain words, he is a hypocrite, his professions and his convictions militate against one another. If his convictions are real, such conduct is impossible, as much so as it were for a living man to deceive his neighbours by feigning death. What true man would wish to try to play the hypocrite for the sake of power?

If, on the other hand, the ruler's professions and convictions concur, he must either be a man void of faith in any religion, that is, an atheist,—or without faith in any positive or revealed religion, and only possessing a vague sort of faith in what is sometimes called "natural religion," that is, a Deist. Now, if this be an essential qualification of the ruler, he should at least adopt his proper name, and not tarnish the name "Christian" by making it a cloak to conceal Deism. Let such a government be called a deistical one. But still it cannot be a "neutral" one in religious matters; for, in accordance with its tenets, it must be hostile to all positive religions alike. In such a case, to profess neutrality in the sense of simple indifference towards all the positive religions professed by the subjects, would amount to hypocrisy; and to profess neutrality in the sense of "not either" of the positive religions, would amount to hostility alike to all of them; and thus become repulsive. But it is needless to pursue this matter any further, seeing that a Christian Government is under consideration.

There is, however, another view which might be taken of this subject. When we speak of religious neutrality, we take religion as a whole into consideration. But religion is made up of two important branches—its dogmas and its ethics; or its doctrines and its practice. Were we to admit that Government, as such, has neither the right nor the qualifications to decide questions

in the regions of speculative theology and doctrine; that it should exercise strict neutrality, stand aloof, and leave the decision of those points to divines: does that imply that it should exercise a similar neutrality with reference to the domestic, social, and civil morality of its subjects?

Here I may be permitted to make use of a familiar illustration:—A nobleman has a hundred servants residing on his premises; his connection with them pertains only to work and wages, and not to the particular tenets of their faith. Each performs the work entrusted to his charge, and receives the wages attached to it. This nobleman makes the discovery that amongst these hundred men, the majority are utterly ignorant and depraved; that immoralities, debaucheries, and habits of dissipation are very prevalent amongst his dependents; that the few good ones among them can hardly make head against the multitude; that the evil habits are growing, simply because he does nothing to discountenance vice, and stands aloof, priding himself in his indifference, and treating virtue and vice with equal approbation, or equal disapprobation. Those few who struggle in favour of virtue ask him not to pass a law to put down vice by force; they only ask him to declare himself in favour of virtuous habits,—to shew his disapprobation of vice and immorality by letting it alone; to assist neither, persecute neither party; but to declare openly that virtuous habits meet with his approval, and the contrary. Should that nobleman decline doing this; should he render assistance, when solicited, to those who undermine the happiness and corrode the morals of his dependents; should he decline assisting the few who strive for virtue, lest he should offend the majority; should he give his countenance openly in favour of the wicked majority; and declare publicly that he neither assists, nor countenances, nor is anyhow connected with the few whose sole aim is to stem the torrent of immorality, and introduce a more elevated morality among his domestics;—should that ever-growing vice at last meet its reward; should that nobleman's establishment be thrown into a state of confusion and anarchy; should he have to suffer in his name, his property, perhaps in his person: is it possible to hold him guiltless? Could he, by any stretch of justice, be pronounced free from all participation in the common guilt? Was not his very neutrality criminal, whilst he knew well that evil habits were undermining and corroding the morals of his dependents? I shall leave this matter to the consideration of the intelligent reader, and proceed.

Though Government should abstain from interfering with the tenets and doctrines pertaining to the religions of their subjects; yet the enquiry regarding the practical morality of those reli-

gions remains. Can a Government exist, if it abstain absolutely from interfering with the latter? I venture to answer this question in the negative, for the following reasons amongst others. Because, in that case, all social amelioration and reformation are precluded, as far as regards Government. Slavery, suttee, infanticide, and all the multiform cruelties, immoralities, and follies of heathenism, the produce of three thousand years, must continue, unless their votaries should propose their removal. Government cannot, for they come under the category of social morality. Nor can Government educate the subjects so as to enable them to appreciate a higher morality, for that would be to persuade them upon questions affecting their morality. And if Government has a right to persuade its subjects to change their inferior social morality in favour of a higher one, why not in favour of the highest one, namely that of the Gospel? But that cannot be, because it would render that Government a Missionary one, that is, a Government aiming at elevating and purifying the morality of its subjects by means of persuasion and example! And since the only system of elevated practical morality in existence among men emanates from the doctrines of the Gospel; Government must teach and encourage the teaching of the Gospel.

This seems to me to be the necessary and logical conclusion; Government should either not interfere with the morality of its subjects at all; or if its very existence and duty demand its interfering, it should by all means—force and fraud excepted—induce and encourage its subjects to accept the very highest morality that it can offer them.

Will it be said that such customs and practices as those above mentioned are not included under the term morality? Then we need a definition of morality. I take it to mean the conformity of human thoughts, volitions, and actions with the revealed will or the Law of the Creator. Slavery and suttee, for instance, have very properly been abolished: why? because they were unjust; that is, because they were immoral.

Some may urge another objection against these views. They may urge that the rights of individuals and of society are natural and not Christian rights. Moral, I suppose, because to speak of the *rights* of rational beings without attaching the notion of morality to them, could convey no meaning. The merits and demerits of all human actions are determined by their morality and immorality; but then, that is natural and not Christian morality. Governments, it has been asserted, have a right to re-establish and defend the *rights* of society, and to rule people upon the rational grounds of natural morality. This does not imply that they have a right to persuade or com-

pel people to conform to the rules of Christian morality. The objection amounts to this, as I understand it: natural morality and Christian morality differ not only in degree, but in kind. This I take to be the view entertained and expressed by Lord Stanley in the following observations; "No Government of India has ever yet declared that if native ideas come into collision with the universal, and I might almost say, everlasting rules of justice, they would be justified in assenting to them. There are certain principles which are older, probably, than any form of belief now existing in the world, and which will probably survive most of the forms of belief, which now exist in the world—such, for instance, as the principle of equality of punishment for equality of crime." Without insisting upon the grave objections that might be urged against the expressions used; the general principle of the quotation seems to me to be, that natural justice and natural morality subsist apart from all positive or revealed religions.

Is there such a thing as natural morality, independent of, and unconnected with, some form of positive religion? Writers on political economy and on civil rights usually take it for granted that there is. Without entering into the metaphysics and ethical philosophy of the question at present, viewing it merely from a Biblical or Christian point of view, that opinion appears to me to be unsound, and inconsistent with faith in the positive religion revealed in the Bible. I will go further and say, that the notion of any kind of natural morality or justice inherent in the constitution of man is antiscriptural, and antihistoric.

It is antiscriptural, because the Scriptures of the Old and the New Testament always and everywhere pronounce the human race as utterly depraved. Human thoughts, volitions, judgment, affections, conscience, all are corrupt. The first writer, Moses—states, "that every imagination of the thoughts of man's heart is only evil continually;"* and the last writer—John—says that "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life"† is not of God; and that "the whole world lieth in wickedness"‡ (ἐν τῷ πονηρῷ, in the wicked,) and all the writers between them concur in this verdict. If this view be erroneous, then we must deny to the Bible the place it now holds. If it be correct, then what becomes of a natural conformity to the divine will, that is, of natural morality?

But again. The existence of this world, and of the human race in it, is conditioned by the existence of the Mediator—the Messiah—the *Logos*. "In Him (i. e. the Logos) shall all the nations of the earth be blessed."§ He has "the heathen for His

* Gen. vi. 5. † 1 John. ii. 16. ‡ 1 John v. 19. § Gen. xxii. 18. Comp. with Gal. iii. 16.

inheritance, and the uttermost parts of the earth for His possession," so said the ancient writers. With them later writers agree in still clearer strains:—"In Him (i. e. Christ) were all things created." "By Him and for Him were all created;" which seems to signify, that the existence of Christ is the condition of creation. "In Him the fulness of the Godhead dwelleth," and "all fulness (of the universe) dwelleth in Him." "In Him all things subsist." "By whom are all things, and we by Him." "Whom God hath made heir of all things, by whom also He made the worlds." Such passages appear to be conclusive as to the view that the existence of the universe is conditioned by that of Christ. But this is not all; He has the actual authority over all. God hath promised to "put *all things* under His feet." He is made to *rule* in the midst of His enemies, "until they are made His footstool." "Behold, (saith He) *all authority* is given me, in heaven and on earth." "The Father loveth the Son, and hath given *all things* into His hand." *All things,* (saith Christ) that the Father hath, *are mine.*" God hath "given Him power over *all flesh.*" The apostles were sent to preach peace by Jesus Christ; "*He is Lord of all.*" God hath made Him to be "the head over *all things* to the church."*

Hence arise the following inferences:—*First.* Upon Christian principles, no natural morality is admissible, independent of revealed religion. Even the "Law" referred to in Rom. ii. 14, 16 is a revealed "Law." For the present purpose there is no necessity to enquire what "the *works* of the Law, written in men's hearts," signify. The inference is universal, the race of man is pronounced to be utterly depraved and void of natural morality. In short, the Scripture "has shut up the whole world together under sin." (Gal. iii. 22.) *Secondly.* There is no authority on earth, independent of the authority of Jesus Christ, for "He is Lord of all." "By Him kings reign, and princes decree justice. By Him princes rule, even all the judges of the earth."† In short, "In Him all things subsist."—Should these views prove to be discordant with those of economists and statesmen, there is no help for it. They are the views of God in His Bible; and they must finally prevail, though thrones should be upset, and nations buried in their debris. Indeed, it is known that "the kingdom set up by the God of heaven shall break in pieces and consume" other kingdoms,‡ and that

* See Psal. ii. 8. Col i. 16 (ἐν αὐτῳ not *by Him.*) Col. i. 17,19. Col. ii. 9. 1 Cor. viii. 6 Heb. i. 2. Psal. cx. 1. 2. Math. xxviii. 18. John iii. 35. John xvi. 15. John xvii. 2. Acts, x. 36. Eph. i. 22.

† Prov. viii. 15, 16. ‡ Dan. ii. 44.

the King whom God hath "set upon His holy hill of Zion, shall break the heathen with a rod of iron, and dash them in pieces like a potter's vessel."* It may suit the wise men of this world to prefer Adam Smith and Malthus to Solomon and Isaiah, and Bentham and Vattel to Paul and John. But the Christian should seek for his commentaries on the present and his chart of the future in the latter. There are errors both in the principles and speculations of modern politics, which will be corrected in process of time, experience, and failures. The rod of power in India has been shivered and broken, the very pillar upon which its superstructure was erected, gave way. I am full of hopes for the next attempt, for there are many among British statesmen who have not forgotten God.

An objector, though admitting these views as theological and Biblical theories, still might ask, "What have these speculations to do with religious neutrality in India, or with universal liberty of conscience?"

They have much, very much, to do with both. If by neutrality is meant, that a ruler should employ no force to compel men to forsake a religion of error and immorality, and to embrace one of truth and morality; such a neutrality is consistent alike with the spirit and the letter of the Bible; with faith in the ubiquitous authority of Christ, and with a righteous man's duty to truth and purity.

But if by neutrality is meant, that a ruler should view with equal apparent satisfaction the practice of truth and of error, by morality and immorality, in human society; or that he should give his voice in favour of the greatest number, even though they believe error and practise immorality; or that he should barter his right and liberty to declare in favour of truth and morality, for any amount of power or temporal advantage; or that he should accept of authority over his fellow-men, on condition that he will not discourage or discountenance—without employing force—their errors and social evils; this sort of neutrality is unchristian, unscriptural, and immoral.

These remarks are made upon the supposition that the Government is a Christian one, that is to say, that the rulers individually have a firm and definite faith in the Bible, and the divinity of its doctrines, and that the policy of their rule is conformable to those doctrines.

It might be asked here; "Who is to decide what is truth, and what is error?" which in the present case, is the same as to ask, whether Christ or Muhammad is the true prophet; and whether the Pantheistic Brahma of the Veda, or the personal God of the Bible is the true one? This question is not unnatural

* Psal. ii. 9.

amongst the labyrinth of dogmas and the complications of theology in India. But it is a question which can be consistently put only by an infidel. A ruler, if a Christian, has his principles and duties laid down with sufficient clearness. "He that is not for me, is against me." "Ye cannot serve God and mammon." "Have no fellowship with the unfruitful works of darkness, but rather reprove (ἐλέγχετε, lay bare or expose) them." A Christian ruler will exercise his authority with justice and strict integrity; will declare his approval of truth and purity, and his disapproval of the contrary, with charity and firmness; and will encourage only the useful and the good.

It was stated above that the notion of any natural justice and morality, inherent in the constitution of man in his present state, is antihistoric.

It were vain for us to seek for natural justice and morality under the rule of the deified despots of ancient Assyria and Chaldea. Could the votaries of Baal and Mylitta be moral, whose very religion was but a crude heap of profanity, sensuality, and obscenity, and whose temples were no better than *Succoth Benoth* or brothels? The priest-ridden populations of ancient Egypt have left much to furnish evidence of their diligence and skill; but where are the proofs of their morality and justice? We need but read Tholuck to ascertain the social morality of the Greeks; Mr. Gibbon or the Roman historians and poets to inform us of that of Rome. In short, wheresoever we turn in ancient history, we are invited to listen to the crash of falling thrones; and to behold the relics and debris of the greatness and glories of ages gone by. Were those thrones upset and those nations buried or scattered by the justice and morality practised in society, or the reverse? There is no doubt the ancients possessed much intellectual worth, much wisdom to decide what was right and what was wrong; but they had no hearts to practise morality. The defects were more manifest in the motives than in the intellectual powers. A Solon might talk over wise and just laws; but could he induce the Athenians to practise morality? The eclectics of Rome might compile Twelve Tables of just laws from the cream of human wisdom, but could they induce Roman citizens to adapt their social customs to the moral rules which they inculcated? The history of the race might, without impropriety, be termed the history of depravity. Whatever of justice or morality is found, is a reflection either from Noachite traditions, or from revealed truths. History and Revelation concur in the verdict that MAN IS DEPRAVED. Depravity being the source, it is needless to expect the streams to be justice and morality. It is not intended to affirm that there are no good qualities in human nature, that the reason of man never decides

in consonance with truth, that human intellect never thinks, human conscience never judges, the human soul never wills in conformity with the will of the Supreme. But it is affirmed that the race of man has broken loose from its Creator, that the communion of mind with mind, will with will, of the spirit of man with the Spirit of his Maker, has ceased—and that in most cases when human acts, thoughts or volitions are right in themselves, they are wrong in motive, low and grovelling in their object. Man in his natural state is an outcast from God, having been banished from communion with Him on account of his self-willed rebellion; and no act done under the cloud of that banishment can be acceptable to the Supreme Being. In the emphatic and beautiful language of God's own book, man is "alienated from the life of God," and he has marred and destroyed the "image" of his Creator which consisted of "righteousness and true holiness," implanted in his constitution in his original state. The restoration of that "image" is the object of divine Revelation, and that man or that government who discourages or discountenances the application of the remedy to the evil, retards the progress of morality and truth, and places obstacles in the way of the mercy which comes to rescue the race.

Thus it seems to me that religious neutrality is an impossibility in any shape whatever. First, because to believe a religion different from any one entertained among the subjects, implies that the latter is rejected, and the former accepted. No force is employed in connection with either. But the rejection indicates disapprobation, and the disapprobation will be openly avowed by every honest and earnest man; secondly, because the constitution of the human mind permits of no *via media* between aversion and affection, in any subject which nearly concerns the individual, and in which he is deeply interested; thirdly, because any attempt to entertain convictions of one kind, and make professions of a different kind, will conduce only to excite suspicions in others, and to lower the character of the individual in his own eyes; fourthly, neutrality is impossible for a Christian, because it is an article of his faith that man is utterly devoid of natural morality and justice; and, consequently, for him to accept of a stewardship over the weal of men as a ruler, and be indifferent, as to whether the only remedy for their miseries is or is not placed within their reach, is utterly precluded by his faith and his principles. Fifthly, neutrality, in the sense of indifference, would be culpable in any ruler; because his own security, happiness, and greatness, depend upon those of his subjects; and the happiness and greatness of the latter are impossible, without intellectual and moral elevation;

and that elevation is obtainable only by development and culture; and therefore the ruler who assists not to develope and cultivate the minds and morals of the subjects, ruins the prospects of his own greatness, and commits suicide. Finally, history proves that error, ignorance, social degradation, and immoralities have always been the most formidable enemies of permanency and stability; the canker of national greatness, and the corroding elements which deformed and destroyed the nations of antiquity.

The past policy of the Indian Government I take to be this: —"All religions are to be regarded as equal, both in doctrine and in practice. Any change in religion or attempt at proselytism cannot be recognised, and should be discountenanced." "We cannot" (say the Directors) "sanction the exercise by any individual, in the service of our Government, of zeal exhibited in a form, which we are satisfied can only tend to retard real progress towards enlightenment and Christianity." Further on they enjoin, "We would urge you" (the Governor-General) to spare no pains in enforcing on all public officers the most stringent rules of toleration."*

* Perhaps I may be excused for inserting the following Extract from a Despatch of the Court of Directors in a foot-note. It is taken from the *Englishman* of November 4th, 1858. If Mr. Allan's "remarks," which occasioned it, and the Despatch in full, have been published, it seems to me desirable to give them both in the *Observer*. Such documents produce very unfavourable effects in the Mofussil, especially upon young Civilians and members of the uncovenanted service. I am not aware whether the Directors are acquainted with the terrible impiety practised under the shade of such Despatches—whether they know that scores of nominal Christians in India are in the habit of employing the Lord's-day to play at cricket, at billiards, at chess—or go a shooting, &c. and sheltering themselves from the reproofs of the pious and good under the Court's Despatches. I can only allude to this subject here. It is a painful one.

"We fully concur in your approval of Mr. Commissioner Allan's remarks on the necessity of requiring local officers to keep aloof from all connection with missionary proceedings, in the districts in which they exercise authority. It is in accordance with the caution conveyed in our Despatch, dated the 19th January, 1848, against any manifestation of a disposition calculated to excite uneasiness or alarm among the people.

"While disbursing an ample proportion of the revenues which we derive from the industry of the people of India, in support of our ecclesiastical establishment there; and while by no means discouraging, or allowing our local officers to discourage, that free access of Missionaries to every part of India which has prevailed without any restriction whatever for nearly half a century; we cannot sanction the exercise by any individual in the service of our Government of zeal exhibited in a form which we are satisfied can only tend to retard real progress towards enlightenment and Christianity.

"We have never desired to restrain the contributions of our servants in India towards charitable and benevolent purposes, or to any object deserving a Christian's sympathy; and we are well aware that in proportion to

There is a vagueness in the injunctions of this Despatch. A vagueness which is indefinable, paralysing, threatening. "Keep aloof from *all connection* with missionary proceedings." "Zeal *exhibited in a form* which can only tend to retard real progress, &c.," "A clear *separation* of acts of private conduct from those in which *official* authority *may be inferred* or *have influence*." "Spare no pains in enforcing on all public officers the most stringent rules of toleration." There are a few hundreds of native lads to be examined in a Missionary School. Government officers who take an interest in native progress are invited to be present; or the invitation may be to a distribution of prizes for deserving lads; or perhaps to adjudicate on the merits of Essays on religion or morality written by heathens; or, to an anniversary of the Bible or Tract Society, or any other benevolent object. They cannot attend. They must "keep aloof from all connection with missionary proceedings." One feels curious to know whether this injunction bears upon the case of a Hindu Deputy Collector and a Moslem Ameen.

"Stringent toleration" has been exercised in India for the last forty or fifty years. It was a toleration exercised on the policy of conciliating the majority, and of not recognising the small minority of Christians. Both had liberty of conscience. The liberty of the former was that of encouragement; the liberty of the latter that of mere sufferance. The former were permitted to enjoy their liberty under the smiles of men in power; the latter were tolerated and despised. The first were encouraged to avail themselves of every privilege permitted to a native; the last

their means they are in the habit of bestowing substantial proofs of such good feelings, in a degree not surpassed by the humane exertions of any class of persons in any country. But the line which we must require you to draw for the strict guidance of all our officers in India, is a clear separation of acts of private conduct from those in which official authority may be inferred and have influence.

"After the present course of confusion, anarchy, and bloodshed, some considerable time may elapse before the minds of people can again be settled on any subject relating to our administration of their affairs. We would urge you, therefore, to spare no pains in enforcing on all public officers the most stringent rules of toleration. It is indispensable to the welfare of the British dominion in India, to maintain that condition of internal peace, under the influence of which our native subjects so long lived, generally secure and contented, in perfect reliance on our good faith in abstaining from any covert design against their religious feelings.

"We have ever entertained a sanguine hope, that ultimately the healthy progress of society in India would be secured without compulsion, provided that every act of our administration is uniformly characterized by disinterestedness, morality, and justice; and that the country continue freely open to the benevolent exertions of Missionaries wholly unconnected either with the force of Civil Government, or the armed display of the military cantonment."

were scared away from the authorities by discouragements, and in some instances by frowns. Judging from authority in practice, the errors and immorality of the former were treated with greater leniency and approbation, than the truth and morality of the latter. Taking a practical view of the question as a whole, the only policy discoverable at first sight was that of conciliating the multitude.

That a large number, perhaps a majority, of the agents of Government in India did not conform with the letter of the Despatches, at least as far as they referred to European Christians, is to be attributed to the goodness of their hearts, rather than to the injunctions. The Service can boast of a host of most excellent men. That a body of young gentlemen, sent away from under the influence and restraints of parents, preceptors, and Christianised society, between the ages of eighteen and twenty-three, into a country without any moral or social restraint whatever, to be thenceforth members of an exclusive and privileged body, and to be guided in their moral and religious conduct by injunctions from their superiors, which might lead them to believe that the more they conformed with the customs of the natives, and gained their affections thereby, the more speedy and sure would be their promotion—that a body of men, labouring under such disadvantages, could produce so many men of sound Christian principles and of elevated morality, as the Indian service can shew, speaks very highly of the excellent influence of the domestic and moral training in English society.

The following considerations appear to me to prove conclusively the assertion made above, that the policy in governing India has not been that of religious liberty, nor yet an utilitarian one, properly speaking; but a policy of conciliation towards the majority at any price and at any sacrifice.

The kind of Education furnished shews a desire to conciliate the multitude rather than to do them the best service. Education was given by means of English, Sanscrit, the Vernaculars, and Arabic. The literature contained in each of these was essentially religious. To teach those branches of literature without teaching religion, was a task of no ordinary difficulty. For Government to teach religion through the medium of some of these, and eschew every sentence and every sentiment of religion in employing the others, would not be called religious neutrality, or even religious liberty, perhaps by any one. Yet such seems to have been the case.

How are we to expel the sentiments and morality of the Gospel from English literature? The difficulties encountered by a Governor of Bombay in his attempts to exclude Christ and Christianity from Scottish School Books are well known in India. The

Council of Education in the great Eastern Presidency fell upon a more happy expedient; suitable books without a shred of the Gospel were composed or compiled on the spot. Thus Christ and the morality of His doctrines were successfully excluded from the elementary books. The task was more difficult in the higher walks of literature. The first step necessary was to reject all branches of literature except those called purely secular —to devise means to educate the intellect without the will. Butler, Paley, Edwards and the like were too biblical, but Mr. Hume's lucubrations might serve for a text book. The Puritan Milton has no second. His poem was almost the only book that could lead the pupils to read the Bible. It may suffice to say, that through the solicitude, assiduity, and circumspection of Government and its agents, Christian tenets and Gospel morality were excluded, as far as human ingenuity and caution could do so.

How did the Sanscrit fare under restrictions of such severity? What shifts were made to adapt the language of the immortals to secular knowledge? Could any one teach the aphorisms of Kapila, without explaining his erroneous doctrines for obtaining salvation? Or those of Gautama, without considering the means of emancipation from pain which he recommends? Or the Sutra of Bádáráyan, without plunging himself and his pupils into the depths of the religious Pantheism of the Vedánta? Where will the teacher begin? It matters not, he must teach religion. There is no avoiding it but one way; and that is, not to teach Hindu philosophy at all. But a Sanscrit College had been established; and Hindu philosophy must be taught. Then upon the principle of neutrality, let the Epistles to the Ephesians and Colossians be studied side by side with the Sánkhya aphorisms of Kapila; and that to the Romans along with the Sárisik Sutra and the Upánishad—the great sources of Hindu Pantheism. Education given on the principle of religious equality or neutrality requires that the different religions should receive equal attention; in Sanscrit, Hinduism was taught; in English, Christianity was excluded; and therefore the education was not given on the principle of neutrality.

The case was much the same with regard to the Vernaculars. The Ramayan, Mahabharat, the Hitopadesh of Vishnu Surma, the great fountain of the fables of Pilpai, are on the curriculum. The two first are the great sources of the stories of the Purans, and of the mythological legends so popular in every Hindu circle. Take away the 124,000 verses contained in those monster poems; what will then remain of the popular religion of the Hindus? If those poems have a claim to become text-books—and I, for one, think that the reasons for introducing them are stronger than any that can be produced in favour of excluding them—why not the far sub-

limer poems contained in the books of Job, Isaiah, and the Psalms? Here again I can conceive of but one reply; namely, the principle of utility and strict neutrality was sacrificed in favour of that of the majority. The only ethical treatise in Sanscrit—the Hitopadesh—cannot be compared to the ethics of the Gospel parables, or the "Sermon on the Mount;" and yet the ethics of the former are taught in Government Schools, and those of the latter are rejected. Could the principle of utility lead to such a selection?

Warren Hastings' Muhammadan College has continued for a long time, to be a great favourite of Government. It was the nursery of Arabic lore. Government, in Mr. Halliday's energetic language, "hired the pupils to learn the theology of Muhammad, and the physics of Aristotle." They pored over the *ayats* of the Koran, and the filthy legends of the *Hadis*. They studied the barbarous and impracticable laws scattered over the *Siparas* and *Suras*, with the voluminous glosses of Arab lawyers. They formed "a nursery of disaffection." All who know anything of Oriental, and particularly of Muhammadan literature, know also that it contains and perpetuates the legends and stories of Western Asia from the flood downwards; to which have been added the accumulated heaps of "lying wonders" connected with the Saracenic irruption. These were taught, and the Bible was omitted. We have not heard that Government established either a School or College for the disciples of St. Thomas, or for the thousands of Indo-Portuguese, to teach them the Bible. Why had they no right to expect such a favour, as well as the Muhammadans?

My object here is, not to attempt to prove that those languages should not be made the medium of education in India; or that many of the books above mentioned, should not be made text-books. Far from it. On the contrary, it seems to me that very strong reasons may be urged in favour of adopting those languages, and employing many of the books. But my object is to prove that the adoption of those books, and the exclusion of the Bible, precludes the exercise of "religious neutrality," "stringent toleration," and even liberty of conscience; and that the principle upon which the selection and exclusion were made, was not that of neutrality or toleration, but that of conciliating and pleasing the majority of the subjects.

One objection which has been urged against the views defended here is this: "The principle of conciliating the majority, and that of religious liberty, are identical in India. Though the tenets held by the majority be erroneous; and though their social customs be immoral and revolting: yet the fact of their being the older residents in the country—not to say the aborigines—secures for them very great indulgences, in a comparison with those granted to a handful of native Christians."

This objection is founded upon the principle, that the Government of India is simply a trustee, to carry out the wishes of its subjects; and not a Christian Government in charge of a high mission, to improve, educate and elevate its millions of degraded and

misled heathen subjects. It supposes that the ignorant disciple of custom and of caste is to be the guide and director of a civilized Christian Government—that the patient is to direct the physician—that the masses ground down by despotism, and imprisoned by barbarous custom of three thousand years' duration, are to lead the few enlightened rulers placed by Providence in charge of their welfare. Thus Mr. Arnold, Inspector-General of Education in the Punjab, states, "As trustees for the people of India, we have no right to adopt our educational machinery, paid for by taxes from the country, for the virtual propagation of Christianity." (London Times, October 23rd, 1858.) The Court of Directors seem to refer to the same principle in the Despatch quoted above. Their "Ecclesiastical establishment" is supported by "revenues" derived "from the industry of the people of India."

There is a fallacy in this objection. Were the people of India consulted with reference to the appointment and salary of the Inspector-General? or with reference to the Grand Trunk Road? the Ganges Canal? the salaries of Civilians? the strength and equipment of the army and navy? The natives of India are nearly as tenacious of their hold upon their petty talooks, as they are of their social customs; how does Government manage matters when a talook is required for a railway, or for municipal purposes? Did the Directors consult the natives regarding the numbers and salaries of Bishops and Chaplains? If that establishment supported by revenues paid by the natives is supported for a good object; why not encourage the natives to avail themselves of its benefits? The fact is, the wise men constituting the Court of Directors felt that there was a great duty to be performed for the elevation and for "securing the healthy progress of society in India," and it is possible that they felt occasionally the heavy responsibilities laid upon them by Divine Providence, by the British people, and by the degraded social position of the people of India. Had they commenced their attention to that duty a century earlier in the beginning of their connection with the people of India, its performance would not only be easy, but pleasing at present, and there would have been no mutinies. But it had been neglected at the outset, and it is pitiful to observe the apologies penned by talented and able men, in despatch after despatch, with a view to deny or modify the duty. But duties, like facts, are stubborn things. No talent, ingenuity, or policy can cancel them. This duty remains to be performed, upon its performance depends the permanency of British power in India.

What is the duty of a Christian Government towards its heathen subjects?

This is a subject so wide and extensive in its bearings; so varied in its details; and so difficult to be reduced to any one general definition, that I shall abstain from entering upon it. Suffice it to say, that the employment of force in any shape, is utterly precluded—that full forbearance is to be exercised towards the subjects in the observances of their religions. But it is to be

merely "forbearance," and not sanction and encouragement. Government should declare openly that it is Christian, and that it regards with approbation every step taken by the native community towards understanding and embracing the religion of the Bible as a step in advance—as so much progress made by its native subjects towards truth, enlightenment, and sound social morality—that it regards with pain and concern the miseries which its subjects voluntarily perpetuate in the community, by their attachment to erroneous and immoral customs, and is prepared to give every encouragement to all benevolent efforts having for their object the removal of those miseries. And as regards education, to tell the natives, that the Pentateuch of Moses shall be taught side by side with the Ramayana of Valmiki; the writings of David, Solomon and Isaiah along with the Mahabharata of Vyasa; and the Gospels and Epistles along with the Hitopadesh of Vishnu Surma. Every intelligent Hindu throughout India would at once recognise the justness of the principle, and would soon discover the utility of the practice.

The excellent Memorandum of Colonel Edwardes, and Despatches of Sir John Lawrence, may be read with the greatest advantage, with a view to solve the difficulty in defining the duty of a Christian Government towards its heathen subjects.

It appears to me a matter of vast importance that British Christians should form correct views on this subject just at the present juncture. In respect to the political dangers to be apprehended, I fully concur in the views expressed by Sir John Lawrence in the 8th paragraph of his "continuation" of his excellent despatch, dated 3rd July, 1858. Indeed it seems to me perfectly obvious, that the political dangers arise from concessions to native errors and customs, and not from an open avowal and bold performance of the most important and sacred duty of a Christian Government, placed in such a responsible position.

I remain, &c.

W. PRYSE.

Sylhet, 7th January, 1859.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

Want of space has prevented us from recording at the proper time two events of considerable interest to our readers.

The first is the arrival, on the 13th of November, of the new Bishop of Calcutta, the Right Rev. Dr. COTTON.

The second is the departure from India, on the 23rd December, of the Rev. Dr. BOAZ, after a stay of twenty-four years. Dr. Boaz was a man of extraordinary activity, devoted to Christian and benevolent purposes. For very many years he was one of the editors of this journal, and always had its prosperity at heart.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. NO. 231.—OLD SERIES, VOL. XXVIII. NO. 322.

MARCH, 1859.

I.—*An Essay on Itinerating, and on the Concentration, Location and Abandonment of Mission Stations in India.*

Read at the Benares Missionary Conference, January 1857.

The itinerating labours of our Lord and his apostles described in the New Testament consist of two periods, which are divided by the day of Pentecost and are marked by different characteristics.

Before Pentecost, itinerating was confined to Judæa, was prosecuted under the immediate direction of our Lord himself, was directed chiefly, though not exclusively, to the villages and the country population, and did not and probably was not intended to result in the formation of any separate religious societies, distinct from the Jewish synagogue. It was therefore more of a preparatory character, in accordance with the general character of our Lord's ministry.

After Pentecost, itinerating was carried on over a large portion of Europe and Asia. The apostles were left in general to the ordinary indications of providence, though they sometimes had special revelations, as to the direction they should take; they directed their efforts solely to cities and large towns; their object was to establish and organize Christian societies in them, before going elsewhere, and they generally succeeded. Their ministry also was not of a preparatory kind, like that of our Lord, but final. It announced that the work of redemption was completed, and the kingdom of heaven had come, and exhorted all without delay to enter it.

Now, which of these two periods should be taken as our guide in carrying on itinerating work in India?

On the one hand, the message we have to deliver is the same as that of the apostles after Pentecost. We have to announce the

good news of salvation through the atoning sacrifice of Christ, to all who believe and are baptized; and it might seem at first, as if we had nothing to do but to imitate the apostles after Pentecost, going every where and telling every one this good news, exhorting all without delay to embrace it, and reaping the results of our efforts in the formation of Christian churches every where.

But on the other hand, experience shows that whatever may be the cause, we do not in point of fact reap results like these from such efforts. They have been carried on for some time and to a considerable extent in different parts of India, but so far from any Missionary having even yet founded a single church in the course of a Missionary tour, the result of all vernacular preaching together is stated in the Essay on the subject read at the Calcutta Conference last year, thus, "We cannot pass over in silence the startling and humiliating fact, that very few manifest cases of decided individual conversion have been known to result directly from preaching alone."

Now there must be some cause for this, and it is important, if possible, to ascertain what it is.

Some think the cause is, that there has not been enough of this kind of work; that the missionary strength is given too much to other modes of effort; and that, if all would give themselves exclusively to this, we should soon see different results. But there has been quite enough itinerating to produce different results from those which exist, if there had not been some other causes in operation to prevent it.

Others think the cause is the intellectual or spiritual inefficiency of those who have itinerated; that they have not been qualified by wisdom, zeal, holiness, truth and love, in short by spiritual power and energy, to achieve results like those effected by the apostles. But some of the best Missionaries that ever lived have given themselves exclusively or chiefly to this work, and with no greater apparent results than their weaker brethren. Besides, the apostles were what they were, not by virtue of their own will, but by the grace of God which was given them. The Spirit of God made them such for this their special work; and he could as easily, if he pleased, make men such in these days as then. May not the cause, in part at least, be found in the different circumstances of the apostles and their hearers, as compared with Missionaries in India? And may not these have an important bearing on the proper object and method of itinerating in India? The Spirit of God, by whose influence alone the truth can be made effectual to conversion in any case, acts not in violation of, but in accordance with, the laws of the human mind and the course of Providence, both of which are of divine

institution, and therefore cannot be either disregarded or opposed with impunity.

The apostles after Pentecost, in delivering their message, bore testimony to facts of recent occurrence, of stupendous importance, of great notoriety, and of which they themselves had been eye-witnesses and many of their hearers also. When they left Judæa to travel in foreign countries, they always found a colony of their fellow-countrymen, the Jews, who believed the Old Testament, were expecting the Messiah, met every Sabbath in the synagogue to worship God and to read the law, kept up constant communication with Jerusalem, many of them visiting it annually, and were therefore more or less acquainted with what had recently occurred there. There were also many proselytes from the heathen amongst them. The apostles always availed themselves of this point of access to the people. Their first step was to join the Jews in their worship, to read the law to them according to custom, and to explain it so as to preach Christ to them. The effect of this was that some believed; and those who did not, by their opposition spread the excitement through the surrounding community, both Jewish and Gentile, and thus a church of disciples was soon formed. Besides this, the apostles had the power of working miracles when necessary, in attestation of the truth of their message, and this must have greatly helped them in an indirect way, in arousing the attention of the whole community and predisposing them to listen to their message. They also gave practical proofs of their sincerity and earnestness, which were palpable to all, in the worldly losses and sufferings they endured in carrying on their work. But more than all, the extraordinary measure of the regenerating influences of the Holy Spirit which was vouchsafed at that epoch, acting first on the apostles themselves and then on their hearers, ensured those immediate results and that rapid diffusion of the truth, which from its special character has always been considered one of the strongest proofs of the divinity of the Gospel. Now in all these important respects our circumstances are different from theirs. In delivering our message we have to testify to facts which occurred 1800 years ago and in a distant country; we have to testify to these facts among those who never heard of them before, to whom we are foreigners and, as such, objects of suspicion, and with whom we have no common ground of a divine revelation; and we can give no palpable proof of the truth of our message. We can neither work miracles in attestation of it, nor can we give proofs of our own sincerity like those furnished by the worldly losses and sufferings of the apostles. As between our hearers and us, the truth of our message rests simply on our bare assertion, which they are by no means disposed to admit without

further testimony. And then in regard to the regenerating influences of the Spirit, which are necessary to conversion, all things shew that we are not living in an extraordinary epoch in this respect, like that of the apostles, but one in which those blessed influences follow and accompany rather than precede effort, and render it effectual not in an extraordinary, but an ordinary way, i. e. according as the effort put forth is adapted in kind and proportioned in degree to the difficulty to be overcome.

If these circumstances are duly considered, it will not appear wonderful that there is so great a difference between the results of the itinerating labours of the apostles after Pentecost and those of Missionaries in India; and the question arises, whether the proper analogy for us to follow, at least for the present, is not rather that of our Lord and his apostles before Pentecost, when their itinerating labours were more of a preparatory kind and did not contemplate immediate results, like those effected after Pentecost, but were intended to arouse the attention of the people generally on religious subjects, and so to prepare the way for future more direct effort for individual conversion and the founding of Christian churches. If it is so, it is evidently of the utmost importance that we should know it, in order that we may have an intelligent view of what it is we are aiming at, and so escape the disappointment of groundless expectations.

That the itinerating labours of our Lord and his apostles before Pentecost were of this preparatory kind, appears not only from the fact already referred to, that they did not result in any organized societies of disciples, but from other facts also, as that the number of decided and manifest conversions effected by them appears, when we consider who the chief itinerant preacher was, comparatively small, certainly not what might have been expected, if that had been the chief object aimed at,—that the message which the disciples were sent to deliver was expressly that the kingdom of heaven was *at hand*,—that the general character of our Lord's teaching corresponded with this, being much less full and explicit on the characteristic doctrines of the Gospel, than that of the apostles was afterwards, and consisting more of those general spiritual topics, which tend to make men feel their relation to the unseen and eternal, to awaken their consciences, and to produce a sense of spiritual need, which He only could meet, though He did not fully explain how He would do so. It also appears from his general mode of procedure, not staying long in one place, though asked to do so,—even when, as He said on one occasion, there was every promise of a great harvest,—from his generally moving on to another place, when there was any appearance of unusual impression or excitement,

and from his continually directing the attention of his disciples forward to the future, to his death and resurrection and to the descent of the Holy Spirit upon them, when they would be able fully to understand the nature of his work and of their mission, and to do greater works than He had done, because he would go to the Father.

Now these and other kindred facts are scarcely consistent with the idea, that the immediate object of the itinerating labours of our Lord and his apostles before Pentecost was to produce as many direct individual conversions as possible, though of course, when such cases did occur, every thing was done to help them. They rather seem to indicate a different plan and purpose, and to point out another object as what was chiefly aimed at, viz. to excite a wide spread and general interest and enquiry on religious subjects, and to direct the attention of all to our Lord himself personally, with a view to what was about to take place in reference to Him, and as a preparation for the future labours of the apostles in the way of direct conversion. Viewed in this light, those efforts were perfectly successful; and this is surely a more worthy and suitable idea to entertain of every part of our Lord's ministry, than that of comparative failure, which seems necessarily to attach to the other view of the case;—and the question is, whether, in the present circumstances of India, itinerating labours do not ever bear more analogy in this respect to those of our Lord and his disciples *before* Pentecost, than to those of the Apostles after it?

Supposing then the great object of itinerating Missionaries in India to be the same as that of our Lord and his apostles before Pentecost, what we have to do is, to arouse the attention of the people generally on religious subjects, to excite a spirit of religious enquiry, and to direct it to the Lord Jesus Christ as the only Saviour of man: not with the expectation of reaping immediate results in the way of direct conversion,—though if these are granted, we must be ready to meet them, and be very thankful for them,—but rather to create, as it were, a public sentiment among the mass of the people, favourable to a calm consideration of the claims of the Gospel, the fruits of which may be reaped hereafter by others. And if a Missionary succeed in accomplishing this to any extent, though he may not be honored personally to introduce a single convert into the fold of Christ, he has undoubtedly done a great, a good, and a very difficult work; and he that soweth in this way, will hereafter rejoice together with him that reapeth.

In order to accomplish this, it is manifestly of the first importance by some means or other to win the confidence of the people. While human nature is what it is, until to some extent

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at least we get hold of their hearts, humanly speaking, our task is hopeless. It is of of little avail to convince the understanding by logic, or to shame it by ridicule, or to overwhelm it by denunciation. If the feelings of the heart are against us, we have done nothing. For, the great object of itinerating we have supposed to be to create a public sentiment, a feeling in the hearts of the people, favorable to the claims of the Gospel.

Now here we are met by some special difficulties which oppose the Missionary in India, as compared with our Lord and his apostles, in his endeavours to win the confidence of the people, and also by the destitution of some special means for attaining that end which were available to them.

One of these special difficulties is that we are foreigners, and that too among a people who regard foreigners, as such, with intense aversion and distrust, while our Lord and his apostles itinerated in their native land and among their fellow countrymen. Another is, that in delivering our message to the people, we can find almost nothing in their previous notions, derived from Hinduism, that harmonizes in any degree with the tenets of our message. Some things undoubtedly there are which bear an analogy to essential Christian truths; but they have been so distorted and disfigured by the admixture of pernicious error, as to become a caricature of the truth we have to teach; and it may well be questioned; whether they are not in this way rather an obstacle, than an auxiliary to us. But our Lord and his apostles announced to the Jews the completion and fulfilment of that introductory religious system under which they had been educated.

Another is, that in any discussions which may arise we have no common ground of a mutually acknowledged scripture to appeal to, to settle it. On the contrary, the shastras which are regarded as divine by the people, are violently hostile to every other religion simply as such, and to Christianity specially on account of its pure and heavenly doctrine,—while our Lord and His apostles could, and continually did, appeal to the Old Testament, which was believed by all the people, in proof of the truth of their message; and they often did this in the synagogue, while joining with them in a common act of religious worship.

Now these difficulties which oppose the Missionary itinerating in India, and which our Lord and His apostles had not to contend with, are very formidable indeed, and it is not wise to shut our eyes to them. It is easy to say that the Spirit of God can overcome all difficulties: this is undoubtedly true. But the Spirit of God acts, not in violation of, but in accordance with, the laws of the human mind which are of divine appointment: and in ordinary times like ours, he acts proportionately with the adaptation and the extent of the effort put forth to overcome

the difficulty. It is only, therefore, as we duly appreciate the difficulty and put forth efforts adapted to overcome it, that we have a right to expect success.

Besides freedom from these obstacles which oppose the Missionary in India, our Lord and His apostles had at their command one special means of winning the confidence of the people which is not available to us. It was the power of conferring the greatest temporal blessings by means of miracles. This power has already been referred to, as confirming the testimony of the apostles after Pentecost, and irresistively attracting the attention of the people to their message; and in both these respects it was of equal importance before Pentecost, an importance which it is not easy to overrate. But viewing it in reference to the desired end of conciliating the people and winning their kind feeling and regard, it is perhaps of even more importance still. Our Lord healed all the sick, blind, lame, halt and lepers who were brought to him. It is inconceivable what an effect this must have had in gaining the hearts, not only of those who were themselves the objects of this merciful healing power, but of all their connexions and friends, and of others also. Such substantial proofs of kindness and good-will must have subdued all prejudices that were not absolutely unconquerable. But an itinerating Missionary in India cannot do this.

Now, it may appear that these remarks can have only a discouraging effect on the mind of an itinerating Missionary; but if they are true, they ought not to be withheld on that account. Supposing they do somewhat moderate his expectations and abate his confidence, it may be that this is the only way to save him from the painful despondency which results from the disappointment of groundless hopes. The proper practical effect, however, of them, ought to be, to give him a true idea of the nature of the work he is engaged in, so that he may enter upon it in a right spirit, and continue perseveringly to prosecute it in spite of all difficulties, and may also avoid some mistakes into which, in forgetfulness of these facts, he is liable to fall.

Looking then at the great difficulties of the work under any circumstances, and the special difficulties of European Missionaries in India, and considering the spirit and manner in which it was prosecuted by our great Exemplar, a few remarks suggest themselves, which are submitted with great deference for the consideration of the brethren by one who has had but little practical experience in this department of Missionary endeavour.

I.—It is not a work to be entered upon lightly by any one who happens to feel inclined to it. It does not follow, because a man is a Missionary and a very efficient and valuable Missionary in other departments, that he is therefore qualified to undertake

this. It is possible by ill-advised though well-meant efforts to do more harm than good in it. It is rather the department which ought to be reserved for the most matured and experienced Missionaries. For who or what is the greatest Missionary that ever lived, compared with Him who knew what was in man, into whose lips grace was poured, who spake as never man spake, and who is the proper model for itinerating Missionaries? Younger brethren will do well to accompany their seniors, as opportunity offers, in the character of learners, and gradually to put forth efforts under their guidance. But an efficient discharge of this work demands a practical wisdom, a knowledge of mankind and of Hindus in particular, a self-command, patience and gentleness, a knowledge of the power of silence as well as of speech, a holy sagacity and delicacy of touch, and a vigour of spiritual life, which can generally be acquired only by years of patient struggle and believing effort. To meet the difficulty of our being foreigners, the proper course seems to be, to be always accompanied by some native brethren, who may thus be trained for independent action. For it will doubtless be mainly by their instrumentality that the whole country will have eventually to be evangelized.

II.—In order to prosecute itinerating labours efficiently, the great object of them, and the example of our Lord in conducting them, should be constantly kept in view. The object of them, as described above, is twofold; 1st, to excite a spirit of religious enquiry in the people generally; 2nd, to dispose them favourably towards the Gospel. By considering these, in connection with the example of our Lord, as described in the New Testament we may gain some guidance, in regard, 1st, to the most suitable topics and manner of discourse and, 2nd, the proper spirit of our ministry.

In regard to the character of our Lord's public teaching, it has already been observed incidentally, that it consisted chiefly of those general spiritual topics which tend to make men feel their relation to the unseen and eternal, to awaken their consciences, and to produce a sense of spiritual need, which he presented himself as alone able to meet. He selected particular forms of sin, which all men acknowledge to be sin, and which prevailed amongst the Jews. He brought them distinctly into view, either directly, by describing and denouncing them, or indirectly, by setting forth the opposite virtues; all his teaching was most practical and went straight home to the hearts of men. He avoided controversial topics; though, when they were forced upon him, he was ready to meet them; and he continually set himself forth in all possible points of view, as alone able to satisfy the wants of the soul, to give spiritual sight and hearing, to

forgive sin, and to impart spiritual life and health. Itinerating Missionaries cannot do better than imitate his example in these respects, though with this difference that He, as sinless, the Searcher of the heart and the Judge of men, was entitled to pronounce on the individual characters of men, in a way which is not open to us. For, we are all of us sinners together, and let him that is without guilt among us, first cast a stone at his Hindu brother. Our work is to testify from personal experience, that Christ is really able to save us from our sins, and to invite our hearers to prove the matter for themselves.

In regard to the manner of our Lord's teaching, it was very different from the formal set kind of address which is usually understood by preaching, not only because of its parabolic form, the incidental manner which gave rise to it and so on, which those who have the gift cannot do better than imitate; but because so much of it was given in the way of conversation, and was suggestive rather than exhaustive in its mode of dealing with subjects. This is undoubtedly the best mode of exciting a spirit of enquiry in the minds of men; and though it certainly demands great exercise of thought and much skill and patience, still the same amount of physical exertion used in this way will diffuse a spirit of religious enquiry over a much wider space, than can be accomplished by continuous speaking.

It is obvious to remark that the spirit of our Lord's ministry ought to be, and, to attain any degree of success, must be the spirit of our ministry also. It was pre-eminently a spirit of love and kindness. Real love for his bitterest enemies breathed sensibly through even his sternest denunciations of them. Contempt for a single child of man can be found in no word or act of His. And it was no less a spirit of seriousness. How far was it removed from everything like foolish talking and jesting, from strife and contention for the sake of victory, from every kind and description of ostentatious display! And this spirit of love and seriousness was as apparent in his acts as his words. His perfect self-denial, his graceful condescension to the meanest of mankind, and his miracles of mercy we can indeed never imitate. But we ought at least to have the spirit of them. And it is also worth considering whether, as the best substitute for his miracles of mercy, acts of benevolence and charity might not be largely performed by itinerating Missionaries with advantage. If our Lord thought it right to prepare the way for his divine instructions by bestowing the greatest temporal blessings, we cannot be far wrong in following his example. Why might not wealthy laymen make itinerating Missionaries their almoners, and place a sum of money at their disposal, to be judiciously employed in this way? The distribution of medicines also, to those who need them, is another way of

showing them kindness, securing their regard, and thus indirectly disposing them favorably to the Gospel. But at least all our words ought to breathe nothing but a spirit of love and seriousness; else, instead of attracting the people towards the Gospel, we shall drive them from it.

III.—There are some things in the general mode of procedure adopted by our Lord and his apostles, when itinerating before Pentecost, which might probably be imitated with advantage in conducting similar operations in India, such as rather rapid locomotion from place to place, and revisiting places after a short interval. It is generally supposed that our Lord three times made the circuit of Galilee during the three years of his public ministry, and this besides his frequent visits to Jerusalem at the annual feasts, where, and at Capernaum, he tarried longer than anywhere else. From this it appears that his visits at each place in his journeys must have been short, and he refused to lengthen them when asked to do so, assigning as a reason that He "must preach the kingdom of God to other cities also; for therefore was He sent." When there were appearances of unusual excitement and the prospect of a disturbance, he retreated before it, and went elsewhere; nor did he press his visits where they were unwelcome. When the people of a certain place were unwilling to receive him, he went on to another village; and in his instructions to the seventy he told them to do the same. He was also habitually solicitous to repress all premature manifestation of the feelings of the people in His favour, as if with the idea that in this way it would grow deeper and spread more widely in secret, till the proper time should come for its distinct expression. In various particulars of this kind, it is probable that itinerating Missionaries might imitate his example with eminent advantage.

In regard to the other points which have to be considered, viz. 1st, the comparative advantages of concentration and diffusion in the location of Missionaries; 2nd, the comparative claims of European and purely native stations; and, 3rd, the abandonment of apparently fruitless stations; it is not easy to lay down any definite general rule. So much depends on circumstances, and the indications of Providence at the time. These questions all relate more or less to mission stations, the establishment and regulation of which bear some analogy to the founding of Christian churches in the apostolic age. On this account, the conduct of the apostles after Pentecost, so far as circumstances correspond, might help to throw some light upon them. There were some good papers bearing on this subject in the *Calcutta Christian Observer* for May and June, 1855.

In regard to concentration and diffusion, it appears that the

apostles and first converts manifested a desire to concentrate themselves as much as possible in the beginning, but were constrained to diffusion by providential circumstances. For instance, they all staid in Jerusalem till the persecution which arose on the death of Stephen; then they were scattered abroad, and went everywhere preaching the Gospel. This seems to shew that while the desire for concentration is natural, the designs of providence are different. And there is much in the history of modern missions which appears to lend support to this view. Efforts have often been made to concentrate Missionaries in strong forces in particular localities, but from some cause or other they do not succeed, and yet new mission stations are being opened everywhere. The Great Head of the Church is undoubtedly cognizant of and permits these things, if he does not even appoint them. For it is Providence that thwarts these plans for concentration; sickness or death or persecution render them impracticable, while men are found for new openings. And the path of wisdom undoubtedly is to fall in with the plans of providence, so far as we can ascertain them.

In regard to the comparative claims of European or purely native stations, the conduct of the apostles in always first addressing their own countrymen, and through them and the proselytes reaching the heathen, seems to point out to us the superior claims of European stations, as the head quarters of a Mission, above purely native ones. And considering the important bearing which the general European character has had and still has on the mission work in this country, there can hardly be a doubt, that it is a part, and a no small part, of the duty of a Missionary to do all in his power to raise it, as one of the most essential things towards the accomplishment of his ultimate object. No general rule, however, can with certainty be laid down in this case either. Providence may at one time direct in one way, in another at another.

And so in reference to the abandonment of apparently fruitless Mission stations. How a real Mission station can be absolutely fruitless, it is difficult to say. If such there be, doubtless there will be other plain providential indications that it ought to be abandoned. Without such indications, the nature of which it is impossible to specify, it would be a hazardous thing to relinquish any station, because within a certain period there were no positive manifest results.

II.—*Christian Vernacular Education Society.*

To the Editors of the Calcutta Christian Observer.

SIRS,—You have kindly noticed the establishment of the Christian Vernacular Education Society for India. Permit me, through your columns, to state what preliminary steps have been taken in connection with the Society, and what measures are proposed.

The Society was originated by Christians of various evangelical denominations as a memorial of the great mutiny. The Rev. Messrs. Knight, Tidman, Arthur, and E. B. Underhill, Esq. became, for a time, its acting Secretaries—an arrangement which added considerably to its influence. In July last, H. Carre Tucker, Esq. late Commissioner of Benares, accepted the office of Home Secretary, and immediately commenced a vigorous correspondence with friends interested in education. In September, I became the Secretary in India. My first object was to survey the ground. During the journey from Cape Comorin to Madras, and thence to the Mysore country, forty-six Missionaries were consulted with respect to the proposed operations of the Society, and a considerable amount of information was collected.

In December, I proceeded to Calcutta, and soon after a meeting of a few experienced friends took place at the residence of Archdeacon Pratt. In compliance with their request, a circular was issued to Missionaries from Chittagong to Peshawer, begging them to state in what manner the Society could aid them in the work of education. As some time would necessarily elapse before replies could be received, I made a short visit to British Burmah, to confer personaally with Missionaries in that interesting field.

Since my return, the Bishop of Calcutta has kindly consented to become President of the Bengal Branch of the Society, and the following friends have joined the Committee:—

Ven'ble Archdeacan Pratt.	Rev. W. O'Brien Smith.
Rev. G. G. Cuthbert.	„ J. Wenger.
„ A. Duff, D. D.	R. B. Chapman, Esq.
„ W. H. Hill.	W. H. Jones, Esq.
„ J. Long.	R. S. Moncrieff, Esq.
„ G. Lovely.	Major G. Newbolt.
„ J. Ogilvie,	Macleod Wylie, Esq.

The Committee held its first meeting on the 3rd instant, when several resolutions were passed with regard to the Society's operations. Numerous letters had been received, stating that Normal Classes might be commenced and additional village schools opened; but the Committee resolved that applications

should stand over, till it was known what sum would be appropriated to Bengal by the Home Committee.

The following data have now, in a great measure, been ascertained:

1. The statistics of Christian education in India. The courses of instruction in many of the schools, and the nature of the class-books, have likewise been examined.

2. The Stations at which Normal classes can be formed, the probable number of students, and the amount of aid which will be requisite.

3. The Christian Vernacular Literature existing in each language, the names of some of the best translators, the cost of printing, &c.

I leave by next steamer (D. V.) on a short visit to England for the following objects.

I. To consult with the Home Committee about the mode in which plans are to be carried out.

It must be acknowledged that there is considerable difference of opinion on some important points between friends in England, and those in this country. For instance, the proposal urged by Mr. C. Tucker with regard to the training of teachers is, that the Normal School of some one Mission should be selected, and that the other Missions should be invited to send young men to be trained at it. On the other hand, the Calcutta Committee, and friends at Madras, consider that each Mission should be encouraged to train its own agents. A personal interview is the best way to come to some agreement.

II. To obtain suggestions as to the mode in which Normal Classes should be conducted.

The training of teachers is the primary work of the Society. From the diversity of languages, and the vast extent of the country, it is evident that Normal Classes must be numerous. Whether conducted by men fresh from England, or by Missionaries with such assistance as may be available, it is highly desirable that they should have the benefit of the best advice with respect to their management. An effort will be made to have a small educational Conference for this purpose. A few of the first educationists in England, as Canon Mozely, Archdeacon Allen, Dean Dawes, Henry Dunn, Esq. will be invited to meet some experienced Missionaries, as the Rev. Messrs. Leupolt, French, Mullens and Storrow. The former may suggest plans up to the times; the latter can decide how far they are practicable in this country: their united judgment will furnish a proposed course, which will yield the most valuable hints to those entrusted with the carrying out of the work.

III. To collect materials for a better class of School Books, and to secure cheap Maps and illustrative apparatus.

It is matter of deep regret that Bengali School Books, prepared by orthodox Hindus, Vedantists, or on the "neutrality" principle, are in such extensive use. Though the language of some of them may be superior, many of them are framed after antiquated models, and all are deficient in the higher objects of education. It is hoped that a series will be prepared, unexceptionable in style, adapted to the circumstances of the people, and thoroughly Christian in tone.

In a few months the Society's operations will be vigorously commenced. Progress may appear slow, but the work contemplated is so great, that it is of the utmost importance that plans should be well matured.

Yours faithfully,
JOHN MURDOCH.

Calcutta, February 7th, 1859.

III.—*North India Missions of the Church Missionary Society.*

The following article is copied from the *Christian Intelligencer* for February.

The annual public meeting of the North India branch of this Society was held in the Town Hall, Calcutta, on the evening of January 25th. The Bishop of Calcutta presided. Archdeacon Pratt asked the Divine blessing, and the Resolutions were advocated by the Hon. Sir Charles Jackson, the Revs. H. Moule, and C. B. Leupolt, and Macleod Wylie, Esq.

The 39th Report of the Calcutta Committee, read by the Rev. G. G. Cuthbert, the Secretary, embraced a very brief sketch of the operations of the Parent Society in London, and a somewhat fuller one of the leading events of interest connected with the Society's North India Missions during the past year.

NORTH INDIA MISSIONS.

The extraordinary and terrible events of 1857 appear likely to inaugurate a new era in connexion with Christian Missions in India; the attention that has been called to the subject, before too much disregarded by the public at large, both at home and in this country; the evident bearing of the spread of Christianity in India upon the safety and happiness, if not the very continuance of Europeans in it; the evident regard shewn by natives in many places to Missionaries above every other European, the now palpable fact that there are many native Christians in the country, the generally excellent conduct of those Christians all through the late fearful struggle; and the desire on the part of Goverment officers and others to obtain native

Christians for offices and employments which, it is felt, cannot be so safely entrusted to any others of the native population; these, with other circumstances, have combined to give Christians a new status in public estimation and a new footing in the land, different from what they held before.

With regard also to the native population and its state of feeling, we think it is beginning to appear that the position of Missions is being altered, and that for the better. It is true that in some places there has been manifested, more plainly than ever, a great deal of animosity and bitterness against Europeans and their religion, as belonging to them; and in a few—but only a few instances—Missionaries, when out preaching, have lately met with an amount of rudeness and violence not usual of late years. Yet, notwithstanding all this, it is the judgment of persons well acquainted with the native character and feelings, that the present excited and embittered state of mind will gradually subside; and in the mean time the respect of the more reflecting natives for Missionaries, for Missions, and for Christianity itself, is certainly on the increase.

The people are too keen-sighted not to have perceived that the Missionary is their friend, sincere and disinterested,—however little disposed they may still be to accept all that his friendship offers them; and this personal feeling of confidence and regard extends itself insensibly to his principles, the religion he preaches, and even, in a measure, to the country to which he belongs.

It is certain that in many places attention and deference have been shown of late to Missionaries and Catechists in their preaching, appearances of sincere enquiry have shown themselves, and Christian books have been received and even purchased by the people to a greater extent than was usual before the late troubles. This may perhaps be traced to various causes; it is our concern to record the fact with thankfulness and with hope.

Our own Missions, as well as those of other Societies, are likely to receive both strengthening and extension as an indirect result of these late troubles. With the funds flowing from the increased interest and liberality towards India, stirred up in England by those memorable events, Missionaries are to be sent out, as they can be obtained, to existing Missions, and new stations formed, as they may appear to be required.

The pledge of the Parent Society (referred to in last Report) to occupy Oude with a Mission, has been redeemed. Early in September last, as soon as anything like order was restored, the Rev. C. B. Leupolt proceeded from Benares to Lucknow to survey the ground and consult with friends on arrangements for the Mission. He was most kindly received by the Chief Commissioner (Robt. Montgomery, Esq.) and other persons in authority; and every facility rendered him for the prosecution of his Mission, including the grant of a large building for Mission Premises, for which a rent is to be paid. Mr. Leupolt and his Catechists at once commenced addressing the natives in public. With great joy and thankfulness they found them not only quiet and respectful in their demeanour, but most ready to hear with atten-

tion the message of the Gospel. The Rev. J. P. Menge and Mrs. Menge, formerly of Gorruckpore, and the Rev. W. Storrs and Mrs. Storrs from Benares, were added to the Missionary party about October 12th, and as Mr. Leupolt is obliged to visit Europe for his health, the number of Missionaries is to be maintained by the Rev. W. J. Ball (who arrived in 1855) joining the party from Umritzir.

As indirect effects of the insurrection three new congregations of native Christians have been formed in connexion with the C. M. S.

In last Report mention was made of a number of native converts baptized by the late Rev. R. M. Lamb at a village called Mirzapore, thirty miles from Meerut. A few months after their baptism the rebellion broke out, and these converts fled from their persecuting neighbours to the hills. Through the kind interposition of a Christian gentleman, who possesses landed property in the Dehra Dhoon, they have now been settled there, chiefly to obtain their living as agriculturists. Tulsi Paul, who was a convert of and for many years Catechist to Mr. Lamb, and who with him preached the gospel to these converts at the first, is about to be ordained as native Pastor to this native flock,* which has been enlarged by additions from various quarters, and now probably numbers about 150 members.

More lately another new native Christian flock has been formed still nearer to Meerut, at a village called Malliana; where a native Christian, fleeing from Meerut after the mutiny broke out in May 1857, left a few Christian books or tracts. The reading of these by some of the villagers appears to have awakened a desire for further instruction in Christianity, which they obtained from the Catechist who continued in Meerut. On the return of the Missionary, Mr. Medland, from the hills in January 1858, he found a number of them desirous of baptism, which he administered after further instruction and trial, first to thirteen men, and afterwards to others, in all thirty-eight up to the close of 1858. They gave every sign of sincerity, assisting with materials and labour to build a church and school house for themselves. A neat church has been erected, and a Catechist settled there. Mr. Medland visits them from Meerut. Further details will be found under the head of that station.

A third native congregation has been formed at Allahabad. The transfer of the seat of the North West Government to that place from Agra after the insurrection led to the removal of a considerable number of the Agra native Christians, formerly connected with the Secundra Press and the public offices, to those established at Allahabad. From 200 to 300 individuals have probably by this time taken up their abode in the latter station; and urgent applications having been made to the Committee to provide them with a Pastor, David Mohun, a Catechist of the Benares Mission, has been recommended to the Bishop for ordination to the pastorate of that interesting native flock. The kind attentions rendered to this flock by Messrs. W. Muir and W. H. Lowe, of the civil service, by themselves giving them religious services and scriptural instruction whilst they had no Pastor, must be most thankfully acknowledged.

* The ordination has since taken place.—EDS.

This leads to the mention of a new and very important event in the history of the North India Mission, the presentation of three native Christians at once to the Bishop for ordination to the pastorate of three distinct native congregations. For many years the Church Missionary Society had no native ordained Ministers in North India. Some converts who seemed fit subjects for ordination were removed by death, or shrunk of themselves from admission to the sacred Ministry. In 1854, Daoud Singh was ordained by Bishop Wilson for the Umritzir Mission.

Circumstances, and, we trust, the will and ordainments of the Lord have now led to the presentation of three new native candidates of hope and promise for ordination to the office and work of *pastors of native congregation;* to which branch of the work rather than to that more strictly Missionary, the Parent Society desire to restrict native Ministers, at least at the commencement of their ministerial course.

The three now presented are Tulsi Paul, for the new Dehra Dhoon congregation; David Mohun for that at Allahabad; and Davee Solomon for the native flock at Chunar. The two last named brethren will be in connexion with and under the superintendence of the Benares Missionaries; the first will be in the Meerut district.* Let the prayers of the friends of Missions follow these brethren in their new, interesting and important labours.

Two pleasing facts may be here mentioned to the credit of some of our native Christian brethren. One, that the native Christians chiefly of the Kishnaghur districts, who were formed into a Police Corps at Hooghly about a year since, have conducted themselves generally with a steadiness and propriety which have secured the regard of their superiors. And in particular, on occasion of a mutiny in the Hooghly Jail, they behaved with so much firmness in repressing it, altogether by themselves, that their pay was in consequence increased, and an addition to their number ordered.

The other fact is, that the native Christians of a part of Tinnevelly in South India hearing of the privations and sufferings of their brethren in the North-West during the insurrection, have made contributions amongst themselves at three different times for their relief, and sent up the proceeds (amounting in all to about Rs. 180) through the Calcutta Committee. They have been divided between the native Christian sufferers at Gorruckpore and Agra.

In last report we had to record the lamented death of our President, Bishop Wilson: in this we have to state with gratification that the successor of that venerated Prelate in the see of Calcutta has accepted the office of President of the Calcutta Corresponding Committee.

Three new Missionaries have been added to the North India Mission since the presentation of the last Report; the Rev. Elias Champion, with Mrs. Champion, of the C. M. S. College, Islington; and the Rev. Robt. Bruce, B. A., of Trinity College, Dublin. The former has been assigned to Benares, and the latter to Umritzir. Another, the

* These three native brethren were ordained by the Bishop in the Cathedral on the morning of the day on which this Report was read.

Rev. J. L. Knight, of —— College, Cambridge, is expected by one of the ships of the season.

A few numerical details as to the C. M. S. North India Mission are here added for the information of friends.

We have now in that Mission thirty-seven stations, a few of them minor ones.

The whole number of Missionaries in connexion with us is forty-six, of whom four are in Europe.

There are 245 male teachers, a large proportion of them Christians, with sixty-two Christian female teachers; four of the latter being Europeans or East Indians.

Our schools are in number 137, in which are included the two large colleges at Benares and Agra, and two Training institutions at Santipore and Benares. The scholars 8,827, of whom 1,424 are Christian youths, 696 boys and 771 girls. There are about 250 Hindu and Musulman girls included in the total number of scholars.

The native Christians of all ages connected with the Society's Missions here cannot be very accurately stated at present, owing to changes that have taken place in consequence of the late disturbances, but they are computed at 7,184, of whom 923 are communicants. There have been 457 baptisms during the year, eighty of them of adults.

CONCLUSION.

In concluding this Report the Committee will advert briefly to a few circumstances from which encouragement and hope may be derived for Missionary work at this particular conjuncture.

1. We rejoice that our gracious Sovereign in assuming the Government of the Indian Empire has publicly declared to its inhabitants her own firm belief in the Christian religion and her gratitude for the comfort she derives from it; she has also taken a personal interest in Missionary proceedings.

2. Whilst some public men and public documents have aimed of late at throwing discredit on Missionary labour and its results, and even on the cause of enlightened education in this country, other public men of distinguished character, of acknowledged ability and of intimate practical acquaintance with Missions and their effects, have nobly stood forward to vindicate them from aspersion.

3. Further, the Christianity of England may be said to have pronounced its verdict in their favour, as is evidenced by the spirit of interest and prayer excited in our mother lands in behalf of this country since the late disturbances,—by the repeated declaration that the Gospel ought to be more and more fully preached to the people, as the great remedy for the evils under which they suffer,—and by the large special funds contributed for that particular purpose, to the C.M.S., the S. P. G., the Bible Society, the London Missionary, the Baptist and other Missionary bodies: those to our own Society alone probably exceeding £40,000, in addition to its large annual income.

4. Other encouraging circumstances are to be found in the facts, that the number of our Missionaries is increasing, that the Universi-

ties of Britain are beginning to send out their sons to the Mission field in greater number than ever before, and that the Missionaries who come out manifest an earnest determination to acquire the languages of the people of India, and to devote themselves to the simple preaching of Christ and his salvation over the whole land in its length and breadth.

5. Last of all, there is a fuller admission even by men of the world, as well as a growing conviction in the minds of Christian people in general, that this is the great work of the Church of Christ in the heathen world, and that as it is the Lord's work, we may confidently ask and expect for it the Lord's help and blessing as well as the support of all professing Christians.

These are no small present encouragements, in addition to others of a higher and more general character. We thankfully accept them, as at the hand of our God, and go on with renewed vigour and hopefulness in the work which He has given us to do.

IV.—*A True Story of Lucknow.*

The following touching narrative, we are informed, is by Miss Tucker, the daughter of H. C. Tucker, Esq. the Commissioner of Benares. We extract it from the *British Flag* of the 1st January.

Miss Tucker's labours in the Benares hospital during a considerable period of the mutiny were singularly laborious, and were conducted with a prayerful zeal that is unconsciously illustrated in this "true story."

In the station of Benares, in the Upper Provinces of India, I was one morning visiting the hospitals as usual. As I entered the General Hospital, I was told by one of the men that a young man of —— Regiment, was anxious to speak to me. In the inner ward, I found lying on his charpoy in a corner, a new face, and walking up to him, said, "I am told you wish to see me; I do not recollect the pleasure of having seen you before?" "No," he said, "I have never seen you, yet you seem no stranger, for I have often heard speak of you." I asked him if he was ill or wounded. "I am ill," he replied. He went on to say that he had just come down from Cawnpore. "Perhaps you would like me to tell you my history. It may be, you remember a long time since, some of our men going into the hospital opposite, as you sat reading to one of the Highlanders. There were some half-dozen or more of them; they went to see a sick comrade. You went up presently to them, and told them how grateful you and all your country-people were to your noble soldiers for so readily coming to protect you all, and how deeply you sympathised with them in the noble cause in which they were now going to take a share. Then you talked to them of the danger which would attend them. You re-

minded them that life is a battle-field to all, and asked them if they were soldiers of Christ, and if they had thought of the probability of their falling in battle. I have heard all about that long talk you had with the men. Then you gave your Bible to one, and asked him to read a passage. He chose the 23rd Psalm, and you prayed. They asked you for a book or tract to remind them of what had been said, and you gave all you had in your bag. But for one man, there was none. They were to start that afternoon, so that you had no time to get one. But you went to the apothecary, and got pen and paper from him. When you came back, you gave this paper to him, telling him you should look for him in heaven." As he said this, the poor fellow pulled out from the breast of his shirt, half a note sheet of paper, on which I recognized my writing, though nearly illegible from wear. On it was written, the 1, 7, 10, 14, 15, and 17th verses of the 2nd Corinthians v., and that hymn,

"How sweet the name of Jesus sounds."

"That man," he continued, "and I were in the same company, but he was a day ahead of me. We met in Cawnpore, then marched on with the rest to Lucknow. Whenever we halted, the first thing —— did was to take out his paper, and read it loud, to those who cared to hear, then he prayed with us. As we marched, he spoke much of his old father and mother and only brother, and wished he could see them once more. But he was very, very happy, and ready to 'go home,' if God saw fit. As we neared Lucknow, he dwelt much on eternity, and said to me, It is very solemn to be walking into death. I shall never leave this ill-fated city. We had many fights, standing always side by side. I am an orphan; I lost my parents when a child, and was brought up at school. I never had one to love me, and life was indeed a weary burden, yet beyond, all was darker still, for I knew nothing of a Saviour. ———'s reading and words came to my heart—he was so kind to me, and always called me brother. I never loved, till I had him. He had found Jesus, and led me to love him too. I cannot find words to say how I joyed, when at last I felt I had a friend above! Oh! I never shall forget my joy, when I first understood and believed. We had no book, only the paper. We knew it off by-heart, and I don't know which of us loved it best. At last, in a dreadful fight in one of the gardens, a ball struck —— in the chest. Words cannot say my grief when he fell, the only one I had to love me. I knelt by him, till the garden was left in our hands, and then bore him to the doctors. But it was too late—life was almost gone. 'Dear —,' he said to me, 'I am only going home *first*. We have loved to talk of home together—don't be sorry for me, for I'm so happy.'

'How sweet the name of Jesus sounds.'

Read me the words she wrote.' I pulled them out from his bosom, all stained with his blood as you see, and repeated them. 'Yes,' he said, 'the love of Christ has constrained us. I am almost home. I'll be there to welcome you and her; good bye, dear ——.' And he was gone, but I was left. Oh! it was *so very* bitter! I knelt by him and

prayed I might soon follow him. Then I took his paper, and put it in my bosom, where it has been since. I and some of our men buried him in the garden. I have gone through much fighting since, and came down here on duty with a detachment yesterday. They think me only worn with exposure, and tell me I shall be soon well, but I shall never see the sky again. I would like to lie by his side, but it cannot be." Poor fellow! he cried long and bitterly. I could not speak, but pressed his hand. At length he said, "So you'll forgive me making so bold in speaking to you. He often spoke of you, and blessed you for leading him to Jesus. And he it was who led me to Jesus. We shall soon be together again, and won't we welcome you when you come home!" We read and prayed together. He was quite calm when I rose from my knees. He was too weak to raise his head even from the pillow, but was quite peaceful and happy. "I feel," he said, "that I shall not be able to think much longer; I have seen such frightful things. Thank God! I have sure and blessed hope in my death. I have seen so many die in fearful terror." I turned to go. He said, "Dear —— when I am gone, promise me this paper shall be put in my coffin. It gave me a friend on earth, who led me to a Saviour in heaven." I promised. Next morning I went to see him, but oh, how sadly altered did I find him! Those soft brown eyes were glassy and lustreless. He was never to know me again. Dysentery in its fearful rapid form had seized him during the night. I took his hand in mine, it was clammy and powerless. Three of the men in the ward came up to me, and said, "Till sense left him, he was talking of home with Jesus." They knelt with me in prayer beside the poor sufferer. I went again the next day. His body was still there, but his spirit had fled a few minutes previous. He was covered with his blanket, and the coolies were waiting to bear him away. I took his paper from his pillow, where it had been laid, and went to the apothecary. We walked back to the corpse, and he placed it in the hands of the departed. He was buried that evening. I have often thought since, how beautiful was that heavenly love which bound those two dear young soldiers together. How it sweetened their last days on earth. They were indeed friends in Jesus, and though their remains lie parted, yet they are both sleeping in Jesus. Oh! what a glorious resurrection theirs will be in the day of his appearing.

Many a soldier will probably read this touching story. To each one of you, dear friends, let me give this precious verse: "The love of Christ constraineth us," with the fervent prayer, that in you it may produce the same love, and heavenly mindedness, and preparedness for death, as it did in the hearts of these two redeemed ones. We have each of us one above, who loves us with a deeper love than earth can give. Nothing can part us from him, but sin. No hope can so cheer us in this world of sorrow, as the looking and longing for the day when we shall see his face—His advent is at hand!

V.—*The Calcutta Madrussah:—Minute by the Honourable the Lieutenant-Governor of Bengal.*

This very interesting document is copied from the *General Report of Public Instruction, &c. for* 1857-58. The Appendix to which reference is occasionally made, has not reached us.

The Madrussah, or Muhammadan College of Calcutta, was founded by Governor-General Warren Hastings in 1781, in order to give to Muhammadan Students 'a considerable degree of education in the Persian and Arabic languages, and in the complicated system of laws founded on the tenets of their religion;' so as to enable them 'to discharge with credit the functions and duties of the Criminal Courts of Judicature and many of the most important branches of the Police, which it had (in 1781) been deemed expedient to continue in the hands of Muhammadan officers.'

2. For this end a scheme of study was laid down which, *excluding Poetry, History, Geography and General Literature*, professed to teach Theology and Law according to the Koran, the Commentators, and the Traditionists; and Science according to the Græco-Arabic system of Bagdad and Bokharra.

3. This College was, however, consigned to the uncontrolled management of Muhammadan Professors, and the consequence was that 'the studies of the College became nominal, and its ample resources, (about 30,000 Rupees per annum,) were dissipated among the superior and subordinate drones of the Establishment.'* And this seems to have been, with little variation, the condition of the Institution for nearly forty years after its establishment. In 1820 the College was placed under immediate English superintendence, and after that change the abuses, though not wholly eradicated, were less gross and flagrant than in previous years.

4. But in 1850, it was reported to Government that the English Superintendent was only able to act as an occasional visitor, and that he obtained precarious and untrustworthy information of the state of the College through Native Agency, so that he was powerless to prevent fictitious Muster Rolls of Students and nominal Professors; besides that there had been no advance since the time of Warren Hastings 'either in the system of instruction pursued or in the amount of study accomplished.'

5. This led to the appointment of a qualified European (Dr. Sprenger) as Principal of the College, and he immediately turned his attention to the improvement of the Institution, remarking that the system of study which was actually in operation led to the encouragement of purely dialectical pursuits and tended to 'keep up antiquated prejudices and to give sanction to superstitions condemned even by Islam.' The system, Dr. Sprenger added, 'is in fact precisely the same as the one which was in vogue in Europe during the

* Lushington's Report of 1821.

darkest ages, and it produces the same results. The sophistries of dialectics learned in a sacred language puff up the Professors with conceit, render them hostile to every thing practical or founded on experience, and extinguish in them the sense of art and beauty, and blunt the sentiment of equity and morality.'

6. This then had been the practical result, so far as any result was obtained, of our seventy years' patronage of the Muhammadan College of Calcutta, during the greater part of which time, *i. e.*, down to 1835, the Students had all received stipends, being in fact hired to learn the Theology of Muhammad and the Physics of Aristotle, which, it was up to that time believed, (and as events have shown on true grounds,) few of them would learn in the College on any other terms.

7. The original reason for the establishment of the College, *viz.*, the administration of the Criminal Courts of Judicature by Muhammadan Officers, had passed away within a few years after its foundation, when the Courts in question were confided to English Judges. And though Muhammadan Officers are attached to every District to declare the Muhammadan Law when necessary, the progress of legislation has gradually diminished the necessity for their services; and they will soon, it is certain, be dispensed with altogether. But it was determined in 1839, and the decision was confirmed by the Home Government in 1841, 'in reference not only to the desire which has been manifested by numerous and respectable bodies of both Muhammadans and Hindus, but also to more general considerations, that the ancient Seminaries of Oriental learning should be amply maintained (at the expense of Government) so long as the community may desire to take advantage of them.' Accordingly the Muhammadan College of Calcutta continued to be amply maintained, the religious element of the teaching becoming more and more developed every year, to the great pride and satisfaction of the learned and *quasi* learned Muhammadans who ruled over the Institution, teaching Arabic in their own peculiarly dawdling, irrational and inefficient manner, and varying the scholastic pursuits of the students, by periodical assemblages of the neighbourhood for public prayer and exhortation, as well as by the frequent funerals of deceased Muhammadans, whose relations were encouraged to bring their bodies to the College at all times of the day for the performance of the prescribed rites and ceremonies, for which of course the work of teaching was always suspended.

8. In 1850, Dr. Sprenger attempted to stop these customs, as well as to introduce some improvements in the method of tuition. This was equally resented by pupils and teachers, and it caused a general rebellion within the College walls, with which almost all the respectable Muhammadans of Calcutta displayed a hearty sympathy, and which was sufficiently violent and outrageous to require the intervention of the Police.*

* One of the assigned causes of dissatisfaction was that the pupils were required to read certain subjects under the tuition of a Christian Teacher.

9. Upon this it was determined by the Government that the system at the College should be thoroughly reformed. There were already two Departments of the College, the Arabic, which was mainly a Seminary for the indifferent teaching of obsolete inutilities and a nest of abuses; and the English Department, which was up to that time 'a costly failure.'

10. The latter was to be separated from the former, so far as that those who prosecuted the study of Arabic were to eschew English; and those who studied English were to learn no Arabic. The English Department was to be invigorated and improved and Persian was added to it. The Arabic Department was to be made clear of public prayers and funerals; obsolete science was no longer to be taught in the Arabic language; but the students of Arabic were in future to study nothing but Muhammadan Law and general Arabic Literature upon an improved and modernised plan.

11. Four years have elapsed since this new system was inaugurated, and Principal Lees now reports on the result.

12. In the English or Anglo-Persian Department there has been a decided advance and improvement. A class of Muhammadans has begun to resort to it, which never before sought for a knowledge of English; the number of pupils steadily increases, and the teaching is sedulous and effective. The Muhammadans of the old School still sternly withhold their countenance from the language and literature of unbelievers, and carefully guard their children from the contamination of English knowledge and science. But a race is growing up more sensible of their true interests and more open to the influences of the time; and as year follows year, the English language is plainly seen to be slowly but surely extending its inevitable sway over an increasing number of Muhammadan minds.

13. On the other hand the attempt to improve the Arabic Department has as yet entirely failed of success. We have no instructive Agents but men educated under the old system, who invariably despise and abhor all innovation on the modes of teaching to which they have been accustomed, and especially innovations proposed by an Englishman. Far from assisting the energetic and intelligent efforts of the Principal, they conscientiously thwart him by every ingenious means they can devise. 'I almost despair,' says Principal Lees, in the Report now before me, 'of attaining the desired object with regard to the teaching of Arabic, until we can get a class of Instructors who have themselves received an English education.' But I have questioned the Principal as to the prospect of obtaining such a class, and find his expectations altogether overcast; especially as those Muhammadans who may choose to learn English at our hands are, (by our own rule,) prevented from combining with it a knowledge of Arabic. The two languages it is said, authoritatively, (but perhaps not accurately,) cannot be learned together; so that if one of our pupils elect to study Arabic, he must thenceforth abandon English altogether, even though he may have previously mastered its elements and even made some progress in the language.

14. To find Europeans in India acquainted with Arabic is now very difficult. The Government has long ceased to encourage the acquisition of such knowledge by its servants; and it is with great difficulty that an Officer can be found capable of superintending the College. Indeed, when Principal Lees visited England last year, the Government was obliged to entrust the temporary superintendence in his absence to an Officer who had some knowledge of Persian indeed, but did not pretend to any skill in Arabic. And if any accident were to remove the present Principal, I am not acquainted, even by name, with any Officer competent by knowledge of Arabic to supply his place, not to talk of other qualifications for the post which are essential to a due performance of its duties, and are yet, (as we have found by experience,) by no means certainly combined with a knowledge of the Arabic tongue.

15. It must be borne in mind too that the Muhammadan teachers, to whose agency we are exclusively limited in our task of improving the College, are not only generally opposed to innovation, but are unable to comprehend our views in the alterations we propose, or to see any good in them, but the contrary.

16. When an English Scholar hears of a Muhammadan learned in Arabic, he forms an idea very different from what we know of the reality. A learned Muhammadan in Bengal means a man of extremely narrow, prejudiced and bigoted views, even on the subject of Arabic learning itself. He neither knows nor cares for Literature, as we understand the word. He has never read any Arabic Poetry, and never means to read any. He probably could not understand it, if he were to try. He is profoundly ignorant of all History and Geography, even as connected with his favourite language, with his nation, and with his religion. Of science he knows nothing, and does not believe in it when it is explained to him. But, (if he be not a pretender, as is very often the case,) our Maulavie in Bengal is a skilful Grammarian, a verbal Logician, a technical Rhetorician, and a profound and painful Metaphysician. As a Lawyer he grounds his knowledge on no general principles, but knows certain formal treaties by heart. As a Politician he abhors with consistent zeal the domination of infidels; and as a Theologian he is barren, credulous, and casuistical.*

17. The task then that we have set ourselves, and regarding which Principal Lees 'almost despairs' of success, is to introduce a large and difficult measure of educational reform into the Muhammadan College by means of such instruments as the learned Muham-

* If the description in the text be thought too unfavourable, I would quote the following from Dr. Lumsden, long at the head of the Madrussah, a profound Arabic Scholar, and very favourably disposed towards Indian Muhammadan learning. "While an Indian Maulavie is able to expound with no contemptible skill the opinions maintained by Arabic writers on the most abstruse questions of Grammar, Logic, Rhetoric, Law, Metaphysics and Abstract Theology, he has little knowledge of Arabic idiom, and has acquired a very limited command of words. Of History he can hardly be said to know anything, and the great body of Arabic Poetry is utterly beyond the reach of his attainments."

madan I have been describing, and under the superintendence of an English Officer highly capable; but liable to leave us at any moment, and whose place it would be next to impossible to supply. And the reform we are aiming at is, as I personally know, not merely distasteful to the existing teachers, but bitterly detested and decried by all the 'numerous and respectable body of Muhammadans' for whose especial gratification the College is avowedly kept up, at a cost to Government of Rupees 158 per Student monthly.

18. Since, however, it is a declared and authoritative fact that we keep up this costly Institution in a great measure for the sake of pleasing the people, we surely ought not to shape our measures so as to produce a quite contrary effect upon their minds. It is undeniable that the people whom we thus seek to please have not the smallest value for Arabic Literature, and think scorn of our new books and our new-fangled modes of teaching, considering them, in fact, as in some mysterious way connected with the deeper and more dangerous schemes of reform of which they never cease to suspect us, and to which they attribute the most part of our conduct, for which they are otherwise unable to account.

19. And, after all, what is the use of attempting to inculcate Arabic literature upon our unwilling subjects? It is very well to talk of the antiquarian and historical and philological value of the dead Arabic; but if we have only one sort of teachers to work with, and neither will those teachers teach, nor our pupils learn it as we wish, what is to be gained by persistency?

20. But even if we could succeed by persisting in this up-hill struggle—what then? The question may perhaps sound barbarous, and I will therefore be careful to add that no one has a higher appreciation of the value of Arabic than I have—in its proper place. When a ripe or ripening Scholar, versed in the use and the philosophy of various tongues, or searching into the dark places of history and antiquity, adds to his other acquirements a knowledge of Arabic, I can perceive the importance of the acquisition, and anticipate the valuable uses to which it will not fail to be applied. But of a dead tongue, which has intrinsically little in it to admire but the unaccountable perfection of its own structure, what is the value to an otherwise benighted Asiatic who actually knows nothing else whatever; to whom science is a blank, and eloquence and poetry are dumb, and history is a superstitious dream? To encourage our Muhammadan subjects to learn English is undoubtedly of the very highest importance, and will be the first step towards removing their prejudices and mitigating their religious bigotry. And a Muhammadan, possessed of a sound and equal knowledge of English and Arabic, would have received a really liberal and useful education which, in proportion as it was extended over any considerable number of persons of that religion, could not fail to produce humanizing and elevating results among an important body of our subjects in India. But to encourage Arabic and nothing else but Arabic, (which is what we are now doing in the Arabic Department of the Muhammadan College,) is to foster against ourselves the old Muhammadan hostility,

and to prolong, at our own expense, and to our own continual disadvantage, the bitter sentiments of religious and political hatred of which we have but lately reaped some of the natural fruit.

21. It is important to remember the fact, twice emphatically alluded to by Principal Lees, that the Muhammadan College has produced and is producing *extensive political evil.* It is in fact a nursery of disaffection. And, for reasons plainly intimated by the Principal, and familiar even to those who know but a little of the subject, it can never be otherwise in an exclusive School of Muhammadan learning. If this be so, the sedulous dissemination of this exclusive learning by the Government itself has in it something suicidal. It would perhaps have been better for us, if we had never meddled with the matter at all: but having meddled with it, we ought not to act so as to make things worse than they need be.

22. It is right that there should be attached in some way to the University of Calcutta, either as University Professorships, or as Chairs in the Presidency College, a well constituted means of teaching the higher walks of Arabic learning and literature to any sufficiently advanced Arabic Students who might desire to take advantage of them. And it might be a wise rule to admit no Students to these lectures who had not already a considerable knowledge of English as well as Arabic. But we neither expect nor require a large number of Arabic Scholars in Bengal, nor, though we may provide means for acquiring such Scholarship for those who seek it spontaneously, is it by any means a sound policy in us to give it extraordinary encouragement.

23. For I put out of question the idea of teaching Arabic in Bengal, in order to improve the Vernacular of Hindustan. Bengali, not Hindustani, is the Vernacular of the Muhammadans of Bengal, as has been well shown by Mr. Beadon in his Minute of 1852. To expect improvement of Hindustani from the studies of the Calcutta Madrussah is like expecting Parisian French to be improved by the studies in Latin of Englishmen at Oxford.

24. I would therefore neither institute nor sustain any elementary School for boys to begin Arabic in; but, treating it as a probably and preferably rare and peculiar accomplishment, I would leave the acquirement of the elements and earlier parts of the science to private enterprise and exertion.

25. It cannot, however, be denied that to act as I have proposed above would be contrary to the views of Lord Auckland in 1839, and to the authoritative Despatch of the Home Government, dated 20th January, 1841, which directed that the old native Colleges should be kept up in the old way, 'so long' according to the comment of the Government of India on that Despatch 'as the community may desire to take advantage of them.' And it may perhaps be urged, not without reason, that having published these orders, and for many years professed to be guided by them, we may be considered by our native subjects to have come under a tacit obligation to adhere to the old practice as long as advantage may be taken of it by the people. If, however, we are to do this, it will avowedly be chiefly for the

satisfaction of the people; and it is therefore important to bear in mind that it is only by adhering to this obligation in the sense in which it has heretofore been interpreted that we can succeed in satisfying the people for whose sake we are acting. What they chiefly expect and require of us in the old College is, that we shall teach Muhammadan Law in the old books and in the old way. But the moment we 'improve' the College, dissatisfaction begins, and any interference with the established course of teaching is resented as offensive and inefficacious.* Moreover we are certain not to succeed in our improvements: we rouse a passionate discontent, and shall, after all, be infallibly defeated in all our efforts.

26. It is then, in my view of the case, desirable to abolish the Madrussah, and to teach Arabic in the best possible way by means of a Professor or Professors attached to the University. But if it be ruled that we must still keep up the Madrussah as long as the people chose to resort to it, I would keep it up for its original purpose of Law teaching and *for that only*. But except by examinations and the grant of prizes and scholarships for attainments in Law, I would exercise no kind of interference with the teaching, but would, as in old days, leave the Maulavies to teach the science in their own way. For interference has proved useless and ineffectual and only occasions discontent.

27. That we should have such a College at all, I should consider a misfortune. But I have supposed it ruled that we cannot help ourselves without risk of injury to good faith.

28. Neither can we insist on a knowledge of English at the Madrussah; for it has been authoritatively prescribed to us by the Despatch of the Hon'ble Court already quoted that Arabic is to have there the foremost place and the predominating attention.

29. We should however strictly fulfil our obligations by acting as I have suggested; and if our emancipated Maulavies, pursuing undisturbed their own antiquated course, should turn out nothing but bad lawyers, and if also we should fall under the reproach of nourishing a Seminary of religious bigotry and disaffection, which is inseparable from the teaching of Muhammadan Law, we might be consoled by the reflection that, as Muhammadan Law is not likely to be much longer wanted, the Law College could not last very long; and that if we had a large supply of profound Muhammadan Lawyers, the time is at hand when we should really not know what to do with them. On the one hand, the progress of Legislation is yearly diminishing the necessity for Muhammadan Law and Lawyers; and this so plainly that the Muhammadans are well aware of the coming change: and on the other, the gradual and constantly accelerating progress of English knowledge among the Muhammadans and the

* The Bengal Muhammadans have long looked upon the Hidayah as the greatest of all Law Books. But it is tedious, difficult, obscure, and in a great part obsolete. Principal Lees has prescribed another treatise which compared with the Hidayah is easy, succinct, clear and complete. But the change has excited the strongest resentment, and I have been applied to to insist on a restoration of the Hidayah.

departure of the older bigots from the scene would not fail to empty the benches of the Arabic side of the Madrussah, and eventually to transfer all its pupils to the English Department of the College, which I would by no means abandon, but on the contrary support and extend by all means in my power.

30. We cannot go on as we are now striving to do. If there be a man in India who could persuade or induce the Muhammadans of the present School to accept an improved method and course of teaching, that man is Principal Lees; and he has failed, nay is quite hopeless of success. Were he removed, there is no one that I know of to succeed him, and there is no possibility of replacing the present Arabic teachers by others less wedded to ancient rules and less obstinately bent on upholding them. To prolong the struggle is to incense the people instead of satisfying them, to incur unnecessary odium, and to fail in our endeavours at last.

31. The plan I propose, while it kept our faith with and satisfied the people, would provide on the one hand for the original purpose of the Madrussah, and on the other, by a well appointed Chair or Chairs in the University, for a skilful, rational and liberal teaching of the whole body of Arabic literature to all who might heartily and earnestly desire to acquire it; while it would ensure in the Students such an amount and kind of other useful knowledge as would counterbalance the religious and political objections to Arabic and ensure its being turned to full and fructifying advantage.

32. The Madrussah at the Hooghly College stands altogether on different ground. We are certainly bound to keep that up according to native usages and in the most effective manner possible. I think also we are not justified in demanding fees from Muhammadan pupils at this Madrussah, which is kept up according to the will of the Muhammadan endower, who assuredly intended Muhammadan teaching to be free to all Muhammadans.

Since the above was written; I have again consulted Principal Lees on the subject, and he has perused what I have stated in this paper. The observations he has made thereupon, I now, with his permission, append to my Minute.

REVIEW.

The Gospel in Burmah. By Mrs. Macleod Wylie. Calcutta: G. C. Hay and Co. 1859. Pp. 520, with a map.

The friends of Christianity are sometimes inclined to take a desponding view of the progress of the Gospel in this part of the world. Year after year appears to pass by without bringing with it any great accessions to the Church of Christ, or witnessing any material diminution of the power of Hinduism and Muhammadanism. Scriptures and tracts are largely distributed without leading to many conversions. The Gospel is preached in cities and markets and villages, or communicated in Schools to thousands every day, without causing men to feel "pricked in their hearts," or inducing them to ask, What must we do to be saved? The consequence is that the servant of God frequently adopts the language of his Master, and says, "I have laboured in vain, I have spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God."

Many explanations have been attempted to account for the apparent powerlessness of the word of God in India. We have occasionally heard the aphorism, that "the lines of election have not fallen in India." But we have more frequently been told of stupendous difficulties peculiar to this country, and all but insurmountable for foreign preachers,—and almost as frequently of mistakes in the mode of missionary procedure, which are said to account for the disappointment of our hopes.

Without attempting to deny that the measure of success does not come up to the expectations which many good men have formed, much less to the wishes that all would cherish, we would nevertheless first put the previous question: "Is the failure really so great as it is reported to be?—or the powerlessness of the word so certain as it is often represented to be?" Possibly it may be found, on careful inquiry, that things are not so bad after all as we imagine, and that the success achieved is fully commensurate with the effort that has been made, and the agency that has been employed.

The late Dr. Carey, towards the end of his course, used often to say to his younger brethren, "You see that things are still very bad here, and are therefore ready to draw the inference that nothing or next to nothing has been accomplished: but you are mistaken. You cannot see any change to speak of; but I, who can look back to the end of last century, see a wonderful change for the better. I remember repeatedly meeting some three or

four Christian friends, and hearing them say, that with one or two exceptions besides ourselves they were not aware that a single converted character was to be found either in the military or civil service, or in the nominally Christian community throughout the whole of the Bengal Presidency; but you yourselves can see that things are very different now."

There is, first and foremost, (because of vital importance in its bearings upon the progress of the gospel among the heathen) a marvellous improvement in the tone of social morality among the nominally Christian community. Time was, and that almost within the recollection of living men, when all the officers of the Bengal army who lived in Christian matrimony, could be counted on one's fingers, aye, on the fingers of one hand. It is not so now. And although other causes, besides the labours of Missionaries, have helped to bring about this great transformation, yet it may with truth be affirmed that it originated in those labours and is, to a great extent, attributable to them. Considering the rapid increase of the English speaking population, it is by no means impossible that the time may come, when that population will form the chief basis of evangelistic operations among the Natives of this country, by supplying the greatest part both of the men and the means that are required for diffusing the knowledge of the Gospel throughout the land. If this anticipation is well-founded, it must be acknowledged that the importance of the moral and spiritual improvement of that population cannot easily be overrated.

In the next place, the recent rebellion is a proof of the progress of Christianity. We apprehend that it is now pretty generally acknowledged that one of the main objects of the rebellion was to extirpate Christianity from the land,—not so much that spiritual Christianity which Missionaries seek to propagate, as that external Christianity which Natives mistake for the real embodiment of our religion, in other words, the Christian population, with all the ideas and habits and appliances of European civilization which Natives regard as the essential symbols of our faith. The influence of the Christian population and its accompaniments having made itself felt, and promising—or threatening—to take root in the soil and overspread the land, the partisans of Hinduism and (still more) of Muhammadanism determined to extirpate the tree, before it should attain that strength and growth that would baffle their efforts. The tree, however, has proved too firm to be pulled up by them; and although it has lost some of its boughs and blossoms, it promises to grow and expand all the more vigorously for the severe pruning which it has had to undergo.

The two considerations which have now been adduced, are

closely connected with the progress of political power and social influence, as exercised by the British nation in this land. We believe that it is the design of divine Providence, at least for some time to come, to make use of the British supremacy in this quarter of the globe as a means of protecting and promoting the diffusion of Christianity. "The Gospel in Burmah" confirms this hope. Wonderful as the progress of Christianity in that country has been, it cannot be denied that it has been greatly facilitated by political events. The conquest of Arracan and the Tenasserim provinces by the British supplied the Missionaries with that important desideratum, which previously they had longed for in vain, a firm basis of operation, and a secure field of labour. More than this,—the enslaved Karens received temporal and spiritual emancipation nearly at the same time. The political change which delivered them from the Burman yoke, also made their villages accessible to the gospel and its messengers. To them Christianity must emphatically have appeared arrayed in a beneficent and philanthropic garb, and this probably accounts in some little measure for the welcome reception which they gave to it.

Again, the political principles of the British Indian Government are gradually and almost irresistibly undergoing a change in favour of Christianity. In 1812, Dr. Judson was expelled from British India: in 1852 the British Indian Government considered it a duty—at least a political duty—to befriend the Karens of Pegu whom he and his successors had, during the interval, brought within the pale of the Christian Church. The Lieut.-Governor of Bengal has recently supplied an elaborate report* to prove that the authorities of that province are not prejudiced against Native Christians, and, to dispel all doubts upon the subject, has bestowed some valuable situations upon Native Christians. No impartial man will deny that on the whole Hinduism and Muhammadanism used to be regarded with greater favour by the Indian Government than Christianity; but things are evidently changing now. And Caste, which it always treated with such timid deference, now challenges it so plainly, by the recent outrages at Tinnevelly and in Travancore, that a decent regard for its own honour will compel the Government to assume towards it a more determined attitude.

* That Report reminds one of the proverb: *Qui s'excuse, s'accuse.* It cannot be denied, however, that until within the last few years it was scarcely practicable for Government to give situations to Native Christians, from the paucity of qualified men among them. For ourselves, we think that it would be more dangerous—both spiritually and politically—for Native Christians to be unduly favoured than unduly ignored by Government. Can any of our correspondents supply us with a copy of the Lieut.-Governor's Report, for reprint in our pages?

Caste has been daring enough to forbid the body of a deceased Christian to be carried to the grave through the public thoroughfare of Tinnevelly, and to compel the Christian and other Shanar women of Travancore to appear naked above the hips:—will or can the Indian Government any longer persist in tamely submitting to all its demands?

Christianity has gained strength even in India, and its strength is felt. This is not exactly the kind of success that is aimed at by Missionaries, but it is a most important, perhaps an indispensable auxiliary to the kind of success which they seek. Indispensable, we mean, on account of the political character of Muhammadanism, and the tremendous social power of caste, both of which require to be bridled by the political power of Government and the social power of Christianity, in order to give to spiritual Christianity an open field for development. Muhammadanism has the character of a political conspiracy, and Hinduism that of a social conspiracy, against professors of Christianity: the former devotes them either to destruction or to servitude; the latter to the degrading condition of outcastes. Both operate with the power of a crushing machine, which it is impossible to resist by the mere intellectual or moral force of individuals. Political influence and social power lubricate the machine; let these be withdrawn, and its movements will be retarded, impeded and effectually obstructed, and ultimately the machine itself will fall into decay. In Turkey it was found necessary, notwithstanding the reluctance of the American Missionaries, to secure the political status of converts to Protestantism; here it is necessary to do the same thing on account of Muhammadanism, and also to secure their social status, on account of Hinduism; and it appears to us that divine Providence is gradually doing this by modifying the character of our Government, and otherwise strengthening the position of the Christian population. In other lands and other times this necessity may not be so great. The apostle Paul, by becoming a Christian, did not cease to be a Roman citizen: if originally he had been a Turk, he would have forfeited his citizenship, if not his life; or if he had been a Hindu, he would have become an outcaste. Those who in their desire to become Christians or to propagate Christianity have to face Muhammadanism or Hinduism, obviously labour under disadvantages which he had nothing to do with; and when we see those disadvantages diminishing or disappearing, we ought to thank God and take courage, instead of desponding on account of a fancied want of success.

Still, if this were all that could be said to encourage us, we should feel seriously disappointed; because the object which we

most ardently wish to see accomplished in this land, is the diffusion of vital, spiritual Christianity. Even the multiplication of evangelistic appliances, of schools, scriptures, tracts and books,—though an additional source of hope and matter of gratitude—would not satisfy us, without direct proofs to shew that here as well as elsewhere the preached gospel is the power of God unto salvation. Can such proofs be adduced, or are they wanting? The first article contained in the present number of this periodical supplies various considerations most deserving of attention, which may serve to moderate our expectations, and which also—to remark this in passing—go far to explain the fact (which cannot be supposed to have been kept in view by the writer) that success here is not so rapid as among the Karens of Burmah. We are bound to acknowledge that in India such awakenings as those with which the Karens have been visited, have not hitherto been either very extensive or of long duration. It is probably also true that they have not been marked by that depth of feeling or vividness of emotion which in most minds is associated with the idea of a revival. We believe that in thus giving the Spirit "in measure" here, more than in other lands, the Lord has had regard to some dangers to which his work would otherwise be exposed. One of these dangers consists in the peculiar nature of that kind of persecution which the constitution of society in this country brings to bear upon converts to Christianity. When an individual here and there is converted, it is found most difficult, at least for some time, to save him from temporal ruin. And when conversions take place in larger numbers, they are speedily overtaken by a storm of persecution which proves all but destructive. Another danger is the inadequacy of the means that would be available for meeting the demands inseparable from an extensive awakening. Success on anything like a considerable scale implies such an increase of agency and expenditure within a limited locality, as proves almost too much for the resources of the Mission which is favoured with it, and almost invariably compels it to circumscribe the range of its operations elsewhere. The church of Christ here is not yet prepared—from the want of men and pecuniary resources—for anything like extensive success. The experience of the Karen Mission confirms this view of the subject. Extraordinary efforts were required to enable it to follow up the success which God granted to it. The author of the "Gospel in Burmah" is well acquainted with the nature and extent of those efforts, from having taken a most active part in them. And yet, from certain favourable circumstances, the difficulties in that Mission were not so great as they would be in almost any Indian Mission. The character of the

Karens appears naturally to be more self-reliant than that of the people of this country; and it is certain that the increasing value of rice—the chief produce of their fields—especially since the annexation, together with other advantages which arose out of that event, put them in possession of more ready money than they ever had before, and enabled them to make their churches self-sustaining, a thing which ten or twelve years earlier would have been all but impossible. This we take to be another illustration of the close connection established by divine providence between the progress of political events and the advancement of the kingdom of heaven in this part of the world.

Man is impatient, but God often shows that he can wait. A vast change, intellectual and social, is going on in this country, and the dissemination of Christian truth, as now carried on, constitutes an important element of that change. It is probable that when it shall have reached a certain point of development, so as to neutralize the dangers to which we have adverted, the Lord will largely pour out his Spirit upon the land; and, considering the gregarious character of the people, as formed by caste, it is not impossible that great multitudes may then press into the kingdom of God at once. He has shown, at various times, that he can work in this country as well as elsewhere, and has thereby given us an earnest of what he designs to do in the future.

The prophet Ezekiel, when describing the revival of the dry bones, divides it into two stages. "As I prophesied," says he, "there was a noise, and behold, a shaking, and the bones came together, bone to his bone: and when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no life in them." It may be thought, not inappropriately, that this first stage is a correct representation of some of the awakenings that have taken place in India, and have led to the formation of considerable communities of Native Christians. If so, there is this hope concerning them, that the second and more satisfactory stage will follow in due time. Of that stage the prophet says: "I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet." In fact, we are decidedly of opinion that some of our Indian awakenings, with all their short-comings, substantially answer to this description. We are not able to pronounce a competent judgment upon the character of the awakenings in Tinnevelly and in the district to the south of Calcutta, which took place about the year 1829, nor upon that in the Krishnagur district which occurred ten years later, nor upon that which is in progress at the present time in the Chota Nagpore country. But in the last Report of the German Evan-

gelical Mission in Western India, as quoted in our number for January, mention is made of an extensive awakening, several years ago, which appears to have been of a decidedly spiritual character. And from all we have known and personally seen of the awakening in the Backergunje district, which was at its height in 1846, and has not wholly subsided to this day, we are quite certain that amidst much that was defective, delusive or even impure, there was also a considerable residuum of a genuine work of grace. A deep interest in the gospel was extensively felt, leading many to repentance, faith and prayer, as well as to joy in the Lord and love to the brethren. Each one of the awakenings now mentioned issued in the outward adoption of Christianity by several hundreds, or rather a few thousands of persons, in the formation of Christian churches, and the real conversion of a number of individuals. Similar awakenings on a smaller scale, and by no means destitute of a hopeful character, have occasionally occurred elsewhere, and help to confirm our assertion that even in India, and in Bengal, the gospel of Christ has proved itself to be the power of God unto salvation to those who have believed, and that too on a larger scale than isolated observers are apt to imagine. We have not the least doubt that from among the Natives of Bengal several thousands who thus believed, have entered into glory, and that hundreds, if not thousands more are now travelling on the road to heaven. We are keenly alive to the imperfections of Native Christians; but about the real piety of a goodly portion of them there cannot be any room for doubt.

And as results similar to those observable among the Karens, though not of the same extent, have been witnessed here, so it may also be affirmed that the same kind of agency which is employed there, is at work here, though likewise to a more limited extent. In the Karen mission great prominence is given to the labours of native preachers, and especially to a native pastorate. It is probable that the latter point has not yet been so fully attended to here, as it should have been. One great reason is that our native churches are not yet self-sustaining; and until they become so, it is difficult to see one's way clear to a *bonâ fide* native pastorate. There are some other legitimate reasons, and also some which we cannot regard as legitimate. Among the latter the most influential one is the idea that a native pastor must be possessed of a very superior and, if possible, an English education. We regard this idea as erroneous and mischievous. Erroneous, because it is not countenanced by scripture; and mischievous, because it tends to widen the distance between pastors and churches. A pastor should possess superior piety and a clear knowledge of the Christian system; in short, the

qualifications mentioned in the epistles to Timothy and Titus; but with regard to general intelligence and information, all that is required is, that he should be somewhat ahead of the majority of his congregation. A highly educated native pastor appointed to the supervision of a village church, unless he be a man of very extraordinary piety, will be placed altogether in a false position, and labour under as many disadvantages at least as a European missionary who takes the pastoral charge of such a church. The distance between him and his flock will be nearly the same, and the danger of a mutual estrangement of feeling even greater. And the longer we observe missionary work, the more fully do we become convinced of the undesirableness of leaving the pastorate in the hands of European missionaries longer than is absolutely unavoidable. Besides other injurious effects, the perpetuation of this plan cannot fail to withdraw them in a great measure from extending the circle of operations among the non-Christian population, and thus to circumscribe and cripple their usefulness.

But although a native pastorate is not yet extensively employed in Bengal, it exists and is in operation, especially in the Baptist Mission. Its churches to the south of Calcutta, as well as nearly all those in the Jessore and Backergunje districts are presided over by native pastors, probably as independent in their action as those who labour among the Karen. And although they are not yet supported by their flocks, they live amongst them pretty nearly on terms of equality, and being largely dependent upon them for their comfort, are closely identified with them.

It thus appears that the same kind of agency is largely employed in the rural districts of Bengal as among the Karens of Burmah, and that on a smaller scale there have been remarkable awakenings here as well as there: still the success of missions here has not been anything like what it has been there; and in Bengal we have had neither a Ko-thah-byu nor a Sau-Quala. To what must we ascribe this difference? We confess that we are unable to answer this question satisfactorily, otherwise than in the words of our Saviour: "Even so, Father; for so it seemed good in thy sight." If we should attempt to ascribe it to the inferiority, whether in piety or in talent, of the missionaries who have laboured in Bengal, we feel certain that our brethren in Burmah would be the first to disclaim such a distinction. And even this explanation would only remove the difficulty by one step; for the next question would be; Why has Bengal not been favoured with missionaries equally gifted or equally pious as Burmah?

It becomes us, in perusing the records of the mission in Bur-

mah, to examine ourselves faithfully on the subject of our perseverance in prayer and the firmness of our faith. But all things considered, we think the great lesson to be derived from those records is this, that seeing what the Lord has wrought there, we are encouraged to hope that ere long he will work here also in a similar manner. From him who has done great things for Burmah, we may also expect great things for Bengal and for India.

We therefore hail with delight and gratitude the appearance of the "Gospel in Burmah." And although in reading the facts which it records, we were naturally led to compare and contrast them with those that are observable in Bengal, we are bound to say that the book does not contain a single word or expression calculated to give pain to a Missionary in this country, but rather supplies them with abundant ground for hope and encouragement. We make this remark for the benefit of such of our readers as are not personally acquainted with the author;—for to those who enjoy that advantage, it is altogether superfluous. A spirit of impartial and genial kindness breathes throughout the volume, and constitutes one of its principal charms.

It contains a pretty full and very interesting outline of the history of the American Baptist Mission in Burmah from its commencement in 1813 to 1858, with more copious details of the operations carried on during the last few years at Toungoo and in its vicinity by Dr. and Mrs. Mason. Notwithstanding occasional obscurities and repetitions, almost unavoidable in a work of this kind, the narrative is very pleasing. The whole is divided into fourteen chapters of convenient length, and a valuable map of Burmah is prefixed to it.

Whilst the entire volume will amply repay perusal, we would direct special attention to the twelfth chapter, which contains a biographical sketch of Sau Quala, a Karen preacher who is still living, and whose experience proves that the power of the Spirit of God is the same now as in the days of the Apostles. It is extremely desirable that the substance of this chapter should be reproduced in Bengali and widely circulated among our native Christians.

The history of the Burmese mission shows that the progress of the gospel among the Burmese themselves has been very limited, whilst among the Karens it has been remarkably rapid and extensive. We remember hearing Dr. Mason, on more than one occasion, say that the Karens were a people previously prepared by the Lord for the reception of the gospel. The early volumes of this periodical contained full particulars about their peculiar circumstances and the interesting traditions current

among them; and frequent notices of the progress of Christianity among them are scattered in subsequent volumes, so that it is not necessary here to give an abstract of these things.

Mrs. Wylie has supplied graphic sketches of several of the Missionaries who have lived, laboured, and died in Burmah—of Judson, Boardman, Ingalls, Vinton and others. These constitute one of the most interesting features of her book, and cannot fail to give it a permanent value.

As specimens of the contents we extract a few passages, in the hope that a perusal of them may lead many of our readers to purchase it. The price is so very moderate as to bring it within the reach of almost all classes.

COMMENCEMENT OF THE WORK AMONG THE KARENS.

The following account of the origin of the Karen mission is supplied by the venerable Dr. Wade:—

"In Maulmain we had a boarding-school for Burman girls, and Dr. Judson had a bamboo zayat at the north end of the town, while Mr. Wade had a similar one at the south end, where they spent the greatest part of every day in the week, excepting Sunday, when we had regular worship in the Burman language, in the bamboo chapel near our own dwelling. Every evening in the week was devoted to the exposition of the Scriptures and familiar conversation, for the benefit of the church-members, school girls, and any others who chose to attend. At that time (1828) the Karens were known only as tribes more or less savage, inhabiting the mountains and valleys of the interior of Burmah. The few Burman converts had, however, heard their Missionary Teachers express a wish to become acquainted with them, and finding one who was a debtor slave to a Burman, Ko-shwa-ba paid the small debt, and took him into his family. He proved by being excessively rude and passionate, a very unpleasant accession to that Christian family, and though he gave some attention to the 'new religion,' Ko-shwa-ba felt constrained to put him away. This was the embryo 'Karen Apostle.' Dr. Judson, who was then a member of our family, proposed to pay Ko-shwa-ba the debt of poor Ko-thah-byu, if we would find employment for him, so that he might receive farther instruction; and it was not long after he came to live in our compound, that we began to perceive the influence of religion on his outward character, and that, by slow degrees, light dawned upon his dark mind, and the work of the Holy Spirit became perceptible on his hard heart. He seemed deeply penitent, confessed his sins, and sought earnestly by prayer the pardon of sin and reconciliation to God through the Saviour. It was to us a case of deep interest; but when he expressed a wish to receive the ordinance of baptism, the members of the little Burmah church who had not had the same opportunity of seeing the great change, both outward and internal, in this poor Karen, were slow to perceive that he was fit to be admitted into their Church. And when at last he was cordially received by a vote of every member,

and was to have been baptized the next Sunday, it happened to be the week that Mr. Boardman and family were leaving us for Tavoy; and they, wishing to take with them two little Karen orphan boys, who had been admitted into their school, could not induce them to go without their sister, who had lately been married to Ko-thah-byu. He therefore consented to go with his family to Tavoy, where he was soon after baptized by Mr. Boardman. Ko-thah-byu could speak Burman, and while with us learned to read that language, so that an excellent Catechism, written by the first Mrs. Judson, was his constant companion, and though his knowledge did not extend much beyond the contents of his little book, yet with the Holy Spirit's aid he went forth and performed a great work. This was the 'first fruits unto God' of the Karen Mission, whose churches now number some 14,000 regular communicants, while the nominal worshippers, and the readers of the blessed Bible, may be numbered by *tens of thousands.*

"While, however, this first Karen convert was yet on his way to Tavoy, Dr. Judson baptized a very respectable and intelligent Burman, by the name of Ko-myat-kyau, brother to the chief native Magistrate of Maulmain, who had formerly been Governor of Shwaygeen, under the Burmese Government. When this brother was Collector of Customs among the numerous Karens of that province, he became familiar with their language, customs, &c. After his conversion, Ko-myat-kyau's mind reverted with deep interest to the Karens, and he often assured us that they would receive the gospel much more readily than the Burmans.

"Mr. Wade says, 'My impressions on this point were so strong that, with the advice of Dr. Judson, I set out with him, and two or three other Burman converts, to visit a Karen village at Dongyan, about twenty miles north of Maulmain. On our arrival, every man, woman, and child had deserted their dwellings, and hid themselves in the jungle. We sat down in the shade of their houses, and after some time one or two of the men summoned sufficient courage to shew themselves, and ask our object in coming to their village. Ko-myat-kyau told them our only object was to tell them about the true God, and the way of salvation. "Oh, is *that* your object?" they replied, "We thought you were Government officials, and we were afraid; but if you are religious teachers, come to tell us of God, we are happy; we will listen;—Have you brought God's Book? Our fathers say, the Karens once had God's Book written on leather, (parchment) and they carelessly allowed it to be destroyed. Since then, as a punishment, we have been without books and without a written language. But our prophets say, the white foreigners have the book, and will in future time restore it to us. Behold, the white foreigners have come, as our prophets foretold; Have you brought God's Book?" (few of these simple timid villagers had before seen a 'white foreigner.') I replied, Yes, we have brought the Book of God, (shewing them a Bible) but it is in the language of the foreigners, though parts of it have been translated into the language of the Burmans. Can you read Burman?

"No, we cannot; you must translate it for us, as you have for the Burmans." By this time the villagers generally, had learned our object in coming, and ventured out of their hiding-places, so that we had a large company of men and women and children around us; some eagerly examining my strange dress; others astonished at the whiteness of my face; but more still intent on hearing what I had to say about the Book of God, which they so long expected the white Foreigners to bring them. To their last request, I replied, "I came from the land of the Foreigners, to teach the Burmans the true religion. I have learned their language, but do not understand Karen. I am obliged to speak to you through an interpreter—but I will write to those who sent me out, to send a teacher for the Karens, who will study your language, reduce it to writing, and translate God's Word for you, if on your part you will agree to learn to read, and let your children learn; else the labour and expense will be lost. Will the Karens do it?" "Yes, we *will*, and we will worship God, when we are taught his requirements. Our fathers have told us that when the white Foreigners bring us the lost Book, and teach us the true religion, we must listen and obey, —then prosperity will return to us—but if we do not listen and obey, we shall perish without remedy. Long have we suffered, and prayed for deliverance, and now that the white foreigner has come with the lost word of God, according to the saying of the fathers, if we do not listen, we know that the threatening also will be fulfilled. Yes, we will listen and obey; but how long will it take for the teacher to come, learn our language, reduce it to writing, and translate for us the Book of God?" I said I thought it could be accomplished in ten years. "Alas! it will not then be done in *my* day," exclaimed a man who had nearly completed his three-score years and ten. "But you must not wait for a new teacher, *you* must begin *at once*." Many others joined in this request; but I could not then say, I will, for the idea of becoming a Karen Missionary had not yet occurred to my mind; my hands were full of work in the Burman department, and thirty converts were baptized and added to the Burman Church in Maulmain, during that year.

"'The Karen Chief who had taken the lead in this conversation invited us to his house, where we remained two weeks, teaching those who came to us, from all the region around; we were treated with great cordiality, as well as respect, but the Chief was cautious about committing himself to the cause of Christianity, until he knew more about it. His wife, however, imbibed at once a full conviction of the truth of what she heard, and she obtained the "Pearl of great price." From the labours of others in after years, this village became one of the most interesting stations of the Maulmain Karen Mission. Before leaving the Karens, I made some attempts to represent the Karen sounds by Burman characters, which I found entirely impracticable. On returning home, though I had no idea of attempting the work of reducing the Karen language to writing, my mind had received an impulse which led me on from step to step, though often interrupted for months, until with the aid of two

Karens, who understood Burman, I had analyzed and classified the Karen sounds, and adopted a system of representing them which embraced all the syllables occurring in their language. This work, strange as it may seem to others, as it does indeed to myself, was accomplished before I could speak a sentence in Karen,—God gave the ability, and to Him be the praise. I adopted the Burman Alphabet, giving the characters a new sound so far as necessary; for the simple reason, that we had Burman type and no other in the printing office at the time, and its adoption would save much expense and delay in printing. The inadequacy of the Burman alphabet to represent all the sounds in Karen, will be perceived by the single remark, that the Burman contains but ten vowel sounds, while the Karen has fifty-four. A few new types, however, met the difficulty, and considering the ease with which the Karens learn to write, without instruction, I think no one now regrets the adoption of the Burman character for the Karen language. In the prosecution of this interesting work, my mind became involuntarily absorbed, both while sleeping and waking, and having long suffered from liver-complaint, my health failed, so that I was obliged to return to my native land for a season: not, however, until I had made many excursions among the Karen villages, received many visits in return, and had seen the happy result in fourteen baptized Karens, two or three of whom gave promise of becoming preachers of the Gospel to their dark countrymen. The Spelling-book and Mrs. Judson's Catechism had been printed in Karen, and a Karen School opened in Maulmain, which was left in the care of Dr. Judson. He likewise visited the Karen villages, and looked after the "little flock," as far as his numerous duties in the Burman department would permit, so that the good work went forward. The news of Books in the Karen language spread rapidly through the Karen villages, and brought many visitors to the school, where they first heard of a Saviour. From Tavoy, where Ko-thah-byu had been labouring with Mr. Boardman and Mr. Mason (now Dr. Mason,) and where quite a large number had been baptized from the Karen villages of that region, two of their most intelligent young converts were sent to the school in Maulmain to learn to read their own language; both could read Burman. One of these has long been a faithful ordained pastor of one of the largest churches in the region of Tavoy, while the other was Sau-Quala, the distinguished Karen Missionary to Toungoo.'"

PROVIDENTIAL INTERPOSITION ON BEHALF OF THE CHRISTIAN KARENS.

Mr. Kincaid, who was at this time (1836) at Ava, had among the small congregation of believers under his care, a young Burman of rank, whose sister was a maid of honor to the Queen. Hearing that her brother had renounced idolatry, she used every effort to persuade him to return to the faith of his fathers, but finding all her attempts were fruitless as long as he remained under Christian influence, she obtained for him, through the Queen, an appointment under Governo-

ment in the province of Bassein. It was with deep sorrow that he left his home and Christian brethren, for a province five hundred miles distant, where he could have little hope of finding any who, like himself, knew and loved the God of Israel. He was scarcely, however, installed as Governor of the Karens in Bassein, when the Burmese officials brought before him some men from the jungles, whom they charged with worshipping a strange God. 'What God?' was his first question. 'They call him eternal God!' was the reply; and great was their astonishment, when the new Governor, instead of ordering them away to punishment, commanded that they should be set free, and the Karen Christians returned to their homes unmolested, and in peace. When the rumour spread abroad that the new Governor not only tolerated the religion of Jesus, but kept his day, and observed His laws, there could be no longer any doubt that he was a Christian. Persecutions on account of religion were at an end, and during the two years of his rule at Bassein, the word of God spread and prevailed, and at the end of that time, two thousand were reported by the native preachers as converted souls.

Incidents Illustrative of the Character and Labours of the Rev. E. Kincaid.

Mr. Kincaid had become acquainted with several who had travelled to Ava in the train of some Shan princes. These people occupy the provinces on the northern frontier of Burmah. Having carefully enquired from them the position of their country, he conceived the idea that it would be possible by this route to gain access to China, and by this means not only to convey the Gospel to the Shans, but to that great nation also. For the purpose of ascertaining how far his views were correct, and to become acquainted with the people of the northern provinces, he determined, with the approval of his brethren, to visit the frontier of Assam. On the 27th January, 1837, accompanied by four native Christians, he embarked on the Irrawaddy in the boat dispatched on the public service by Col. Burney, who was then the English Resident at Ava.

After a twenty-two days' passage, through a country of great natural beauty, they reached the city of Mogaung, distant three hundred and fifty miles from the capital. Here, beneath the shadow of the Himalaya Mountains, rising as the natural barrier between the countries, lay the vast wilderness which separates Burmah from Hindustan. During his stay in the city he made several excursions into the valley, but from the difficulty of obtaining either men or provisions to enable him to pursue his journey further, he was compelled very reluctantly to return to Ava. The country was now in a state of civil war, and overrun with hordes of banditti, eager for the lives and property of those who fell into their hands. On his way down the river Mr. Kincaid was attacked and captured by one of these marauding parties. He was bound and carried off to their village. Here a guard of about five and twenty men formed in a ring, was set round him. Every morning a portion of the band departed on some expedition of cruelty and wrong, and returned in

the evening to exhibit their prisoners and their spoil. Many were the frightful scenes to which Mr. Kincaid was witness. Just outside the ring by which he was enclosed, met the council of chiefs, before whom the prisoners were brought up. Their great difficulty seemed to be to know how to dispose of him. If they killed him, it was argued that search would be made, and reparation demanded for the life of the "white foreigner." If they released him, he would tell of the deeds he had witnessed and of the treatment to which he had been subject, and again nothing but difficulty and danger would ensue. In this way their counsels were divided, and day after day passed by, and found them undecided, and life, or death trembled in the balance. Meanwhile God was working out a way of deliverance. In the number of the guard was a young Cathay chief who viewed the captive with compassion. Probably he had heard him tell the wondrous story which had attracted so many listeners. The face at all events was familiar to Mr. Kincaid, and there was a look of pity in those dark eyes which awakened hope, and spoke of sympathy. One day, when unobserved by the others, he slipped his brawny hand into that of the captive, and deposited a small silver coin. The impulse was to decline the proffered kindness, but the quick "Hush!" in the Burman tongue, "you may want it," silenced him. That evening the Chiefs assembled as usual, and amongst the prisoners brought before them was a Burman woman, carrying an infant in her arms, and followed by a young girl, her daughter, and two other little ones. There was a nobility in her step, and a lofty courage on her brow, which seemed for a moment to awe into silence the persecutors. She was interrogated as to where her property and her jewels were concealed, and threatened with death if she would not confess, but she was immovable, and was ordered to receive the lash. In vain were the cries of the frantic children who clung around her, or the supplication and entreaties of the elder girl; there was no heart to pity there. The back was uncovered, the massive hair fell heavily over one shoulder, and the executioner with a heavy bamboo cane did his work. Stroke after stroke descended. The lips moved not, no cry was uttered, but a cloud passed over the upturned face, and she sank to the ground motionless—all was over! The captive who had watched that scene till reason reeled, and the brain was fired, was only brought to consciousness by finding that the strong arms were pinioned, and sank back in the agony of despair. That night when all were sleeping round him, the young Cathay chief loosened his bonds, and, stealing gently through the dusky forms, Mr. Kincaid was once more a free man breathing the free air of heaven. His journey onward was most perilous; hiding by day, he had to travel on by night; and when pressed by hunger, waiting at the wells in the early morning, until the women came to draw water, he would throw himself on their compassion, and was seldom refused the nourishment which enabled him to pursue his journey. In this way, after innumerable dangers, from which the hand of God alone delivered him, he reached the capital in safety.

Martyrdom of a Karen Pastor shortly before the annexation of Pegu.

The Christian Karens were known to bear no allegiance to Burmese rule, and were held responsible for the war. In many parts ruinous taxes were levied upon them, their worship was forbidden, and their chapels were destroyed. Many were imprisoned as hostages for peace, with the threat that on the first invasion by the English, they should all be put to death. The appearance of the English happily caused so dire a panic that the prisoners escaped without harm, but after a little space the courage of their oppressors revived. Burman troops and hordes of lawless robbers ravaged the country, burning and pillaging in all directions, and torturing and killing the defenceless villagers. Goaded by suffering to an unwonted degree of courage, the Karens prepared to repel force by force. They were disarmed by the Burmans at the commencement of hostilities, but they took the field with what weapons they could procure, obtained further supplies from the English, and acted with bravery and effect. In several skirmishes they defeated their enemies with inconsiderable loss to themselves; in some others they were less successful.

The occupation of the province by the English interposed only a momentary check to the ruinous disorder. The delay incident to military operations in such a country gave time for fresh outbreaks of violence and rapine, some details of which are too terrible to relate; but the final expulsion of the Burmese force terminated this state of anarchy, and at last gave quiet to the land.

The following account of the martyrdom of one of their pastors written in Burmese, by a Burman Doctor, an eye-witness and a heathen, is most affecting.

"Thagua, pastor of the White Book people in the vicinity of Bassein, was taken by the Burman Magistrate, on the accusation of having called in the English to take their country. They seized him and his son, and struck him thirty lashes on his way to prison. The son they struck twenty-five lashes. A nephew also was beaten. They took him to the Governor and paid 30 Rs. to the ruler. Now these Burmans were agreed in killing all the disciples, but waited a little to get money. They said to the Governor, 'These white book men will come and kill you, as they did the chiefs in Rangoon. The Governor then said, 'Seize them!' So they seized the pastor and forty of his people, and hooked them together with iron hooks. Then they liberated the old men, and told them to go and get 130 Rs. and they should be free again. The elders did so, and paid the 130 Rs., but the Burman Kala did not free them, but hooked them again. The next day he dragged out Thagua the pastor, and struck him twice, then pressed him between bamboos, then tied him by the neck into a mango tree, his hands tied behind to the trunk of the tree. Thagua cried out, 'My Lord, my lord, do you kill me?' Kala answered: 'Give me 170 Rs. and you shall be free.'

"Thagua replied: 'I have no silver, my Lord.'

"The magistrate answered: 'The disciples give you 100 Rs. per year.'

"'No, my Lord. They never gave me so much.'

"Then said Kala to the disciples: 'Give his ransom, and take your leader, and all shall be peace. If not, we will slaughter him.'

"The disciples said: 'My Lord, if his life may be spared, we will give the money.' The 170 Rs. were given, but still they did not free him. Then Kala led them all back to the village of Pataw, and gave the pastor into the hands of the Judge. The Judge reviled him saying:

"'If your God is almighty, bid him take you out of these hooks.'

"Thagua replied: 'If the Eternal God does not now save me from your hands, he will save me eternally in the world to come.' The Judge asked, 'How do you know that?'

"Thagua replied: 'God's Holy Book tells me so—and it is true.'

"The Judge replied: 'Yes, you teach the people this book, and because you are talented and cunning, the white men come and take our country.'

"Then the Judge himself fell upon him, mad with rage, and beat him with the elbow severely, then hooked him with five pairs of hooks, and ordered him back to prison.

"Three days after, the Judge again dragged up Thagua and said: 'Your God you say can save you. Read his book before me now.'

"Thagua replied: 'Though I read, you will not believe, but persecute me still. But the Eternal God, my Judge and your Judge, the Lord Jesus Christ, he will save me.'

"'Command Him then to save you from my hands now!' said the Burman.

"The chief Judge then beat him with a cudgel as large as his wrist thirty blows, then ordered him back to prison with very little rice. Two days after Kala went to this Judge, and Thagua asked him, 'My Lord, what do you?'

"'Kill you every one,' he replied, and kicked him as a horse kicks.

"Then said Thagua: 'We cannot live,' and dropped his head.

"Then said Kala to the Judge:

"'Kill these men, and I will give you a viss of silver.'

"'If I kill them, I cannot endure the punishment, (as the consequence), said the Judge, but took the silver.

"A day or two after, Kala went and gave him fifty rupees more; but the Judge said: 'If you will marry your daughter to my son, I will kill them.'

"Then Kala replied: 'Brother, I will marry them.'

"Then the Judge said: 'If I do not destroy them, the white people will come and take our lands and kill us every one.' Then he scourged pastor Thagua three times.

"Thagua said:

"'If because I worship God you torture me, kill me at once, I entreat you.'

"They then took him, struck him sixty times, fastened him to cross, shot him, embowelled him and cut him in three pieces."

Results in Toungoo.

In the beginning of 1858, Dr. Mason in writing of the trials, hopes and present aspect of the Mission in Toungoo, gave the following condensed report.

"Though funds in America fail, God is with us, and if He has prepared a field for the seed and sent the sower into it, as He has done here, He will most assuredly send him tools to work with.

"I append the statistics of the Toungoo Mission, premising that the name of Christ was first proclaimed in the province in October 1853, from which date the Mission commences.

Associations	2

(1.) The Paku association, embracing Pakus and Manniepghas.
(2.) The Bghai association including Bghais and Manniepghas.

Stations	101
Churches	42
Village schools	101
Preachers and teachers (native)	103
Ordained native preachers	3
Pupils in village schools	2,420
Baptized in 1857	129
Excluded	7
Suspended	29
Restored	14
Died	66
Present number [of communicants]	2,640

"We have also a Karen Education Society, which was founded in 1857, and has in its charge two boarding schools, the National Female Institute, and a Young Men's Normal School, open to all the native tribes of Burmah. This society embraces eighty-six chiefs, who have sent in letters pledging themselves and thousands of their people to support permanently the Institute, except the teachers, who for the present are dependent upon friends in India, England, and Scotland. The pledges are not yet all received for the Young Men's Normal School, but it is confidently expected that they will assume the responsibility of carrying it on, as they have the girls' school.

"The Female Institute was opened in May 1857, and numbered during the first session twenty-four pupils, beside nine that were sent back to the jungles for the want of room. These include Sgaus, Pakus, Manniepghas, Mopghas, Bghais, and two Burmese. None are received under twelve years of age, none for a less period than one year, and all are taught in their own vernacular tongues. The studies embrace reading, writing, geography, history, mathematics, something of natural philosophy, physiology, and the Holy Scriptures, with plain sewing, cooking, washing, and general cleanliness; together with nursing the sick, and training children. There is also an ornamental department, intended principally for the Burmese and Shans, which no one is allowed to enter till she can read and write

well in her own language. This school is entirely in the charge of Mrs. Mason, aided by four native assistants, but a young lady is expected from the United States in the present year to assist in the Burmese and Shan department.

"The Young Men's Normal School commences with the approaching rains and will be limited, like the female school, to fifty pupils. It will be instructed in Biblical exercises, mathematics, philosophy, and practical land-surveying by myself, but in all the minor branches by native teachers. This school is on the grounds of the Institute, and the boarding and all the other financial matters are in the hands of Mrs. Mason. For this department the chiefs have built a large bamboo school-house, and a boarding-house of 150 feet by 15, also a good house for the teacher, the first with a wooden frame and floor ever built by the Karens of Toungoo.

"For these schools the Karens have contributed 970 Rupees in cash, 1 elephant, 3 goats, 4 pigs, 170 fowls, 200 eggs, 65 mats, 15 baskets, 12 large chopping knives, 150 long rattans, 10 large bundles of bark rope, 1580 large bamboos, 2000 small bamboos, 1 boat. They have also felled and brought to town fifty teak logs, six cubits by thirty, given by Government for the school-building, and eighty iron-wood posts, some of them very valuable, fifty feet in length. This is a very remarkable performance for mountaineers, since, though wholly unacquainted with the water and unable to swim, and knowing nothing of the timber business, they brought them down a large stream and then several miles down the Sitang. They have also built twelve bamboo houses for families to live in as a protection to the Institute, and are now making four streets in a village of thirty houses growing up around the grounds. The Indian Government has liberally granted thirty-two acres of land to the Institute lying upon the Sitang river, and 1400 Rupees for the buildings. The Calcutta Tract Society has given books to in value of 100 Rupees and a valuable set of illustrative prints. A publishing house in Philadelphia has sent us a set of large outline maps, and friends in Calcutta an excellent prismatic compass. All the land, buildings, apparatus, furniture, and every thing pertaining to these schools is the property of the Karen Education Society, which held a convention in August 1857, and chose a band of managers consisting of one Paku, one Manniepgha, one Mopgha, one Tunic Bghai, Capt. Doyly, Deputy Commissioner, Toungoo, agreeing to act as President. The whole is entirely independent of every missionary association."

The Christian's Staff, or the Promises of God to Believers. By PHILADELPHIA. *Part I. That God will fulfil his Promises.*— Lahore, 1858.

This is the first of a series of tracts, intended for Christians "young in piety." It contains ten Scripture promises, briefly explained and applied. We are much pleased with the spirit which pervades the whole, and hope the Author may be spared to carry out the extensive work upon which he has entered.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. NO. 232.—OLD SERIES, VOL. XXVIII. No. 323.

APRIL, 1859.

I.—*Conflict between Caste and Christianity in Southern India.*

In our last number a passing allusion was made to this subject; we now reprint some Articles, bearing upon it, from the *Oriental Christian Spectator*. It is said that the wording of the vernacular translation of the Royal Proclamation led the Sudras or high caste people to imagine that Government would henceforth recognize all the pretensions of caste, and thus proved the occasion of the outrages that have occurred. Itmay be so: but we cannot help recording our firm conviction that the fanaticism of the Santals, the Delhi Muhammadans, the Oude sepoys, and the Cape Comorin Sudras has been successively excited in a way which indicates design.

1.—THE FRIEND OF INDIA'S NOTICE OF THE TINNEVELLY RIOT.

The Government of Madras have furnished an account of the riot at Tinnevelly, upon which, we presume from the fact of publication, they intend the public to rely. The story is told with much minuteness and with apparent candour, and will undoubtedly create a great sensation at home. The line of conduct adopted by the officials involves the question of the future position of Christianity in India more distinctly than any recent incident. The riot is mixed up with some previous occurrences with render the narrative more clear, but somewhat lengthy.

It appears that the right of non-caste men, including Christians, to traverse the highways of Tinnevelly has been for some time in dispute. Five years ago Mr. Bird, then Magistrate, had prohibited the passage of dead bodies through the street leading to the burial ground. On the death however of a native Christian on 10th December, the Missionary, Mr. Sargent, requested permission to carry his body by this road as the only one available. The Magistrate referred him to the Tehsildar, who suggested that the body might be carried through a paddy field full of water. Mr. Sargent

declined to submit to what he deemed a degradation, and informed the Magistrate that the body must be buried in the Mission compound. Accordingly it was so buried, amidst the yells of thousands of natives, including the Tehsildar and village Moonsiff, "who," say the Government, "if they did not openly encourage the people, at least took no steps to repress such scandalous proceedings." Moreover the Police, reports the Magistrate after enquiry, imprisoned the heads of the Kaikalars (the objectionable caste) for merely stating that the Kaikalars were entitled by custom to go through the street. The shops also were shut by command of the village Moonsiff, in order to swell the crowd.

The next step taken was a legal one. The Acting Joint Magistrate, imagining that Mr. Sargent wished to appeal to the Judge, ruled that the street was public, and that no one had a right to stop any burial procession. The Judge also requested the Joint Magistrate to adopt "active and efficient measures for keeping the peace." Soon after the Joint Magistrate discovered that the appeal was informal, and the Judge cancelled the order.

This concession was naturally, as the report allows, misinterpreted into fear, and the populace emboldened to take the course adopted in the second instance. A Christian witness before the Magistrate's Court was attacked on 21st December by cholera. The Magistrate, Mr. Levinge, sent him to the Dispensary, where he died. The only two roads from this place to the burial ground are through New Street, about which the previous quarrel had arisen, and through a street close to the Pagoda. The Head of the Police, however, "reported that the people refused passage to the corpse by any street," and Mr. Levinge ordered that it should be taken by "the public highway, which was also the most direct from the Dispensary to the place of interment." The mob armed themselves with stones, and on the police appearing to protect the procession, drove them back, and forced them to take refuge in the Talook Cutcherry. This outrage was officially reported, and Mr. Levinge having no more police at his disposal, summoned the military to his aid. Capt. Ritherdon immediately marched a Company of the 2nd Extra Regiment N. I. to the scene, but with muskets unloaded and bayonets unfixed. As they entered the road, they were assailed with volleys of stones, but Captain Ritherdon kept advancing without loading, and it was not till he himself and several of his men had been wounded, that he at last issued the order to clear the street. The body was then taken out of the dispensary, but the mob attacked and again attacked the military with the utmost violence. Five of the soldiers were severely wounded, and it became indispensable either to use the bayonet or retire. A charge was made, six persons were killed, four more died on the following day, and nineteen were wounded. The question raised is of course whether the Magistrate was justified in employing the military.

We hold, setting all creed questions aside, that he was. He had given a distinct and perfectly legal order, necessary for public health and peace, and was bound to see it obeyed. No one in this

case questions that the road was bonâ fide a public highway. He was bound therefore to protect quiet citizens carrying a dead body along it in a decent manner. He did not call on the military until his police had been beaten back, and having called them, he had no power of settling whither their bullets should fly. We may regret that so many lives were lost, but to any one who knows what an Asiatic crowd when excited is, its numbers, the confusion and delirous uproar, the wonder will be that so few were killed upon the spot. The military authorities seem to have acted with great moderation, and with a degree of forbearance perhaps ill judged in the presence of Asiatics.

But there is a question involved in this matter far more important than Mr. Levinge's commission, or than any conceivable riot. It is simply whether Christianity is to be tolerated in India. It is not a dispute about authority, or ascendancy, or even equality, but merely of toleration. If tolerated, however much they may be despised or hated, or oppressed, the Christians have still a clear right to pass quietly along the Queen's highway. It was for asserting this right that they were hooted and stoned by the mob of Pagans, who were encouraged by the native officials, till by a natural transition they turned their rage on the official Christian, the Joint Magistrate. They were then, and not till then, made to leave the highway clear. That the compulsion involved a loss of human life, may be regretted, but the mob brought it on themselves by their resistance to the law. By the simplest rule of citizenship the Christians were entitled to the protection they found. If Government are unwilling to grant it, they will cease not only to be Christian, but to be a Government at all. If they are unable, the quicker we give up Tinnevelly to the Brahmans and their King, the better. Our sole moral claim in India is that we keep the peace, and allow the Gospel a free path. If that end can be obtained peacefully, it is well, but if not, it is our duty not to shrink from enforcing order by the sword. When we refuse to recognize that necessity, we shall meet the fate we shall have so amply deserved.

2.—Official Narrative of the Tinnevelly Riot.

Letter from the Rev. Mr. Sargent to the Ag. Jt. Magistrate, 10th Dec. 1858, in letter to Gov. of Acting Magistrate, 31st Dec. 1858.

3. An old man who had been for nearly 30 years a Christian in the Town of Tinnevelly, died there early in the morning of the 10th of Dec. last. He belonged to the class of weavers called Kaikalars.

4. The Rev. Mr. Sargent of the Church Missionary Society, to whose congregation the deceased had belonged, applied to Mr. Ames, the Acting Joint Magistrate then in charge of the District, and represented that it was intended to bury the body in the Burial Ground at Karupentary, the road to which was a public high road, leading in *part*, at the commencement, through a few streets of the Town of Tinnevelly. Mr. Sargent had been credibly informed

that some of the inhabitants in these streets were determined to resist the passage of the funeral on the high road or public street, and therefore he applied to the Acting Joint Magistrate for protection to the Christians in the matter. He added that if the Police could show that there was another road to get to the place without giving offence to any one, it would be the duty and the desire of the Christians, who were but few in number, to act with a view to peace and order. But if there were no other way of getting to the burial place without passing through the public road above mentioned, he trusted the Acting Joint Magistrate would adopt such measures as would secure the passage of the funeral without molestation. The funeral would not be accompanied by any music or display, calculated to excite unkind feelings. Everything would be done quietly and orderly in a Christian manner. Mr. Sargent concluded by requesting if there were any illegality in the funeral passing along the public road as described, that he might receive the decision thereon of the Acting Joint Magistrate, and that it was proposed to proceed with the funeral about 4 o'clock.

5. In a subsequent letter of the same day, Mr. Sargent in reply to a reference made to him on the point, stated that there was no other place for the burial of Christians than that which he had mentioned, and that on the way to it the body would in no place have to pass through a private street. It was only on the *main road* or street that the funeral would proceed.

6. The Tehsildar on the same day brought to the notice of the Acting Joint Magistrate, an order given five years before by the late Magistrate, Mr. C. Bird, prohibiting the passage of the bodies of the Kaikalar caste through the Poodoo Teroo or new street, or one of the streets on the direct road from the house of the deceased to the burial ground, and was thereon directed to find and point out at once another road, and to enable him to do this and to prevent all disturbance, the Police force under him was strengthened.

From the Act. Joint Magistrate, 31st Dec. 1858, P. 2, in letter from Act. Magistrate, of same day.

7. The next morning, the 11th December, the corpse remaining still unburied, the Missionary again addressed Mr. Ames, drawing his attention to the fact, that if the *caste* of the deceased were urged as an objection against the body being carried through the street in question, he would find upon inquiry at the Tinnevelly Dispensary, that in several instances in which parties had died there, even of the lowest castes, they had been carried out to burial through the street which was now prohibited to the Christians. There was, he believed, no other road by which to reach the avenue to the burial ground, but the public high road or street in dispute. The way the Tehsildar desired the funeral to proceed was through the Paddy fields, which at that season of the year were full of water.

From the Rev. Mr. Sargent, to Acting Joint Magistrate, 11th Dec. 1858, in letter from Acting Magistrate, 31st Dec. 1858.

8. The Acting Joint Magistrate wrote about the same time to the Rev. Mr. Sargent, informing him that Mr. Bird's order passed more than 5 years ago, prohibited the passage of all Kaikalar funerals through the streets his people wished to pass through. It was not clear that the fact of the deceased having become a Christian negatived this order, and it was evident to the Acting Joint Magistrate that if the passage were insisted on, a serious disturbance might take place. Mr. Ames reminded Mr. Sargent of his admission that if the Police could show that there was another road to get to the place, without giving offence to any one, it would be the duty and the desire of the Christians who were but few in number to act with a view to peace and order. It appeared to the Acting Magistrate that the Tehsildar had pointed out another and a practicable way. He could not therefore undertake to risk a breach of the peace by interfering with the standing order of the late Collector. This letter was sent to Mr. Sargent through the Tehsildar, with a plan of the road and path by which the funeral could proceed.

From Act. Joint Magistrate, to the Rev. Mr. Sargent, 11th Dec. 1858. This and the letter mentioned in the preceding letter seem to have crossed each other.

9. Mr. Sargent stated in reply that the deceased had been a Christian for 30 years, and had not become one since Mr. Bird's order, which order had reference to disputes between the Hindu inhabitants of Tinnevelly and not between Christians and Hindu. He adhered to what he had already said that the Christians would be willing to go by any other road that the Police could point out, but urged that walking through mud and water in paddy fields was not in any proper sense a road. If the people were disposed to go through the paddy fields, he would not dissuade them from it, but with the public road available for every class of H. M.'s subjects, he would not consider himself justified in recommending them to take that course, unless under absolute instructions from the Joint Magistrate that they must not go by the public high road.

11th December, 1858.

10. Some further correspondence followed, but the Acting Joint Magistrate still held that he could not contravene Mr. Bird's order prohibiting Kaikalars from carrying their dead along the Poodoo Teroo, which must be ruled to apply to the funerals of Christian Kaikalars as well as others, and he intimated that the friends of the deceased could, if dissatisfied with his decision, appeal to the Session Judge.

Letter 11th Dec. 1858.

11. On receipt of this final decision Mr. Sargent wrote, that as the Christians were refused protection in passing through one public road, and as there was no road through the paddy fields which the Tehsildar could show available for a funeral procession in a Christian manner, he was absolutely necessitated to allow of the interment being made on the Mission ground attached to their School in Tinnevelly. It would be highly inconvenient, he added,

11th December, 1858.

at this late hour, to appeal to the Sessions Court before interring the body of the deceased.

12. The funeral took place accordingly in the Mission ground close by the house of the deceased on the evening of the 11th December, or some 36 hours after his death. A large concourse of Hindus were present, and what occurred is thus related by Mr. Sargent :—"After sunset, the grave being ready, the coffin was brought down the street, and placed by the side of the grave. Then arose from the whole tumult a yell or shout of victory which was continued for several minutes to the great annoyance and intimidation of the Christians. The catechist read only a portion of the appointed service, being fearful that the people would break out into some act of violence before the body could be disposed of. The coffin was next lowered into the grave, and that because the signal for another general shout, which was renewed again with clapping of hands along the whole line of the thousands of spectators, when at the last the earth was being put into the grave." The Tehsildar and village Moonsiff were present, and if they did not openly encourage the people, at least took no steps to repress such scandalous proceedings.

To Acting Joint Magistrate, 14th Dec. 1858.

The Acting Magistrate Mr. Levinge has examined the witnesses in support of the charges brought against these officials, and has found them substantially correct. "The two heads of the Kaikalars were locked up in the Cutwall's guard by order of the Head of Police from 6 to 12 at night,* for merely saying that there was a custom for Kaikalars to be taken through the Poodoo Teroo or new street. Next day the shops were shut by order of the village Moonsiff, and the people turned into the streets. This shutting up of shops is amongst these people held to signify that they are to turn out and crowd the streets as a demonstration to intimidate the authorities."

From Act. Jt. Magistrate, 31st Dec. 1858, P. 3.

* *i. e.* the night of the 10th Dec.

13. With respect to the road by which the Acting Joint Magistrate suggested that the corpse should be taken, but which it seems is not that which Mr. Bird had ordered to be used, it is thus described by Mr. Ames:—"The path is a raised bank, or *Nadavurunbu* in most places much above the tops of the paddy crop, and averaging from 3 to 4 feet wide for the first half of its distance, diminishing to two feet in width at its smallest towards the end. In this part of it only would care be required to carry a bier. The path for its whole length is perfectly dry and hard." Mr. Levinge agrees with Mr. Ames that the funeral might have gone by this way without difficulty. But it does not appear that it is ordinarily used as a pathway. It is a mere bank between paddy fields which at that time of the year would be in crop and filled with water. It seems too that some persons of the Kaikalar caste, who did use Mr. Bird's

From Acting Magistrate, 31st Dec. 1858, P. 10.

Memo. 17th Dec. 1858.

pathway on a former occasion for carrying out their dead, were fined for trespassing on the paddy fields.

14. Further, in respect to the allegation that it was not customary for Kaikalars to go by the Poodoo Teeroo with their dead, Mr. Levinge explains that before 1847, there was no regular road from the end of that street to the burying ground, and that before its construction, the people of all the streets made for the burying ground across the paddy fields in the different directions most convenient to themselves. In 1847, by means of a general subscription, aid from convicts, sale of avenue clippings, old stones, and a portion of the Discretionary Fund, a good broad road was made to the burying ground, the Poodoo Teeroo at about the same time being drained and repaired by Government.

From Acting Magistrate, 31st Dec. 1858, P. 10.

15. The expressions in Mr. Sargent's letter of December 11th, and quoted in the margin, were understood by the Acting Joint Magistrate as being equivalent to an appeal from his decision, confirmatory of Mr. Bird's order to the Sessions Court. He therefore forwarded it at once with his own original decision in the matter to the Sessions Judge.

"At this late hour to appeal to the Sessions Court before interring the body of the deceased would oblige the parties to defer the burial so long as to render it very inconvenient and a source of annoyance to all who have any sympathies with the bereaved family."

16. The Judge held proceedings on the same day, the 11th.

17. He ruled that the street in question in the Poodoo Teeroo was a public street.

That in appeal suit No. 82 of 1857, the Civil Court had decided that such roads were "open to all as such" for passing to and fro, whether alive or dead, and that a special appeal preferred from that decree had been rejected.

That consequently the road in question, being a public high road, no one had a right to prevent the body of the deceased native Christian in question being carried through it. That it appeared that persons of all castes who had died in the Tinnevelly Dispensary were carried to burial through the same street (or public highway) without any objection, and that there was no other way (private or public) to the burial ground in question but through the street.

That the route recommended by the Acting Joint Magistrate through the paddy fields was not only no way, but owing to present cultivation and wet, all but impassable, and no proper way for carrying to its last resting place the body of a deceased native Christian, or indeed the dead body of any one, be his caste what it may.

18. Under these considerations the Sessions Judge overruled the order of the late Collector and Acting Joint Magistrate, and directed that the body be carried through the street in question without display or music of any kind, and he observed that if the Acting Joint Magistrate anticipated a disturbance, it was his duty to take active and efficient measures for keeping the peace.

19. This decision was not given early enough to allow of its being acted on the 11th December, in the case in which it originated.

20. On the 13th December, the Acting Joint Magistrate enquired of the Sessions Judge in reference to that part of his decision of the 11th which directed that the corpse be carried through Poodoo Teroo without display or music of any kind, whether such restriction was to be regarded as applicable to all castes, or only to the Christians. In making this enquiry he stated:—

"I find on enquiry that corpses taken from the Dispensary of whatever caste are invariably carried through this street without any noise, music or display."

21. The Judge replied that his proceedings of the 11th referred only to the burials of native Christians. The question as to the burials of other castes was not before his Court.

14th December, 1858.

22. A few days afterwards or on the 18th December Mr. Ames discovered that Mr. Sargent's letter to him of the 11th December already referred to was not a formal appeal from his decision, and he communicated this fact to the Sessions Judge. Mr. Story ruled that as no appeal had in point of fact been made, his decision was null—he therefore cancelled it.

23. From the enclosure in Mr. Levinge's letter of the 14th January, it seems however that the appeal has since been made in due form and Mr. Bird's order formally cancelled. In his proceedings of the 3rd instant, the Sessions Judge, after reciting his previous proceedings of the 11th December, thus continues:—

24. "In this Memo. the Acting Joint Magistrate in charge observes that he has inspected the path through the paddy fields, and had himself walked dryshod the whole way thereof. This is easy enough for a single individual, but not for persons carrying a bier. But after all this is not the point at issue: which is, Are or are not her Majesty's public high roads open to all, living and dead? The Court never had any doubt on the subject; common sense and common equity forbid the closing of them to any particular sect in order to gratify the prejudices of another sect. From the dead bodies of all castes, except Christians, having been previously carried through the street in question without opposition, and the body in question being that of a Christian, it is evident that the present objection has arisen from hatred to Christians, and not because the caste of any one would thereby have been injured. The Sessions Court cancels the order of the late Magistrate, Mr. Bird, and that of the Acting Joint Magistrate in charge appealed against."

25. Mr. Levinge believes that the reversal of his first order by the Sessions Judge on a legal point was interpreted by the people as a reversal through fear, and emboldened them in the opposition which they made on the second occasion now to be noticed. He adds that an interpretation was put on Her Majesty's Proclamation "that whatever the Hindu community asserted was a custom

From Acting Magistrate, 31st Dec. 1858, P. 2.

would be absolutely upheld, and that no notice would be taken of any act of theirs in trying to uphold it."

26. Such seems to have been the state of feeling, when Mr. Levinge, who had been appointed Acting Magistrate, relieved Mr. Ames in the charge of the Tinnevelly District. The Hindus had carried their point in preventing the corpse of a Christian being borne by the direct high road to the place of interment—the body had been buried in an unusual spot amid uproar and shouts of triumph on the part of the Hindus—and their feelings had been further excited by the Sessions Judge's reversal of his own order—and by a misconstruction or (as has elsewhere been stated, but does not appear in the papers before Government) by a mistranslation of H. M.'s Proclamation.

On the 20th Dec. 1858.

27. The circumstances of the second and far more serious disturbance as they are reported in the Acting Magistrate's letters of the 22nd, 24th, and 31st December, and in the letter from the Commanding Officer of Palamcottah to the Adjutant General of the Army, of which a copy has been furnished by Mr. Levinge, are the following:—

28. A Christian witness before the Cutcherry was attacked with cholera. The Magistrate sent him by the public highway to the Government Dispensary, which is in the heart of the Town, close to the Tehsildar's Cutcherry, the Cutwall's Choultry, and the large Tinnevelly Pagoda, and he died there on Tuesday the 21st December at about 7 o'clock at night. The town of Tinnevelly is surrounded by paddy fields. There are only two roads out of it on its eastern side towards both Palamcottah and the public burning and burying ground on the banks of the Trambrapoorney river; one by the Poodoo Teroo or new street (so frequently mentioned in the preceding paras.), and one which passes round two sides of the Tinnevelly Pagoda, and down the Palamcottah road—the latter being the more direct one from the Dispensary.

From Acting Magistrate, 22nd Dec. 1858.

Letter 24th Dec.

29. The Head of the Police reported to the Magistrate, Mr. Levinge, that there were crowds of people at the heads of all the streets, who refused to permit the corpse to pass, that he had tried to persuade them to allow it to pass by the "least objectionable" street, and that they still refused. The street here styled the least objectionable, No. 5 in the Plan sent up by the Acting Magistrate, runs parallel to the public street, and is not a public throughfare. It would seem, however, although this was not mentioned by the Head of Police to the Acting Magistrate until the riot had commenced, and he had been beaten back with the body, that the people might have consented to the body being taken out by the Tachanulloor road. Of this Mr. Levinge was not aware, but he admits that had he known it, it would not have altered his decision, as the Tachanulloor road is not the road to Palamcottah, and the burying ground could not have been reached but by a great circuit,

in which the body would have had to be carried through the large village of Tachanulloor and other villages, past a Pagoda which in the estimation of the people is equally as important as the large Tinnevelly Pagoda. It appears too from the testimony of a respectable inhabitant of Tachanulloor, that the progress of the corpse by that route would probably have been opposed, and that the villagers, seeing that the funeral had been turned off the direct high road, would have tried to turn it off from their road also.

30. The Head of Police having thus reported that the people refused passage to the corpse by *any* street, it became the duty of the Acting Magistrate to decide upon the road by which it was to be taken. Mr. Levinge thereon at once chose the public highway, which was also the most direct from the Dispensary to the place of interment. He gave the Head of Police the assistance of all his Peons, and directed him to carry the corpse out by the high road. There was some delay in procuring the attendance of the relatives of the deceased to carry away the body. Meanwhile the mob having heard of the orders, posted themselves with heaps of stones, the shops in the bazar were closed, as the Head of Police and Peons appeared with the body, they were driven back by volleys of stones, and many of the peons severely hurt. The whole party were obliged to retire into the Talook Cutcherry.

Mr. Levinge stated that Muhammadans and Christians have been taken out of town for interment through that street, and in March last a dead body was taken to Dispensary for examination by that street, and taken away again the same way for interment.

31. This determined opposition to the passage of the corpse was reported by the Head of Police to the Acting Magistrate about midday of the 22nd December, and the latter at once applied for the assistance of the Military. Captain Ritherdon, the Commandant of Palamcottath, and in command of the 2nd Extra Regiment of Native Infantry, immediately marched down a full Company of his Regiment under Lieutenant and Ajutant D. Shaw, leaving a Company in reserve under Lieut. De Lousada. On entering the Town, the Magistrate and Joint Magistrate with a party of peons went ahead of the Detachment, and cleared the road for some distance. The Sepoys followed unloaded and without their bayonets fixed. As the party advanced towards the end of the street No. 2 in the plane lying to the east of the large Pagoda—the people ran into their houses, and from inside the enclosures on both sides of the road poured a volley of stones on the troops. On turning the corner of the Pagoda into the road which leads direct to the Dispensary, fresh volleys in front and from houses and enclosures on both flanks were showered upon them, and the Magistrate, who had scarcely a peon left, having posted all he had as he came along, at the heads of the cross streets to prevent the people coming into the main street, left the suppression of the riot to the Military. But this time several men of the detachment had been hit, the Commanding Officer, however, forbore to order firing, and only loaded the front section of the Company; but as in their advance up the street the volleys of stones became

thicker and thicker, and Captain Ritherdon with more of the men were hit, the order was given to fire, and the enclosures and road were soon cleared up to the Dispensary after the first few shots, a Jemadar with 18 men being left to keep the communication open.

32. On reaching the Dispensary, the Bazar street—No. 9, in the plan—was found crammed with people. The corpse was immediately brought out on which the party was assailed with fresh volleys of missiles, and on their return the Commanding Officer was himself engaged with the leading sub-division clearing the road in front. On passing through the street, No. 2, east of the Pagoda and towards a Muntapum at the head of the Malamcottah road—a spot which had previously been cleared of rioters, and where a large party of Peons had been left to prevent the people reassembling,—a number of people were found collected who made a most determined show of resistance, meeting the Detachment with volleys of missiles. A man suddenly appeared and waved a cloth to the mob in the street north of the Pagoda (No. 8), and an immense crowd immediately ran down from it, and from No. 9, the Bazar street, and met the soldiery. It became necessary to fire again, and this not seeming effectual, a charge was made with the bayonet. This at once drove back the mob, who however to the last closed in upon the rear of the party, never ceasing to throw missiles until the Detachment had reached the outskirts of the Town.

33. From the quantity of stones, bricks, &c. with which the roads were covered, Captain Ritherdon is of opinion that the missiles must have been in course of collection hours previous, and that there must have been a fixed determination on the part of the rioters to oppose at any risk. Eight men of the Detachment were wounded by the missiles, five rather severely, whilst many were more or less struck on their legs and body.

34. Of the rioters six were killed on the spot, four died of their wounds the next day, and 19 more are wounded.

3.—Decision of the Madras Government on the Tinnevelly Riot.

The Decision of the Madras Government on the lamentable Riots at Tinnevelly appears to us to be perfectly satisfactory. It is as follows:—

Extract from the Minutes of Consultation, under date the 28th January, 1859.

The Right Honourable the Governor in Council deeply laments this unfortunate occurrence and melancholy loss of life, but after the best consideration that he can give to the subject, he believes that the results were unavoidable. It appears clear from all that has been stated, that a determined opposition had been organized, and that the people, encouraged by their success on the recent previous occasion and probably covertly incited by some of the Native Officials, as well as emboldened by the belief that the Magistrate would not proceed to extremities, had resolved that the body of the

From Acting Magistrate, 31st Dec. p. 11.

deceased Christian should not be carried through any of the town streets. The only way by which they would have allowed the corpse to be removed was by the Tachanulloor road, and good reason has been shown by the Magistrate why he would not have allowed the body to be carried by that way, even had he known it to be open to him. It has been stated both by the Acting Joint Magistrate, the Sessions Judge and Mr. Sargent, that men of all castes dying in the Dispensary had been carried out of the Poodoo Teroo, but this road was also closed by the people on the present occasion. Under these circumstances, the Magistrate acted rightly in ordering, that the corpse should be borne to the place of burial by the nearest public high road. Muhammadans and Christians have, it is stated by Mr. Levinge, been taken out of the town for interment through the street, and in March last a dead body was taken to the Dispensary for examination by that street, and taken away again the same way for interment. The opposition encountered by the Tehsildar was evidently such as could not have been overcome but by a military force, and the consequence of calling out that force must rest on those whose violent resistance to the constituted authorities made the measure necessary.

The Governor in Council however thinks it is to be regretted that in place of issuing the orders of the removal of the body by the public street through the Head of Police, the Acting Magistrate did not himself proceed to the spot on the morning of the 22nd, and by personal communication with the chief men of the Hindus, by assuring them of his resolution to vindicate the right of all to the public highway by resort of military aid if necessary, and by pointing out the folly and danger of resistance, endeavour to bring them into a better spirit. At the same time the Government must admit that there is much force in the reasons alleged by Mr. Levinge in para. 2 of his letter of the 24th ultimo. There were good grounds for believing that the opposition was concerted and of a most obstinate character, the Head of Police possessed influence in the town, he had the aid of all the Civil force that the Magistrate could give him, and had the Magistrate made the attempt in person and been beaten back, the consequences might have been most serious both to the life and property in the town. It appears also from his letter of the 16th instant, that when Mr. Levinge did proceed in advance of the Troops, his endeavours to communicate with the Malavoy Moodeliar, the most influential inhabitant of the town, were unsuccessful.

In all other respects the Government consider that Mr. Levinge acted with firmness and judgment, and that but for his decided conduct when the riot broke out, the most serious consequences might have ensued.

The demonstration on the 11th December, and consequently the more serious opposition afterwards manifested on the 22nd, was, Mr. Levinge is certain, got up solely because the deceased was a Christian, and he believes it to be only a part of an organized system of intimidation. The Sessions Judge, in the Extract from

his Proceedings of the 3rd instant, supports this view. Such may have been the case on this particular occasion, but the Government have not regarded it in that light. It is well known that in many towns in this Presidency similar disputes have prevailed between different Hindu castes, or between members of the right and left hand castes, and that one party has endeavoured to exclude the other from the use of the public streets. Such exclusion cannot be tolerated. The public high streets in all towns are the property not of any particular caste but of the whole community, and every man, be his caste or religion what it may, has a right to the full use of them, provided that he does not obstruct or molest others in the use of them and must be supported in the exercise of that right.

The ten rioters mentioned at the conclusion of the Acting Magistrate's letter of the 31st ultimo, should be prosecuted with the utmost rigour. The course that he is taking for holding to security the owners of houses whence stones were thrown is approved, and the Government would desire to be informed of the result of his enquiry as to the behaviour of the Pagoda servants and closing of the bazar, as well as into the conduct of the Village Moonsiff both on the last and previous occasion. Meanwhile the Head of Police will remain under suspension.

A statement has appeared, although it receives no countenance from the reports of the Magistrate, that the authorized Tamil Translation of Her Majesty's Proclamation is erroneous, and that this in some degree tended to incite the rioters to offer opposition to the passage of the corpse. This subject will be considered by Government separately."

4.—Petition of the Shanars of Travancore.

To the Right Honourable the Governor in Council.

The humble petition of the undersigned Shanar inhabitants of South Travancore,

Humbly Sheweth,

1. That your petitioners humbly solicit your Lordship's kind interference and help in behalf of the natural rights of the women of their tribe.

2. That your petitioners, who represent a community of more than 100,000 souls, claim for their wives and daughters the same right of decently covering their persons which is enjoyed by women of other castes in Travancore, and by all women of your petitioners' caste in the adjacent district of Tinnevelly in the territories of Her Majesty.

3. That the particular right for which your petitioners contend is that of "wearing the shoulder cloth," that is, that their females should be allowed to draw one end of their cloth over their shoulders so as to cover their breasts, in the ordinary Hindu manner.

4. That your petitioners submit that this decent usage has nothing to do with pride of dress, nor is it any invasion of the rights of others, but is simply a requirement of natural modesty, and one of those things which distinguish human beings from brutes.

5. That as the usage in question is one which nature enjoins, no opposition to it, from whatever quarter it may proceed, or however long it may have continued, can ever be regarded as just or reasonable.

6. That it cannot fairly be argued that your petitioners' females have forfeited their right to dress decently, because it has been the custom of their oppressors to prevent them, as far as they could, from exercising this right.

7. That whilst it has always been the custom of the higher castes in Travancore to oppress your petitioners, the position taken by the Travancore Government with respect to their exercise of the right referred to, has been different at different times, in accordance with the recommendations of different residents.

8. That in 1812, Her Highness the Ranee Paurvatee, whilst Col. Munro was resident, gave permission to Shanar women who were Christians to wear the cloth over their shoulders, expressly on the ground that Christian women were required by the principles of their religion to cover their persons decently.

See order No. I.

9. That in 1829, whilst Col. Morison was resident, this same Ranee retracted this order, and permitted Shanar women who were Christians to wear the Rappoiam, or jacket, worn by Moplah women.

See orders Nos. II. and III.

10. That at various times permission to Shanar women to wear the cloth over the shoulders has been sold to wealthy Shanars by the Travancore Government or conferred upon particular families by the favour of the Maha Rajah.

11. That in December 27, 1858, a short time after Her Majesty's proclamation was read, a fresh order was issued by the present Dewan, prohibiting Shanar women from wearing the upper cloth, and that although this order has led to serious disturbances, the present Resident, Gen. Cullen, has neither caused it to be revoked, nor expressed any disapproval of it.

See order No. IV.

12. That notwithstanding these orders, a considerable number of Shanar women still continued to wear the upper cloth, as they had been accustomed to do.

13. That in each of the orders referred to, even in those which prohibit the usage in question, it is distinctly admitted that Shanar women were continuing to wear the upper cloth, from which it will be evident to your Lordship that your petitioners never abondoned their right and never ceased to exercise it.

14. That the compromise which the Travancore Government attempted to make between your petitioners' rights and the encroachments of the higher castes, to the effect that Shanar Christian women might wear the Moplah Jacket, has never been accepted by your petitioners as a settlement of their claim; (1) because the great majority of your petitioners' females, like other Hindu women, are unable to sew, and therefore unable to make those

jackets; (2) because the jacket is an article of dress peculiar to the Moplahs, who are descendants of foreign Muhammadan colonists, and is therefore a sign of foreign manners, whereas your petitioners are as certainly Hindus as the higher castes themselves; (3) because the wearing of a jacket which is peculiar to the Moplahs is an offence to that class of people, whose anger is still more to be feared than of any other class; (4) because this permission is limited to Christian Shanars, who form only about a fifth of the community to which your petitioners belong.

15. That in consequence of the spread of female education amongst your petitioners, through the efforts of European Missionaries, it has been every year becoming more unjust and intolerable that the educated women of your petitioners' community should not be allowed to dress as decently as Hindu women who are uneducated.

16. That for some years past your petitioners' females, those of them who are heathens as well as those who are Christians, had almost universally asserted and exercised their right of wearing what dress they pleased, at first in their own houses, and then gradually in markets and places of public concourse.

17. That your petitioners were rarely molested at all, and never seriously molested, in the exercise of this right, up to the date of the publication of Her Gracious Majesty's proclamation.

18. That the high castes in the Travancore territory and the officers of the Government, all of whom belong to those castes, have grossly and maliciously misinterpreted that proclamation.

19. That it has been given out by the above mentioned classes and generally believed, that the Queen who has now been proclaimed has driven away the East India Company, that she belongs to a different caste and religion from the white men who have hitherto been in India, all of whom must now fly, and that all the rights and privileges that have been gained for Hindu Christians and for the poorer castes by the charitable help of the white men, are now at an end.

20. That as soon as this interpretation of the proclamation became generally known, the old hostility of the higher castes against your petitioners broke out much more violently than ever, and people of those castes assembled in every quarter in crowds, beat your petitioners' women, and tore down their clothes.

21. That your petitioners complained of these acts of violence to His Highness the Rajah of Travancore and to General Cullen, the British resident, but have been unable up to this time to obtain the slightest redress.

22. That instead of redressing the grievances suffered by your petitioners and protecting them in the exercise of their just rights, the Dewan of Travancore had just issued an order, in opposition to the gracious tenor of Her Majesty's proclamation, in which, even in matters of natural decency, custom, or what is alleged to be custom, is set before right.

See order No. IV.

23. That your Lordship will perceive that Shanar women who wear the cloth over their shoulders, are in this order of the Travancore Government, threatened with severe punishment, if they persist in this decent usage.

24. That it is a matter of astonishment and grief to your petitioners, that in such a matter the influence of the British resident, Her Majesty's Representative in Travancore, should be exerted on the side of the worst abuses of caste, and not in the side of Christian decency, and that he should have adopted and sanctioned the idea that to do honour to the higher castes, it is necessary to do dishonour to the lower.

25. That in consequence of the encouragement which the oppressors of your petitioners have received, they are now daily assembling in crowds and committing acts of violence, beating your petitioners and their women, plundering and burning their villages, throwing them into prison on false pretences, and even in several instances committing murder.

26. That the whole district of country, which is inhabited by your petitioners, is now in a state of commotion, their lives and honour are in constant danger, traffic with Tinnevelly is at an end, and even Shanars from Tinnevelly belonging to the territories of Her Majesty, are insulted and threatened, not only by the Soodras, but by the officers of the Travancore Government, wherever they make their appearance in any public place.

27. That whilst these disturbances are going on, the officers of the Travancore Government, who have a caste interest in putting down your petitioners, and who are their chief enemies, are using all the power of Government, not for the purpose of protecting them in the enjoyment of their rights, or of keeping the peace, but for the purpose of ensuring their degradation.

28. That the Military have now also been called out, ostensibly, perhaps, for the purpose of keeping the peace, but in reality for the purpose of depriving your petitioners of the last hope they entertained of being able to maintain their rights by quiet endurance.

29. That the truth of these assertions does not depend upon the authority of your petitioners merely, but may be concluded also from the order of the Dewan itself, already referred to, in which the wearing of the cloth by your petitioners' females is treated as a crime against the State.

30. That your petitioners have no hope left, but in the kind and just interference of your Lordship's Government; they therefore humbly beg your Lordship in Council to take into your kind consideration the oppressed condition of your petitioners, and the evils they suffer through the malicious misinterpretation which has been put upon Her Gracious Majesty's proclamation, and to be pleased to instruct the British resident in Travancore, to inform the Government of His Highness the Maha Rajah, that your Lordship in Council does not approve of decency being punished as a crime, or of troops being called out to prevent women from decently

covering their persons, in any of the States which are under the protection of Her Gracious Majesty.

And your petitioners will ever pray,

In behalf of the Shanar inhabitants of Travancore.

DOCUMENTS REFERRED TO IN THE ABOVE PETITION.

No. I. *Order of Her Highness Paurvatee Bye, whilst Col. Munro was Resident.*

Given at Quilon in the year of the Quilon Era 988, equal to A. D. 1812, 19th Margali.

To the Sarvadi Kariyakarars of the district of Trevandrum and Neyauttangkarey.

Inasmuch as we have been informed that various people have interfered with women of the Ilavers and other castes who have embraced the Christian religion, and have prevented them wearing their cloth over their shoulders, we issue our command that women who become Christians, may wear the shoulder cloth, in accordance with the decency which is befitting the Christian religion and in accordance with the custom prevailing in Christian countries, and we hereby order that no opposition be shown by any one to Christian women who thus wear their cloth.

No. II. *Order of the same Ranee, whilst Col. Morison was Resident.*

Quilon year 1004, equal A. D. 1829, 23rd of Tei.

Whereas Shanar women in opposition to orders and ancient propriety are wearing their cloth over their shoulders, in consequence of which there are many disturbances in the country, we hereby proclaim that Shanar women have no right whatever to wear the shoulder cloth, and therefore it is prohibited hereby. The women of those Shanars who have become Christians may, instead of the shoulder cloth, wear the kuppoiam, or jacket, as we ordained in a proclamation dated in Quilon year 989. In accordance herewith, but not otherwise, Shanar women must act, and we hereby annul a decision of the Padmanabapurum Zillah Court allowing Shanar women to wear the shoulder cloth.

No. III. *Order of Narayana Menoven, Dewan Peishkar, whilst Col. Newall was Resident.*

Dated Quilon year 999, equal to A. D. 1825.

Inasmuch as the Pidakerers have complained to me that the women of the Shanars, Ilavars and other castes are walking about with their cloths over their shoulders though they did not wear their cloths thus in former times, and that in consequence of their now wearing their cloths in this manner, it will be impossible to distinguish their caste, and people will be in danger of touching them and getting polluted, I hereby order that in future Shanar and Ilaver women are on no account to imitate Sudra women by wearing the shoulder cloth. Christians only may make and wear kuppoiams or jackets, after the fashion of the Muhammadan and

other Moplahs, and in doing so, they will give no offence. Carry this order into effect.

No. IV. *Order of Madava Row, the present Dewan, General Cullen being Resident.*

Quilon year 1034, A. D. 1858 Dec. 27th, nearly two months after the publication of the Proclamation of Her Majesty.

Whereas some Shanar women, contrary to the usage which has prevailed up to this time, are now wearing the shoulder cloth, in consequence of which disturbances are taking place between Shanars and the higher castes, and whereas, if it were thought desirable to set aside a usage of such antiquity, the proper way would be to make a representation on the subject to government and act according to the orders that government might issue, whilst it is clearly wrong to violate ancient usage without authority, it is therefore hereby announced, that whoever does so in future, shall be severely punished. Shanars are to hear this and act accordingly.

If Shanars disregard this order and act contrary to ancient usage, Sudras and people of the higher castes should report the same to government, but they are not to do anything themselves against the Shanars, or to break the peace. If they do so, it will become necessary to enquire into their conduct.

No fewer than nine chapels in S. Travancore have been burned down by the opponents of the Shanars. Catechists and schoolmasters have been restrained in their work among them. Damage has been done to houses of Shanars, Shanar Protestants, and Shanar Roman Catholics. A bungalow of the Resident has been burned down. A gardener, it is said, has been killed. All this has been done by Sudras opposed to them in race and religion. The native government of Travancore does not appear to be adequate to the crisis. Freedom of clothing it should concede to all its subjects.

II.—*Petition against the Re-introduction of Idolatrous Oaths.*

The following Petition has been extensively signed by Missionaries residing in and near Calcutta.

To the Honorable the Legislative Council of India.

The Petition of the undersigned Protestant Missionaries residing in or near Calcutta.

RESPECTFULLY SHEWETH,—That your Petitioners regret to find that a Bill has been introduced into your Honorable Council for repealing the Acts V. of 1840 and II. of 1847, and providing that oaths shall be administered in Judicial proceedings in the forms most binding on the consciences of witnesses.

That your Petitioners beg permission to remind your Honorable Council that prior to the passing of the Act V. of 1840, there was a very general objection on the part of Christian officers of Government to the administration of oaths on the Koran and Ganges water, and that it was chiefly in deference to those objections that that law was enacted for substituting solemn affirmations.

That your Petitioners apprehend that the enactment of the measure now proposed to your Honorable Council, will lead to the administration not merely of those objectionable oaths, but also of many others equally calculated to offend the consciences of Christian judges.

That your Petitioners earnestly deprecate this change as significant of a reactionary policy, and as calculated to produce an unnecessary and exciting controversy.

That your Petitioners have in former memorials expressed their desire for the enactment of such laws as will tend to improve the administration of justice, and in particular have petitioned for a Registration Act, an Act to check Benamee transactions, and an act to provide for the summary punishment of perjury. Your Petitioners hail with great satisfaction the introduction of one of these measures (for the repression of Benamee transactions), and of another measure of great importance and value, for the limitation of actions, and they trust that these Bills may be made effectual for the purposes designed and may speedily be passed into laws.

That your Petitioners consider that it is undesirable to continue the administration of any oaths in Judicial proceedings, and they submit that in all the Courts (inclusive of Her Majesty's Supreme Courts) witnesses should be examined without oath or solemn affirmation. They further venture to submit that giving false evidence should be regarded as a distinct offence, and should be punishable as a contempt of Court.

That your Petitioners are unable to judge if the crime of perjury has in fact increased in recent years, but they fear that it is very prevalent, and that, practically unchecked as it now is, it renders the administration of justice in the highest degree uncertain and unsatisfactory, renders the people discontented with the Courts of law, and extends a pernicious influence throughout the whole community.

Your Petitioners therefore pray that the Acts V. of 1840 and II. of 1847, may not be repealed; that oaths and solemn affirmations may be abolished in all the Courts of Her Majesty's Government in this country; that the offence of giving false evidence may be punishable summarily, and that such other measures may be enacted as the experience of your Honorable

Council may suggest, for checking the present facilities for supporting corrupt litigation.

And your Petitioners will ever pray.

Calcutta, the 1st March, 1859.

III.—*Extracts from the Seventeenth Report of the Mirzapore Mission.*

He who has lived in the North Western Provinces during the entire period of the outbreak and its suppression, and perhaps he alone, is acquainted with the delicious sense of security, of freedom from wakeful anxiety, and of personal ease, which the new condition of the country produces. There is now no longer the chance of a night *raid* into a station and the slaughter of its European members. Sleep is sweet; and the heaviest occupations of the day are discharged with a light and cheerful heart.

Surely this is a change for which special thanks to God are due. No one, I imagine, will venture to ascribe it to any other than a Divine Power. However much we may extol our own armies and boast of their bravery and endurance, yet it is only the perversely blind who will not see the hand of God in producing this result. If He had been against us as a nation in this war, not all the troops in the world brought together to aid us in the campaign could have given us success. To withhold our hearty gratitude and praise from the God of battles and the Governor of all the nations of the earth, for the succour He has given us as a people and for the complete deliverance He has effected for us from the fearful extremities to which the Government and the European residents in this quarter of India were reduced; and not to discover the secret of our triumph in His presiding care over us, in the restraint He instilled into our generals, and the bravery with which He endowed our soldiers; would indicate a condition of unbelief and arrogance that would ill accord with the professed humility of Britain, when she prostrated herself before the Lord and prayed fervently for assistance in the emergency. The lesson taught us by heaven has been no doubt unusually severe. If, therefore, we readily forget it, and do not follow out its intentions, we may rest assured that it is neither the last nor the most severe which God, whether in mercy or in judgment, will read to us.

It is in the highest degree encouraging to know that notwithstanding the repulse which Christian Missions in Northern India received in the year of the mutinies, yet that they are not merely recovering their former position, but that their influence and the sphere of their operations are increasing and widening. The people evidently regard Christianity with more respect, listen to its claims more attentively, and converse upon its truths with less captiousness and prejudice than ever. They cannot but perceive that in the

recent great struggle the Christians have been singularly helped by a Divine power, while their own numerous deities have utterly failed them. It is remarkable, too—but it is a circumstance applicable also to the period before the rebellion—how general is the acknowledgment of their belief that a time is coming when the entire land will become Christian, which belief has been undoubtedly of late greatly strengthened. The Mission field in the North Western Provinces is now 'promising' as a field of labour. The hoary antiquated creed of the Hindus, which held them in cruel bondage for many centuries, has been undermined by the pure and lovely principles of the Gospel of peace, and, as they are indeed profoundly conscious, is already slipping from their feet. I think, therefore, that we who are workers in this vineyard should take courage at the prospect around us, and with renewed earnestness and zeal should endeavour to till the good soil. Our friends, also, who are looking on with anxious hearts in the distance, praying to God daily for the conversion of the heathen in India, should look hopefully on the future, and above all things should not relax in their supplications before God, or in their liberal support of those Societies whose Missionaries are toiling in this land.

During the year the Mission has lost a kind friend in the person of Mr. Henry Carre Tucker, late Commissioner of Benares, who has retired to England with his family. Intent on the spiritual and social welfare of the natives, having made it the business of his life, his departure from India at this juncture, when men of Christian principle and courage are imperatively needed to assist and support the Missionaries in all their plans of usefulness, may be looked upon in the light of a misfortune. And yet doubtless the Great Head of the Church will bring good out of the apparent evil, and will raise up many others like-minded to supply his place. India is a first-rate school for the display of principle. What is required here, in addition to a greater supply of earnest Missionaries, is the presence of influential laymen, true-hearted Christians, men of prudence and intrepidity, who will not flinch under any circumstances in obeying the dictates of conscience, enlightened and sanctified by God. Such men we already have, thank God, some of whom occupy the highest official posts. But we want more. Let all Christians in India determine to do their duty before God, and, without doubt, under the inspiring impulse resulting from their precept and example, and through the dissemination of the blessed truths of the Gospel by means of the numerous Missionary institutions with which they heartily co-operate, the natives of the country, seeing their good works, will in multitudes soon glorify our Father which is in Heaven.

Christian Church and Congregation.

Since the rebellion the Native Christian community in all the Mission Stations in this part of India has lost its former character of fixedness of locality. The change is greatly in its favour. Previously the Christians were too apt to settle down in one spot under

the wing of the Missionary, and to look to him to provide means of employment and support. Thus not a few were deficient in manliness and independence of character. The breaking up of several Mission stations in the time of the mutinies, and the great demand for Native Christians, both for military and civil employ, have somewhat scattered these communities, and reduced their numbers. The advantage however to the cause of Christianity in India arising from this scattering is very great. The Christians are brought into closer contact with their fellow-countrymen, and are called upon to exhibit in their life and conversation the force and power of that holy religion which they profess. The faithful amongst them therefore must be constantly engaged in sowing the good seed of the Gospel in the minds of their heathen acquaintance. Their own characters too will, so to speak, become consolidated by the self-reliance and circumspection which their new condition necessitates. On the other hand, certain evils will doubtless for a time be connected with the adoption of new habits. It is to be feared that in some cases Christians will retrograde in religious feeling, owing to their association with impure idolaters and Muhammadans, and to their release from the watchful care of the Missionary, and so prove a stumbling-block to the spread of the Gospel, and a disgrace to Christianity. But it would be wrong to mistrust the grace of God, and therefore I cannot believe that such cases will be seen to any great extent. There is confessedly a danger of the Christians imbibing a roving spirit, and being satisfied with no position or place for a long time together. Under their present transition stage, especially with the promise of higher wages from various sources, it is difficult to resist the inducements to such a spirit. Yet notwithstanding these drawbacks, in my opinion, much good will in many ways arise out of this important change in Native Christian society.

I am thankful to say that amid various discouragements the Lord has not left us without some fruit of our labours during the year which has just closed. Twelve persons have been baptized, of whom six were children of Native Christians, one was a lad in the Orphan School, two were the children of Muhammadan parents and are now in the orphanage, and three were adults. Respecting two of these latter the following notes may prove interesting.

Nukka Singh, an elderly Rajpoot, was baptized on the 7th of November. He had come to me as an inquirer in the course of the year, and had received daily instruction in the Mission either from me or the Catechists. At first he was very ignorant, and his mind seemed rather dull, but latterly his intellect singularly brightened up, as it laid hold of the doctrines and truths of the Christian faith. He appeared to exercise a simple though genuine trust in the blessed Saviour.

Bhagwán Dass, a Brahmin of 23 or 24 years of age, was baptized on Christmas Day. He comes from the Jaunpore District, where previous to the rebellion he had been employed as a Teacher in the Government School in the village of Shahgunj. His professed ob-

ject in making my acquaintance was to seek after the Truth. His profession was certainly borne out by his diligence, for he read with much eagerness the books and tracts that were put into his hands. He daily also held conversations either with myself or with Dáúd or Pryág. It was not to be wondered at, therefore, that he made rapid progress in Christian knowledge. Having answered as usual a few questions on the nature and requirements of the Gospel, in the presence of the church and congregation, he was baptized under the new name of Peter.

The Lord who is the Searcher of hearts knows whether these converts be sincere or not. May they adorn the crown of the great Head of the Church when he comes to number up His jewels!

Bazar Preaching.

This department of labour has been prosecuted during the year with considerable vigour. In the former part of the year I adopted the plan of prolonged visitation to the city for conversation with the natives. The result repaid the effort; for I found that I could frequently gather together without difficulty a number of apparently earnest-minded men who would sit patiently and talk for a long time on the all-important topics pertaining to man's salvation. Not that any conversions can be traced to it; but I think good was done in this way, and that the precious seed of the Gospel was carefully sown. Fruit of some kind may be looked for in the future. I was not able to carry out this plan throughout the entire year, owing to the great pressure of other work. I am satisfied, however, from the trial made, that for a Missionary to live among the people as much as possible is, under God, one of the best means of giving them a knowledge of divine things, and so of bringing them into the fold of Christ.

In the course of the year I have been favoured by the visits of inquirers continually, who have, I dare say, come to me from various motives, some pure, others not so. The spirit, not so much of curiosity as of calm investigation into the nature of the Christian faith, is abroad in a degree such as was not known prior to the late national struggle. The necessity of India just now is for Christian ministers, catechists, and teachers, both European and native, with hearts all on fire with the love of souls, to preach with never-tiring zeal the everlasting Gospel to the heathen. Yes, and there is another great want too far more urgently needed even than this, namely the presence of the Holy Spirit among us, and the spirit to pray unceasingly for the same.

Girls' Schools.

Mrs. Sherring reports:—

"I am glad to say that during the past year I have been enabled to attend more regularly to our Girls' School than in the year of the mutiny. The number of girls in attendance was very large at the commencement of the year, but latterly it has much diminished. We find it difficult and almost impossible to retain the girls of the

first class. As soon as they are old enough to be married, their mothers are very averse to their continuing in the school. From other reasons also many of our most intelligent girls absent themselves. But notwithstanding these trials I think that great improvement has been made during the past year, which will be evident by attentively examining what the girls have done. They are cheerful and happy and always give me a kind welcome. I trust some good, though it is scarcely perceptible, is being done amongst them, and earnestly hope that what they learn, and hear, and see, may through God's blessing be the means of arousing and enlightening their consciences.

It has been our earnest endeavour not so much to carry on their studies to a great extent, as to teach them to read and understand the Scriptures. They have committed several portions to memory. In Geography too the elder girls have made good progress.

THE FREE SCHOOL AND BRANCH SCHOOLS.

These institutions maintain the position they held last year. The management of the several departments of the Free School by the masters is conducted with considerable efficiency. The English Department is not so well attended as I could wish; but the reason of this does not lie with the Department itself or with its head master. The system pursued in the various classes is sound and good; and every effort is taken to 'bring on' the boys in their studies. Still the Department is small, there being only 41 youths in the five classes composing it. The chief cause of this small attendance in the English classes is simply that the natives generally in Mirzapore take no interest in the English language, as they do not perceive what is to be gained by their children learning it. The knowledge, the science, the humanizing ideas, enshrined in it, they are ignorant of, and therefore do not value. I believe too many cherish a lurking fear that the study of the English language has a tendency to loosen their Hindu notions and to beget in their stead Christian sentiments and thoughts.

The Oriental Department of the School is, on the other hand, popular with the people. Under this head I include all the Branch Schools, in which instruction is afforded in Hindi. There are five Branch Schools, all of which are well attended. The subjects taught in them are of a plain yet solid nature, embracing the Bible, History of Indian, Geography, the Catechism, Arithmetic and Writing. These schools are, I believe, a means of doing great good. I only wish that we were able to support twenty of such schools.

IV.—*New Elementary School-Books in Bengali.*

To the Editors of the Calcutta Christian Observer.

My dear Sirs,—In the last number of the *Observer* there is a letter from Mr. John Murdoch, Secretary of the Christian Vernacular Education Society in India. Towards the conclusion of that letter, Mr. Murdoch expresses his deep regret that Bengali School-Books, prepared by orthodox Hindus, Vedantists, or on the "neutrality" principle, are in such extensive use.

Mr. M. also expresses the hope "that a series will be prepared, unexceptionable in style, adapted to the circumstances of the people, and thoroughly Christian in tone." Will you be so good as to permit me, through the medium of the *Observer*, to inform Mr. M., and all others whom it may concern, that a series of Bengali School-Books, precisely of the kind described by him, is now being prepared by me. Four parts of that series have already been published, and others are in a state of preparation. These have been introduced into various missionary establishments, and have met with general approbation.

I take the liberty to send you a copy of each of the parts which have been published. They are certainly not very imposing in outward appearance, my object having been to issue them at as low a cost as possible, so as to adapt them to the circumstances of the people. On perusing them, however, I trust you will find that in tone they are thoroughly Christian, and that in point of style they are not framed after any antiquated models, but are written in idiomatic Bengali, such as is employed, not indeed by the lowest classes of the people, but by educated and intelligent persons. Any suggestions which may lead to the improvement of future editions, I shall most gladly receive.

Let me express the hope, then, that what has been complained of as so great a *desideratum* is now in the way of being at least partially supplied.

Your's faithfully,
Bipro Churun Chuckerbutty,
General Assembly's Institution.

Calcutta, 15th March, 1859.

V.—*Extracts from the Twenty-ninth Report of the Calcutta Christian Tract and Book Society.*

When the first days of surprise and distress occasioned by the mutiny had passed away, it was the sanguine hope of a large portion of the truest friends of India, that the native confidence in

ancient superstitions would be shaken, and that the Christian Church at large would be aroused to more fervent missionary zeal. But now it must be confessed, that while on the one hand the native mind in Bengal does not appear to be more open to Christian influence, on the other the Church of Christ has afforded little evidence, that the awful proofs she has witnessed of India's need of the gospel have led to any considerable increase of her missions. Societies like the Tract Society look around on a wide moral waste, apparently more extensive than ever, and amidst augmented difficulties, they look in vain for devotedness in the Lord's people adequate to its sufficient culture. But they sow in hope. The catastrophe of 1857, and its terrible consequences of retributive campaigns, formed no part of any man's expectations. Who then can tell how soon these terrible judgments may be followed by showers of blessing equally unexpected? Judgment is the Lord's strange work. But that mercy for which many of His people have been stirred up earnestly to pray, may come speedily in an outpouring of His Spirit, which shall silence all our doubts, and abundantly satisfy the desires of all who now are labouring in the patience of hope. The Committee, therefore, would be "always confident," and would invite the friends of this Society to go on with cheerfulness in this branch of spiritual service.

The Depository.

The work of the Society this year has varied considerably from its ordinary course. The Committee have felt deeply the claims of the European Soldiery; and the Parent Society has generously afforded them prompt and adequate aid. It was reported last year, that £150 in stock had been granted. Another grant of the same amount was made in February 1858, and another of £200 in November. Besides this grant, there has been received a very large supply of English Tracts; and the Committee are thankful that they have been enabled to put a large portion of them into circulation.

Issues from the Depository, from 1*st Dec.* 1857 *to* 31*st Dec.* 1858.

Parent Society's Publications,	9,077	Hindui-Kaithi ditto,	1,366
Ditto for Children,	1,115	Hindustani ditto,	2,320
Tracts in Packets,	119	Ooriya ditto,	397
Ryle's Tracts,	1,326	French ditto,	300
English Books printed in India,	287	German ditto,	143
Bengali Books,	971	Danish ditto,	59
Hindui ditto,	10	Portuguese ditto,	177
Hindustani ditto,	12	Italian ditto,	50
English Tracts,	63,741	Spanish ditto,	78
Ditto, printed in India,	2,055	Tamil ditto,	1,100
Bengali ditto,	44,503		129,206

In the course of the cold season of 1857-58, while regiment after regiment was arriving from England, and many sick and

wounded soldiers were coming down to the Calcutta Hospitals from the fields of action, the Committee opened their Depository to all who would assist in publishing the words of eternal life.

At a subsequent period it was thought desirable to adopt more systematic measures, and a Sub-Committee was appointed, consisting of the Rev. C. B. Lewis and Messrs. Chapman and Wylie, to whom authority was granted to draw from the Depository whatever books and tracts they might find it practicable to issue for the British Soldiery. They published a notice of their desire to obtain the co-operation of friends at all the stations where there were detachments, but there were considerable difficulties in giving effect to the Committee's design. The Steamers and the Bullock train were all occupied by Government stores, there was a stoppage for a considerable time of the Banghy delivery, and the roads were not open to some of the most important stations. But in the course of the year more progress was made than was expected. With the consent of Government, Col. Paton, the Deputy Quarter Master General, forwarded a number of boxes, and as the postal communication became secure, the Book Post was very largely used. The Committee have therefore the satisfaction of reporting that they succeeded in sending boxes, or other large supplies of books and tracts to nearly fifty friends, for the Soldiers or the Naval Brigades at their respective stations, besides smaller parcels of books by Book Post to these and other stations.

There have also been opportunities of forwarding a very large number of tracts to officers and pious non-commissioned officers and privates in various regiments. Besides the publications of the Tract Society, about 30,000 copies of the tracts for Soldiers published by the Rev. W. Carus-Wilson have been sent forth, and Mr. Drummond of Stirling having recently sent out to Dr. Duff a large supply of copies of his tracts, the British Messenger, and the Gospel Trumpet, these also are now in course of distribution by the Committee.

The Committee have also included in these issues two English tracts published by them for the purpose, namely a "Chaplain's Letter to a Major," and "Brave, Kind, and Happy," a tract originally written for British workmen by the author of the "Memorials of Hedley Vicars," but adapted by this Committee to British Soldiers.

The issues of vernacular works in Bengali, it will be seen, have amounted to 971 books and 44,503 tracts. This is a cheering indication that, notwithstanding all recent commotions, the work of Missions has been carried on in this Presidency. But still it is a day of small things: still the great body of the people, the population of entire districts, are scarcely approached by the gospel.

Of the tracts published in Urdu and Hindui at Mirzapore there were sent 26,000 for Agra, 13,000 for Benares, 6,500 for Allahabad, 6,500 were retained at Mirzapore, and 6,500 were received in Calcutta.

The circulation of this Society's vernacular fortnightly periodical the Arunodaya, is 705 copies. It is still ably edited by the Rev. Lal Behari Dey, and appears generally to approve itself alike to the Missionaries and to native readers.

PUBLICATION.

The work of publication during the past year has been enlarged beyond its ordinary extent by the encouragement afforded to the Committee in the Parent Society's grant of £250. That sum was granted, in consequence of the necessary suspension of the operations of the Agra Tract Society during the disturbances. To supply the requirements of the North Western Provinces, the Committee have caused to be printed, at the Mirzapore Press, the following tracts :—

Hindui.

1. The Religion of Christians.
2. A Religious Address.
3. The Ten Commandments.
4. Substance of the Bible.
5. Three Great Things.
6. An Epitome of Christianity.
7. Description of Hinduism.
8. Dr. Wilson's Exposure of Hinduism. Also the book entitled
9. Sat Mat Nirupan.

Urdu.

1. On various Muhammadan Ceremonies.
2. On the Integrity of the Sacred Scriptures.
3. The Nature and Necessity of Holiness.
4. Certain Marks whereby a true Prophet may be known.

And 5. The Din i Huq.

The last named work is the Urdu, as the Sat Mat is the Hindui, translation of the Benares Prize Essay on Christianity, Muhammadanism and Hinduism examined and compared.

With the view of providing more fully for the next cold season, the Committee have agreed to publish at Mirzapore a further supply of Urdu and Hindui tracts, or new editions of these, as the Missionaries of the North West may desire; they have since sanctioned the publication in Hindui of Pundit Nehemiah's valuable Lectures on the Veds, Shastras and Purans, and an edition of the Rev. T. V. French's tract on the work of Christ, entitled Sri Jeshu Christer Charitra Durpun. Of the former work they hope to obtain and to publish a Bengali version. The latter tract had been published at Agra just prior to the mutiny, but the whole edition was consumed.

In Bengali they have published editions 2,500 copies each, of the six tracts on the Hindu deities mentioned in the last Report, Shiva, Juggurnath, Kali, Durga, Krishna and Gunga.

The first of these was so soon out of print (having been eagerly sought for and purchased) that a second edition of 5000 copies was issued. In the first instance it was published with a frontispiece representing the Hindu picture of the god, but though this had its advantages, as being calculated to attract attention to the tract which depicts the wickedness of his worship, the Committee on consideration deemed it proper to suppress it.

These tracts are by Babu Biprochurn Chuckerbutty, who also offered to the Committee a set of Select Hymns, which have been published as a tract in an edition of 2000 copies.

A new edition having been required of the Ten Commandments in Bengali, 10,000 copies were ordered to be printed, under the superintendence of the author, the Rev. A. F. Lacroix.

An edition of Barth's Bible Stories has been published, and has been transferred from the list of the Christian School Book Department. This work was originally translated by the late Mrs. Hæberlin, and part of the edition published by her was purchased by the Committee.

The Metrical Life of Christ in Bengali (founded chiefly on the Gospel of Matthew), which was mentioned in last Report, has been received from the press. The edition consists of 750 copies.

The Holy War is printed, and will be bound when the plates expected from England (and granted at half price by the Parent Society) are received.

An edition of Ishwari Dass's Elementary Lectures in their Bengali form is still in the press, but the Committee hope that it will be soon issued.

Mr. Long's sequel to the Life of Muhammad, mentioned in last Report, will now speedily be published.*

In English there have been published two tracts, in editions of 2000 copies each, namely: Letters from a Chaplain in Flanders to a Major of his Regiment, and the tract entitled, Brave, Kind and Happy, which have been already mentioned.

Funds.

The Subscriptions and Donations have increased from 3,725 to 4,913 Rupees, and the sales of Books and Tracts from 4,533 to 5,400. This may be accounted for by the fact that the Report embodies on this occasion, the operations and receipts of thirteen months. Taking the average annual income of the Society at Rupees 4,500 (or £450) and the sales at the same amount, the Committee feel that there is little ground for satisfaction. This Society is in its character Catholic beyond most, and its operations render it the effective auxiliary of every Mission. Recent events creating a sudden demand for English books and tracts have developed its remarkable usefulness, and the future promises a course of rapidly extending labour. The Committee are warranted therefore in asking for increased support. They have shown how the efforts made to rescue the Society ten years ago have been reward-

* It has now appeared.—Eds. *C. C. O.*

ed, and they have fully declared their present position. They cannot reduce their expenses, for their Depository and Establishment would be necessary, if their sales and distributions were less than they are. Nor can they be expected to neglect to send to press the new vernacular works that are offered to them, or to refuse their stores of English works to the British troops. Their path of duty lies clear before them, and they desire from their friends the means to enable them to go forward unembarrassed. Every position of influence and usefulness in this great country, amidst this vast population, is charged with immense responsibilities, and should be occupied not merely with a deep sense of its importance, but also with an intense and absorbing zeal. But while Christians, those who are so in name and some who are so in truth, care for none of these things, or care for them but little, and make no sacrifices of time or of wealth, very small results can be expected. Even if there be prayer, there will be ground for fear that they "ask amiss." Nothing short of counting ourselves "alive from the dead, and our members as instruments of righteousness unto God," can impart adequate fervour of desire and commensurate decision and constancy of purpose, "for such a time as this." When there shall be "such a heart" in the Lord's people, Societies like this will not appeal in vain for sympathy, nor spend their stength for nought. That a day is coming when this happier spirit will animate the Church at large, and the Lord will manifest His power in blessing the labours and answering the prayers of His servants, is the confident belief of your Committee, and in this confidence they desire to continue, patiently labouring in hope.

VI.—*India Three Thousand Years ago.*

The Rev. Dr. Wilson of Bombay has recently published a pamphlet, originally a public Lecture, under this title, of which he has obligingly forwarded a copy to us. Though restricted to the narrow limits of 87 pages, it is the result of the ripest scholarship. The most important subjects, those bearing upon religion and morality, are discussed in the second half of the lecture. As a specimen of the whole, we extract a few pages from the first part, omitting, however, the learned foot notes.

The Áryás in the time of the oldest portions of the Collection of Laws ascribed to Manu,—which seems to be older than the rise of Buddhism, and which belongs perhaps to the seventh or sixth century preceding Christ, had considerably extended themselves beyond the territory of the Indus. They were then, notwithstanding, still principally north of the Vindhya range of mountains. "As far as the eastern, and as far as the western oceans, between the two mountains [Himavat and Vindhya] just mentioned lies the tract which the wise men have denominated *Áryávarta* [the abode

of the *Áryás*.] Included in this general region of *Áryávarta*, but not in what we have already noticed as the *Bharmávarta*, was the region of the *Brahmarshi*, comprehending Kurukshetra, Matsya, Pánchál, and Shúrasena, while the country which lies between Himavat and the Vindhya, to the east of Vinashana, and to the west of Prayága [the junction of the Ganges and Yamuná,] was distinguished as the *Madhyadesha*, or middle country. We have thus brought to notice four distinct, but advancing, settlements of the *Áryás* in northern India, in addition to the original one on the affluents of the Indus. It would much exceed the objects and limits of this lecture, were I to attempt to trace their progress southward. Referring to the constituency of my present audience, however, I would remark that the city of *Áyodhá* (Oude) which they founded on the banks of the Sarayu, and which has become so famous by the mythical poem of the Rámáyaṇa, was probably, as the seat of the "fighting-men," a designation not unknown to the inhabitants of the original trans-Indian Airya; though it is not to be wondered at that the Indians in their secondary settlements in this country, looking to the sublime and impassable mountain-barriers to the north (which they assigned as the seat of their gods) should have begun to imagine that they had been, from the beginning, the inhabitants of that country, and should have altogether lost sight of their emigration from a distant land. The Áryás probably first became known to the south of the Narmadá by the foundation of mission and mercantile establishments; and afterwards, by emigration and conquest. The Pándya, if not the Chera and Chola Kingdoms, in the South of India, originated with Áryan colonists; and, as suggested by Professor Lassen, the designation of the first of these kingdoms may have arisen from a dominant "white people." The Sinhas,—from their capital *Sinhapur* (now "Sihor," near Ghogho),—established their power on the western coasts of India, conquered the island of Lanká called from themselves *Sinhaladwípa*, and extended their authority to several places in the eastern seas. The Áryás, were so predominant in the Mahárásht̤ra, or Maráthá country, about the Christian era and the subsequent centuries, that, as distinguished from its proximate provinces, it was called *Ariaké*, the Land of the Áryás, as by Ptolemy, the geographer of the second century, A. D., and by the navigator Arrian, thought to be his contemporary. Áryás, (in the form Áryer) is in consequence of this fact the name of a Maratha among the Canarese of the present day, and among the Mángs a degraded tribe in the Southern Maráthá country. The *Pándhar*, or true "white" still professes to be the municipality in the Maratha villages, as the natives here present well know, though they may not yet have thought of the origin of the designation. Of the Dasyus mentioned often in the Vedas in contrast with the Áryás, no such traces can be found, though they are once or twice mentioned by Manu. The word *dás* derived from *dasyu*, ultimately came to signify a bondman. In this sense, it has its analogue in our word *slave*, derived from the *Slavi* people, so many of whom have

become serfs in the modern regions of their abode. Some of the names of the Dasyus and other enemies of the Aryan race mentioned in the Vedas seem to have been of Aryan origin; but we see, from the non-Sanskrit elements in the Indian languages, that they must have belonged principally to various immigrations of the Scythian or Turanian family of the human race. The more marked Turanians in Gujarát, and other provinces contiguous to us, are still denominated the *Kálí Prajá* or black population, as distinguished from those of lighter shade, in whom Aryan blood is to a greater or less extent found.

The Áryás in the times of the Vedas were principally a pastoral, though to a certain extent an agricultural people. Their flocks and herds, and their sheep, goats, cows, buffaloes, horses, camels, and teams of oxen, with the hump on their shoulders, are frequently mentioned, and made the subjects of supplication and thanksgiving both to gods and men. A daughter among them in the earliest times was designated *duhitṛi*, or milkmaid; and a *Gopa* and *Gopál*, or keeper of cattle, among them, came to mean a protector in general, no doubt from the owners or keepers of cows having great importance in the community. Many expressions formed from a pastoral life have got an extended generic meaning in their language. That they were not, however, merely a nomadic people, is very evident. As well as their enemies, they had their villages *(grámas)* and towns *(puris)* as well as *Goshṭhas*, or cattlepens; and many of the appliances, conveniences, luxuries, and vices, found in congregated masses of the human family. They knew the processes of spinning and weaving, on which they were doubtless principally dependent for their clothing. They were not strangers to the use of iron and the crafts of the blacksmith, coppersmith, carpenter, and other artisans. They used hatchets in felling the trees of their forests,—among which the *Ashwattha* (Ficus religiosa), the *palásha* (Butea frondosa), and various species of Acacia, seem to have been favourites,—and they had planes for polishing the wood of their chariots. They constructed rims of iron to surround the wheels of their carts. They fabricated coats of mail, clubs, bows, arrows, javelins, swords or cleavers, and discs or coits to carry on their warfare; to which they were sometimes called by the sound of the conch-shell. They made cups, pitchers, and long and short ladles, for use in their domestic economy and the worship of the gods, they employed professional barbers to cut off their hair. They knew how to turn the precious metals and stones to account; for they had their golden earrings, golden bowls, and jewel necklaces. They maintained their command over the useful animals. Like the ancient Egyptians, they had chariots of war from which they fought, and ordinary conveyances drawn by horses and bullocks; and, unlike them, they had rider-bearing steeds and grooms to attend them. They delighted to speak of their "well-trained horses," their "masters of horses and chariots," and their "waggons" and "famous cars." Their princes, and priests, and even gods sometimes, had names and titles derived from their connexion with the equine race.

They had the elephant in a state of subjection; but it is not certain that they used it for warlike purposes, as was probably done by the Aborigines in the south. They were acquainted with the virtues of some herbs, and made an inebriating juice of the *Somalatá* or moonplant, the acid asclepias or *Sarcostema viminalis*, which they thought an acceptable beverage both to gods and men, even for purposes of intoxication as well as exhilaration. *Ghṛita*, or clarified butter, was as agreeable to them as to their descendants; and they were not strangers to the potency of the fermented "barley bree." They had eunuchs in their community. The daughters of vice were seen in their towns, and that, it would appear, with but a small accompaniment of shame. Venders of spirits were also tolerated by them. They had "halls of justice;" and though their worship was altogether of a domestic character, they had also "halls of sacrifice," and "halls of oblation." Idol-shrines are not once mentioned in connexion with them. They constructed skiffs, boats, rafts, and ships. They engaged in traffic and merchandise in parts somewhat remote from their usual dwellings; and, among other articles not found in their own territories, they had noted the soft hair of the Gandhár sheep. Occasional mention is made in their hymns of the ocean, which they had probably reached by following the course of the Indus. Parties among them covetous of gain are represented as crowding the ocean in vessels on a voyage. A naval expedition to a foreign country is alluded to, as frustrated by a shipwreck. They sent ambassadors to neighbouring princes; but it does not appear that they were much addicted to the visiting of neighbouring nations. The great river of their country was probably known to the Egyptians in the days of Moses. The *Pi-Shon*, the *Sindhu*, (the first syllable of the name being, I think, the Egyptian definite article, and the Kábul affluent being anciently the principal representative of the river towards the north) is mentioned, if we err not in our interpretation, as one of the rivers of paradise in the second chapter of Genesis.*

There is no evidence that the Áryás, at the time to which we now refer, possessed the art of literal writing. The Vedas are in poetry, evidently intended for recitation; and it bears the name of the *Shruti*, or what was merely *heard*. The earliest philosophical treatises of the Hindus, which we have already noticed as posterior to

* Though I have not seen the etymological similarity of the name above alluded to hitherto referred to, I feel disposed to lay very considerable stress on it. *Pishon* is said, in the Hebrew Dictionaries, to be derived from the root *poosh*, to overflow. But why should the root of Pishon be sought for in the Hebrew more than those of any of the three other rivers of paradise? *Pi*, as the Egyptian article, occurs in such names as *Pi*-Hahiroth, *Pi*-Thom, *Pi*-Beseth.

Josephus, (Jud. Antiq. i. 3. 3,) and after him many of the Christian fathers, make the Pishon the Ganges; but the sources of the Ganges are too remote from the watershed of the other rivers of Eden. Professor Lassen (Indische Alterthumskunde, vol. i. pp. 529-530,) on geographical grounds, identifies the Pishon with the Indus, making its associate *Havilah* the *Kámpila*, of the Indians, and the *B'dolach*, rendered by Bdellium, not this article, but the more precious one of "musk," the Sanskrit *Madálaka*, or *Madáraka*.

the Vedas, are in the form of *Sútras, threads,* or *memorial aphorisms.* The body of law of Manu is the *Smṛiti,* or what is *remembered.* The Rámáyaṇa and Mahábhárata, the grand epic poems of the Hindus, which in their ancient form are older than the Buddhist times, were, as rightly remarked by Professor Lassen, "*handed down orally,*" "as will be unanimously admitted." The earliest phonetic character now found in India, that of the Cave Inscriptions,—the source of the Nágarí and all its modifications, square and rounded,—is evidently derived from the Phenician and Greek alphabets; and, as it stands, it is possibly posterior to the advance on India of Alexander the Great. Another character, of a Shemitic origin, was in use in the north of India, at least in the times of the Emperor Ashoka, and of the later Bactrian kings, on whose coins it appears. This character was probably employed in the countries bordering on India to the north before the advent of the Greeks; for after this occurrence, bringing a distinct practical alphabet from the west, there could be but little occasion for its fabrication. It may have been preceded by some cuneiform species of writing, resembling those of the Assyrians, Babylonians and ancient Persians, and expressed by *likhana,* which, though signifying "writing," originally meant "engraving" or "cutting in line;" or it may have been preceded by some species of ideographic writing, as that of the Chinese. One of the names of a pen in Sanskrit is *aksharatúlikú,* or "letter-brush," which suits the latter supposition. *Lipi,* one of the words for writing in general, is derived from a root signifying "to besmear, anoint, or paint;" and perhaps it was employed, in the first instance, in the case of pictorial writing, even though *mashí,* or ink, derived from *mashí,* soot or lampblack, was the fluid employed in the process. I am somewhat confirmed in this supposition by remembering that the word *varna,* applied to a letter of the alphabet, originally meant "colour," and may have been applied to a primitive ideographic sign in the sense of "picture." The oldest numeral system of the Hindus, as found on the Indian Cave Inscriptions prior to and subsequent to the Christian era,—as I shall attempt to show at the close of this lecture,—is in part derived from the Chinese. Having made these remarks I would add, that, though the Indians have not the credit of the original invention of an alphabet, they have the peculiar credit of extending an alphabet so as to make it expressive, with an unvarying simple power, of all the sounds of their common speech. It is also certain that they very early made astronomical observations, for, as noticed by Professor Wilson, they had, even in the time of the Vedas, an intercalary month for adjusting to each other the solar and lunar years. I do not think that prior to the Greeks they had any regular system of coinage. In the time of the Vedas they dealt out gold, and perhaps the other precious metals, by weight. In the times of Manu, when very small pieces of gold and silver were current, probably a stamp representing the weight was put on the pieces, as in the incipient currency of other countries.

VII.—*Christian and Ecclesiastical Union—Letter from the Bishop of Adelaide to the Rev. T. Binney.*

The February number of *Evangelical Christendom* contains an interesting correspondence between the Bishop of Adelaide, and the Rev. T. Binney, occasioned by a visit paid to the colony by the latter, who—it is scarcely necessary to mention—is one of the most eminent Independent Ministers of London.

Whilst the whole of the correspondence evinces a spirit of Christian frankness and liberality, it is but just to state that it originated with the Bishop himself, and that his letter not only indicates a rare degree of self-denial and magnanimity, but also contains the largest amount of real thought.

The correspondence, though followed by a memorial in which the good Bishop was asked to invite Mr. Binney to preach in one of the episcopal churches of Adelaide, did not, and indeed could not, lead to any practical result. The publication also of the Bishop's letter, during his absence and without his previous consent, was perhaps not quite judicious. Nevertheless, the whole correspondence is a remarkable and pleasing sign of the times, and likely to do good.

THE BISHOP OF ADELAIDE TO THE REV. T. BINNEY.

"*Bishop's Court, Sept.* 23, 1858.

"REV. SIR,—During our social intercourse yesterday at the house of a common friend, you were pleased to take notice of a remark which fell from me to this effect—that we in this colony had the advantage of occupying 'an historic stand-point,' so to speak, from which we might look back upon our past social, political, and Church life in England, and, removed from the smoke and noise of the great mother-city, might discern, through all its greatness, somewhat of folly and meanness, of defect and vice, in its habits and institutions. The survey would not be unprofitable, if it should lead us to perceive how we had been blinded by its attractions, so as to become unconscious of its faults; and so hurried away by its feelings and associations as to be insensible of the conventional bondage in which we then lived and moved.

"It must, I think, be admitted that the clerical mind is peculiarly swayed by party principles and sectarian prejudices. Withdrawn very much from practical into contemplative life, and valuing abstract truth as the basis of all moral obligation and excellence, clergymen are too apt to exaggerate the importance of certain truths which they conscientiously hold, and to treat as essential principles of the doctrine of Christ matters of inferential or traditional authority. I do not suppose that Nonconformist ministers are exempt from this failing, though it may be fostered in the Establishment at home by the alliance of the Church and State.

"Be this, however, as it may, both clergymen and ministers may look back with some degree of regret that a mid-wall of partition should so have separated kindred souls, pledged to the same cause, rejoicing in the same hope, and devoted to the same duty of preaching Christ and Him crucified to a dark and fallen world. By the very discomfort, however, of thus 'standing apart' we are thrust rudely back upon the principles in which we have been brought up, and are constrained to put the question to our consciences, 'Are you as sure of your ground as true to your convictions? Are your views so authoritatively scriptural as to put you exclusively in the right?' And if, after careful review and earnest prayer, we still feel unable to quit the 'old paths,' yet does not this very inquiry dispose us to place a more liberal construction upon the doings of others, and to respect their equally stiff adherence to their conscientious convictions? A candid mind will not fail to see that much is to be urged on the other side of the question; and if with our present lights we had lived in the time of our fathers, we should not perhaps have been disposed to break up the fellowship of the Reformed Evangelical Catholic Church for non-essential points, or narrow its communion on matters of Christian expediency rather than Christian obligation.

"I have thrown these remarks together by way of preface, in order to show the course of thought into which an episcopate of ten years in this colony has gradually led me.

"You yourself have given a fresh impetus to such reflections. Your fame as a preacher has preceded you. I knew that you would be welcomed by all who in your own immediate section of the Evangelical Church take an interest in religion, and by all in our own who are admirers of genius and piety, even though the echoes of your King's Weighhouse sermon had not quite died away. Hundreds I knew would ask themselves, 'Why should I not go and listen to the powerful preaching of Mr. Binney?' And when they heard you reason of righteousness, temperance, and judgment to come; of Christ, who He was and what He did, how He died for our sins and rose again for our justification, I felt assured that they would ask again, 'Why is he not invited to preach to us in our churches? What is the barrier which prevents him and other ministers from joining with our clergy at the Lord's-table, and interchanging the ministry of the Word in their respective pulpits? Was it any real difference with respect to the person, office, and work of the Redeemer, the power of the Spirit of God, or the lost condition of man without Christ and the Comforter?'

"I am truly glad that so considerable a person as yourself should, by your presence in this colony, have forced me to consider again the question, 'why I could not invite you to preach to our congregations;' to review my position, principles, beliefs, and prepossessions; more especially as the absence of sectarian prejudice on your part, and the presence of all that in social life can conciliate esteem and admiration, reduced the question to its simple ecclesiastical dimensions.

"Again and again the thought recurred to me, *Talis cum sis*,

utinam noster esses! Still I felt that neither the power of your intellect, nor vigour of your reasoning, nor mighty eloquence, nor purity of life, nor suavity of manners, nor soundness in the faith, would justify me in departing from the rule of the Church of England; a tradition of eighteen centuries which declares your orders irregular, your mission the off-spring of division, and your Church system — I will not say schism — but *dichostasy*.*

"But while adhering to this conclusion, I am free to confess that my feelings kick against my judgment; and I am compelled to ask myself, Is this 'standing apart' to continue for ever? Is division to pass from functional disease into the structural type of Church organisation? Are the Lutheran and Reformed, the Presbyterian and Congregationalist, the Baptist and Wesleyan bodies, to continue separate from the Episcopal communion so long as the world endureth? Is there no possibility of accommodation, no hope of sympathy, no yearning for union? Will no one even ask the question?—none make the first move? Must we be content with that poor substitute for apostolic fellowship in the Gospel, 'Let us agree to differ,' or an Evangelical Alliance which, transient and incomplete, betrays a sense of want without satisfying the craving? Or are we reduced to the sad conclusion that as there can be no peace with Rome so long as she obscures the truth in Jesus, and lords it over God's heritage, so there are no common terms on which the Evangelical Protestant Churches can agree, after eliminating errors and evils against which each has felt itself constrained to protest? Are not Churchmen, for example, at this day, just as ready as you, Reverend Sir, can be, to condemn the treatment of Baxter, Bunyan, and Defoe, by a High Church Government? And do not Independents and Presbyterians readily allow that a Leighton or Ken relieve Episcopacy from the odium brought upon it by the severities of a Laud or Sharp?

"It appears to me in this colony we are placed in a peculiarly favourable position for considering our Church relations, because one great rock of offence has been taken out of the way—I mean the connexion between Church and State. We can approach the matters in dispute simply as questions of Evangelical truth and Christian expediency. Neither social, nor civil, nor ecclesiastical distinctions interfere to distract our view or irritate our feelings. There is no Church-rate conflict here! I have accordingly seized the opportunity of laying before you a few thoughts on the possibility of an outward fellowship as well as inward union of the Evangelical Churches, with the hope that they may suggest inquiry, if they lead to no immediate practical results.

"The questions I would propose for consideration are—

"First. Whether an outward union, supposing no essential truth of the Gospel to be compromised, is desirable amongst the Protestant Evangelical Churches?

"Secondly. What are the principles and conditions on which such unions should be effected?

* Gal. v. 20, "seditious;" literally, "standing apart."

"I submit my ideas to you with great diffidence, but from the desire to show that there is no unwillingness on my part to consider how we might possibly serve at one and the same altar, walk by the same rule, and preach from the same pulpits the words of this salvation.

"With regard to the first point, I conceive outward union to be desirable, because it appears to me to be scriptural and apostolic. That all the congregations of the Universal Church were subject, under Christ, to the twelve apostles, and that the decree directed by the Holy Ghost, but framed by James, with Simon Peter, Paul, and Barnabas, and assented to by the elders and brethren, was delivered to the churches to keep, is recorded in the Acts of the Apostles. That the whole Church was viewed as one visible body by St. Paul is evident when he bids the Corinthians give offence to neither Jews nor Gentiles, nor the Church of God: and whatever be the figure under which the Holy Spirit characterises the body of true believers in Christ, unity or organised life is the substratum of the idea; be it vine or olive-tree, family or household, city or kingdom, the body or spouse of Christ, the thought is still the same.

"What, then, should we think of a family whose several members, inhabiting the same house, kept each to his own chamber, and though continually jostling on the common stairs, rarely exchanged a friendly salute, and never a visit? Is this family life?

"And is it true church life to say, I am of Peter, and I of Paul, and I of Luther, and I of Knox, and I of Wesley, and I of Whitfield, and I of the Fathers? Are we not carnal, and speak as men? In the apostolic age there must have been outward union of the churches, so far at least as the general order of a common worship, the celebration of a common sacrament, the profession of a common creed, and preaching in common the Word of Life! The spirit of Diotrephes, we hope, was rare.

"If the *odium theologicum* be indeed the worst type of that disease, it might be expected that a real union of the churches and their publicly acknowledged fellowship in the Gospel might arrest the progress of that malady. It is the effect of party feeling, jealousy, and suspicion, fostered by rivalry and contention. Thus Christian sympathy, which is meant for mankind, is too often restricted to a system or a sect. On the other hand—

"In what an attitude of strength would such union place the Gospel of Christ before Jew and Gentile—before Brahman and Muhammadan? No subtle Pundit would then point to the differences of Christian teachers as indicating error, at least in some, and uncertainty in all. No Bossuet could enumerate, and perhaps exaggerate, the variations of Protestants, and, unmindful of the like in his own communion, claim for the Church of Rome the symbol of Unity as the mark of its being the True Church. But now, instead of fighting the Lord's battle as one great army, our resistance to the powers of evil is like the death-struggle of Inkermann; a series of hand-to-hand combats; broken regiments fighting in detached parties; never receding, indeed, but incapable of combined effort or mutual support.

"It may, however, be urged, on the other side, that the divisions of the Christian Church are helps to its vitality, even as the troubled sea which cannot rest, is thereby preserved from stagnancy and corruption; that rivalry promotes exertion, and exertion results in expansion. Yet has not the Bible Society attained its present strength by acting on the opposite principle? Is it not because all Protestants can unite in furthering its object, truly catholic, and because catholic, triumphant?

"The union I contemplate is not a yoke of subjection—an iron rule suppressive of individual or sectional thought, aspiration, energy, and action; far otherwise. If the great Apostle of the Gentiles would provoke his brethren after the flesh to jealousy in order to save some—if he stirred up the churches of Macedonia by the forwardness of Achaia, and reciprocally urged the Achaian churches to be ready with their contributions, lest he should be ashamed of his boasting concerning them—certainly a loving zeal striving for the mastery is not to be cast out as unmeet for the Christian commonwealth. Unity is compatible with variety, and variety is pregnant of competition. God has created but one vertebrate type of animal organism; but how infinitely diversified are the specific forms! I know no reason why, in our Reformed branch of the Christian Church, there might not be particular congregations of the Wesleyan rule, or some other method of internal discipline, or usage, or form of worship, even as the Society of Ignatius Loyola, or Dominic, or Francis exists in the bosom of the Roman obedience. The seamless coat of the Redeemer was woven from the top throughout. The Roman soldiers said, 'Let us not rend it!' Why should chronic disunion be the symbol of Evangelical Christianity? I cannot call alliance union; nay, it is founded on stereotyped separations.

"I pass to the second question: What are the principles and conditions on which a union of the Protestant Evangelical Churches should be effected?

"It must be evident, I should suppose, after an experience of 300 years, that neither the Episcopalian, nor Presbyterian, nor Congregationalist can reasonably hope to force upon the Christian world his own particular system. Is either one or the other entitled by the Word of God to exclude from salvation those believers who do not follow the same rule of Church government? If, however, submission may not be demanded on the ground of its necessity to salvation, then any negotiation for outward union may and must proceed on grounds of what is best and wisest, most likely to unite, as being most in accordance with Scripture and apostolic tradition. We must lay aside hard words, schism, Church authority, sectarianism. In the comity of nations *de facto* Governments are recognised and treated with: the question whether they are *de jure* is left in abeyance. So must it be with respect to any union of the Churches. They must meet together like brethren who have been long estranged, yet, retaining the strong affection of early youth, resolve to forget the subject of their dispute, and walk together in the house of God as

friends. It will be unnecessary to ask, 'Which man did sin, this man or his parents?' or to say, 'Thou wast altogether born in sin, and dost thou teach us?' or, 'We forbade him, because he followeth not us.' No; we must meet in the spirit of godly fear, of mutual respect, with the earnest desire by all right concession to promote God's truth and advance Christ's kingdom. We must receive one another, but not to doubtful disputations.

"A second principle is, 'Whereto we have attained,' or shall attain; that same rule must be publicly acknowledged, in that rule we must walk and by it steadfastly abide.

"I firmly believe with Mr. Maurice, in his 'Kingdom of Christ,' that the Church of the apostolic age embraced every principle for which in later times each section of the Christian world has felt it necessary to contend, even to separation from the main body of the brethren. But the Church of the apostolic age, the true visible model Church, does more. It harmonises them all; giving to each its due place, its real proportion. Each portion of the truth, obscured, distorted or denied in the mediæval Church, each detail of the outward building of God, has been jealously rescued from corruption or decay by sects or individuals. It remains, perhaps, for this or the coming generation to restore the original fabric, and take away whatever is inappropriate, unsightly, or inconvenient. But is the spirit as yet willing? Alas! I know not. It is certain that the flesh is weak.

"Let me endeavour to state, as accurately as I can, what seems to be the leading idea, the characteristic principle of each section of the Christian Church:—

"The Church of Rome, then, contends for external unity, founded on one objective creed, in subjection to one visible head of the Church on earth.

"The Lutheran for justification by faith, antecedent to and irrespective of works.

"The Reformed Calvinistic Church upholds the free and sovereign grace of God.

"The Anglican witnesses for a scriptural creed, apostolic orders, and a settled liturgy.

"The Presbyterian asserts the authority of the Presbytery, as derived immediately from the Holy Ghost.

"The Congregationalist claims unlimited right of private judgment, and the independent authority of each congregation as a perfect church, over its own members.

"The Wesleyan preaches spiritual awakening, sensible conversion, and social religious exercises.

"The Baptist contends for personal religious experience previous to admission to the church.

"Every one of these principles is substantially, though not exclusively, true. When their mutual relations are forgotten, each becomes exaggerated; the beauty of proportion is lost, and a faulty extreme is made the Shibboleth of schism.

"Is there no analytical process possible, no law of affinity, by which the spiritual mind could precipitate the error, and leave pure

and limpid the Gospel stream? or remove from the much fine gold of the Temple the dross with which it is alloyed? Would there not still remain a scriptural truth, a godly discipline, a settled order, a common altar, a united ministry, a visible union as well as fellowship in the Spirit? Might there not still be variety in unity, partial diversity of usage, and a regulated latitude of Divine worship? The Episcopalian, the Presbyterian, and Congregationalist might consent to harmonise what they cannot exclusively enforce; they might surely 'in understanding be men,' and exercise the great privilege of spiritual men—that is, combine freedom with submission to law, and general order with specific distinctions.

"But it is time to draw these general remarks to a close, and define with somewhat more of precision that Church of the future which is to conciliate all affections and unite all diversities. I scarcely know which to admire most, the pleasantness of the dream, or the fond imagination of the dreamer. Still, let me speak, though it be 'as a fool.' My object is not to dictate proceedings, but to suggest considerations: to provoke inquiry, but not force conclusions. And since concession in matters not absolutely essential to salvation or positively enjoined must be the basis of the system adopted by the various Evangelical Churches, it may be fairly put to me, in the language of the proverb, 'Physician, heal thyself.' I will begin, then, with the Church of England, and will state what it appears to me can be given up for the sake of union. 1. A State-nominated episcopate; 2. Compulsory uniformity of Divine worship.

"Already the former has given place in Canada and New Zealand to an episcopate freely elected by the Church itself.

"The latter, it appears, even in England, is only required from the clergy in parish churches, but not when preaching in the fields, or streets and lanes of the city.

"In addition, then, to the separation of Church and State in this colony, and the absence of the legal machinery connected with that union, greater freedom and diversity in the modes of worship seems attainable; and an Episcopate, moderate in its pretension as well as constitutional in its proceedings, associated with and not lording it over the presbyters; above all, chosen by the free suffrages of the united clergy and laity.

"I believe the doctrinal articles of the Church of England, and many others among the Thirty-nine, are allowed on all sides to be scriptural. I conceive, then, that a settled form of sound words, a deposit of objective faith would not be deemed a yoke of bondage, but a guide to truth.

"I conceive, also, in order that all might worship with the understanding as well as the spirit, that certain liturgical offices, such for instance as the Litany, might form part of the stated services, but not to the exclusion of extempore prayer in connexion with the sermon at the discretion of the preacher. So also in the administration of the sacraments and conferring holy orders, a portion of the office might be fixed and invariable, and a portion left to ministering pastors.

"These points being settled, the trial, nomination, institution, or designation of pastors, the dissolution of their connexion with their flock or removal, their mode of payment, the internal discipline of the congregation over their members and officers, are details which may well be left for after regulation; if indeed there is really much or any injurious difference at present existing in these matters.

"A spirit of mutual forbearance and real affection must be largely shed abroad, before such a system as here spoken of can possibly be inaugurated. Even if thought feasible for the future, how can it be made to take retrospective effect? How can we, who are *de facto* ministers, and think ourselves to be *de jure* so, besides being pledged to our respective systems, throw ourselves out of the one to enter upon the other?

"Let us search the Scriptures for guidance. The beloved disciple was instructed to write by the Holy Spirit to the seven angels of the seven churches of Asia, and Titus was left by St. Paul in Crete to ordain elders in every city as he had appointed him. But besides these later exertions of apostolic authority, we find Barnabas and Saul separated by the Holy Ghost to a special mission through the laying on of hands and prayers of the prophets and teachers of the church at Antioch, Simeon Niger, Lucius of Cyrene, and Manaen.

"Assuming the existing ministers of the several denominations to be recognised as *de jure* by their congregations, and *de facto* as such by the Anglican Church, might not the bishops of the latter, supposing the before-mentoned terms of union were agreed upon to take effect prospectively, give the right hand of fellowship to them, that they should go to their own flocks, and mission also as preachers to the Anglican congregations, when invited by the pastors of the several Churches? If the license of the bishop can authorise even lay readers and preachers, how much more men like yourself, separated to the work of God, eloquent and mighty in the Scriptures! Indeed, I do not feel sure that I should have violated any ecclesiastical law in force in this diocese or province, by inviting you to give a word of exhortation to each of our congregations.*

"In this way, then, of mission without compromise, but on declared assent to certain fixed principles and truths, existing ministers might co-operate with us in the preaching of the Gospel, and under the benign influence of this brotherly love a Reformed Catholic Church might grow up, and, like the rod of Aaron, swallow up our sectarian differences.

"I have said nothing about hypothetical ordination, which has been suggested (like conditional baptism, where irregularity in the administration may be suspected); because it savours of evasion, or collusion, neither of which is agreeable to Christian simplicity and due reverence for God's ordinances. Neither have I suggested

* Canon 54 of the Province of Canterbury, A.D. 1603-4, requires "conformity as a *sine qua non* to preaching in the parish churches of England." I do not know that it is binding in colonial dioceses. It shows that persons were licensed to preach who were not disposed to take upon themselves all the obligations of the parish priest under the Establishment.

the consecration as bishops of existing Wesleyan superintendents and Presbyterian moderators, or those who, like yourself, seem sealed alike by nature and the Spirit to be special overseers in the Church of God. Missions, as preachers to our congregations, without imposing the obligations incident to the incumbents and curates of Churches, but not until full evidence had been given before license of soundness in the faith, would seem to meet the exigencies of the case, so far as regards the present generation of ministers who have received Presbyterian orders.

"Having attained to this step, perhaps God would reveal to us a more excellent way. Old systems have, in fact, been found wanting. Which of the Churches now existing is so perfect, so scriptural, so apostolic, as to insure instant acquiescence from the inquirer to the exclusion and condemnation of all others? If there be none, will all the learning, and eloquence, and traditional authority devoted to the support of each, persuade the present or future generations to substitute another for that in which they have been brought up? A few may, perhaps, be convinced or converted, but the masses, never. A fresh combination must, therefore, be sought: traditional prejudices must be set aside; cherished associations laid upon the altar of love, to rise, like angel messengers, in the flame of sacrifice, to purer and loftier spirituality. Oh, for that millennial reign of peace when a Chalmers or a Cumming, a Binney or a Watson, might serve at one altar and plead from one pulpit with the bishops and clergy of the Church of England! It is the cause of God and Christ, of truth and holiness, of righteousness and peace, of faith and duty, of grace and salvation, of man delivered and Satan bound, of God alone exalted on that day, and reigning on Mount Sion gloriously. Then might the fulness of the Gentiles come in, then Israel be restored, then Babylon overthrown, and that regenerated state of this fallen world be made manifest for which Jehovah reserved the last great display of His providential love—the union in the God-Man of the Manhood with himself.—I remain, dear Sir, respectfully yours,

"*Bishop's Court, Sept.* 23, 1858. AUGUSTUS ADELAIDE."

VIII.—*The Redemption of the Land-tax.*

In our number for August, 1852, there appeared a paper on "the Desirableness of commuting the Government Land Tax." We are glad and thankful to find that the idea then suggested is likely soon to be embodied in a public measure. The following article on the subject is from the *Friend of India* for March 24th.

BENGAL IS TO BE SOLD.—We have won the game. It is now five years since the *Friend of India* declared the creation of an allodial tenure throughout India to be one of the five objects of its policy. The announcement was condemned by our best friends as chimerical. Old officials treated it as insane. Re-

formers would scarcely listen to a plan which, however advantageous, was opposed to the institutions of three thousand years. The untiring exertions of Mr. Macleod Wylie induced the Missionaries to include the scheme in their petition, but even they expressed rather a wish than a political anticipation. The great body of the community held the attempt to abolish the one great Indian tax, as a useless waste of power. Nothing could seem more hopeless, except to the few who believed with us that freehold tenure is inevitable wherever the British dominion extends. It is engraved in the national temperament, in its spirit of independence, and its dislike of organization.

The plan laughed at for years has been carried in an hour. On the 14th February, Lord Stanley announced that he had issued peremptory orders for the sale in fee simple of all waste lands. He said:—

"There is one class of lands with which the State has power to deal, and is not hampered by any arrangements formerly existing. I mean lands which are unoccupied and are claimed by the Indian Government. I believe the House will feel that it is most important to open these lands to European colonization. (Hear, hear.) The extent of them is more limited, I believe, than is generally supposed, but in Assam, in the Sunderbuns, in the Neilgherries they do exist. Hitherto the custom of the Government in India has been to give allotments of these lands upon easy terms for long periods, but those periods have never extended to perpetuity. The great object of those Europeans who apply for these lands we find to be to obtain the fee simple; in fact, to possess them for ever. (Hear, hear.) They are willing to pay a sum down, but they wish to be free from future interference with their rights. That subject was considered here, and the desire was considered to be reasonable, and, if the House will allow me, I will read an extract from a despatch which I will lay upon the table, dated December 22nd:—

"In such districts, where large tracts of unreclaimed land are to be found absolutely at the disposal of the State, rules have already been promulgated under which settlers can obtain allotments on very easy conditions and for long terms of years; but in no case, I apprehend, extending to a grant in perpetuity. In such cases I desire that you will take such steps as may seem to you expedient for the purpose of permitting grantees to commute the annual payments stipulated for under the rules (after a specified period of rent-free occupancy) for a fixed sum per acre, to be paid on possession of the grant. In all other respects, and particularly in regard to the conditions which provide for a certain proportion of the land to be cleared and brought under the cultivation within specified periods, the rules will of course remain unaltered."

All Soonderbun grantees, all tea-growers in Assam, all miners renting of Government, all planters in territories like Wynaad or Darjeeling, may now, if they have inclination and capital, become owners of the soil. Moreover the broad phrase so often quoted to prove the chimerical rashness of our idea has become a reality.

Bengal is to be sold. Orders have been sent out to frame plans by which all land under the perpetual settlement may be redeemed for a quantity of Company's paper yielding interest equivalent to the rental:—

"In Bengal there exists a perpetual settlement by which the landowners are free from all demands except the payment of an annual sum. In such case it is quite clear that there can be no loss to the revenue of the State, if these annual payments are commuted for a sum down, and that sum applied to the extinction of debt. The effect of the commutation will be to give to the landholders possession of the land for ever, free from all future charge. In any arrangement of this kind it will be necessary that existing sub-tenures and rights of all descriptions shall be treated with consideration. We have pointed out, in the despatch from which I have already quoted, to the Indian Government, the advantage of this process. We have pointed out the policy of giving a feeling and position of ownership to those who are now, in some sense, tenants of the State. We have indicated the wisdom of giving them material interests in our rule, as by so doing we shall give to the native landowners a direct interest in the permanence of our rule (hear)—because it is clear that where a commutation of this kind has taken place and a perpetual exemption from future taxation been given to the landholder, he cannot reasonably expect that such immunity so acquired will be respected by any Government but that with which it has taken place."

Moreover, in reply to a deputation of flax merchants, Lord Stanley stated distinctly that under his instructions any one who built a factory or established a farm could not be dispossessed.

Every European or native who holds direct of the State may emancipate himself at once from all further risk of agency, or dependence on the Collector. No native can sweep away his property in an hour by neglecting to pay his rent, no distressed Chancellor of the Exchequer raise his rent on the land which he has cleared. For the first time in history it has become possible to own land in Bengal. Hitherto 40 millions of human beings have been simply tenants on their own soil.

That single innovation, which excited so little attention that the compiler of the telegrams thought it unworthy of mention, will, we firmly believe, place Lord Stanley a century hence in the front rank of Indian benefactors.

We are not about to weary our readers with long drawn arguments for an accomplished fact. No native attempts to deny that lakhraj land is better than land bearing an assessment. No European ever questioned the superiority of freehold over any other form of tenure. The price of lakhraj land is already greater by some years' rental than that of land under the perpetual assessment. The solitary doubt expressed will be as to the prudence of thus cutting up future revenue by the roots. That assertion has been exposed till those who object should be ashamed of arguments which prove only their own dulness of comprehension. The State Debt is as permanent as the State Revenue. If, while we extinguish the revenue from the

land, we extinguish an equal quantity of interest payable on the debt, neither we nor posterity can suffer. The latter, indeed, gain by the whole difference in the value of land under assessment and land held in freehold. Every other kind of revenue must of course be enlarged by the improvement which without freehold is almost impossible. Men will not undertake works involving great expenditure, unless they are to reap their whole benefit. The insecurity of tenure affects the value of the land, and every thing on the land, and our tenure, though better than that of most Indian provinces, is still wretchedly insecure. The consequence is that all improvements not promising enormous and immediate returns are postponed. The capitalists in fact, who ought to be proprietors, are simply tenants on lease, intent on screwing the last farthing from their estates at the earliest possible moment.

The extent to which the offer will be accepted will depend almost entirely on the conditions demanded by the State. The amount is, we presume, settled by Lord Stanley's speech. The revenue and the debt must perish together, and the amount therefore must be twenty years' purchase. Even that is excessively high, nearly three pounds an acre in a country like Bengal. But something more is necessary than a mere permission to commute at twenty years' purchase. The new policy must be accepted heartily, with an honest desire to make it work well, and permission given to redeem estates in portions. No man for example, and no association of men in India, could redeem an estate like that of the Rajah of Burdwan. Even estates like that which went to the hammer three years since in Jessore, or the Mysadul, or Mymensingh estates, are almost irredeemable. The Legislature must permit them to be redeemed in fragments, each bearing its own proportion of the jumma. The direct object of the Act—a large increase in the settlement of Europeans, can only be attained by that provision. In the hills and waste lands the matter is simpler, estates having generally been split by the surveyors into manageable lots. But even there it will be necessary to fix an acreage price, and allow the purchaser to take as many as he requires, subject of course to fair provisions about clearance. All will depend upon the rules, and they must be framed in a spirit worthy of the magnificent policy they inaugurate.

Under the most favourable rules the native movement will not at first, we imagine, be large; very small and valuable estates may be redeemed at once, but as a rule there is too much distrust of the duration of our Government. A native with a redeemed estate must be loyal in his own despite, and the loyalty is yet to be produced. Gradually, however, as the conviction that we are irremoveable dawns on the native mind, the advantages of a freehold tenure will become plain. A jaghire is even now the highest object of native ambition. His estate may now be turned into a jaghire by his own act, and the price will not long stand in the way of the desired change. The movement of the Europeans will be more rapid. Everywhere where they are renting land for tea-plantations, mines, coffee-fields, and building purposes, they will be tempted to purchase the fee simple. On such estates there are no ryots with immemorial rights in the soil,

and the proprietor, his rent once commuted, will be as secure as an English landlord, able to trust his subordinates, to travel, to plant, and to improve. He may do all these things now, but he does them at the risk of seeing the labours of years swept away in an hour by the rascality of a messenger to the Collector's Office. The possibility exercises an effect on the imagination far greater than it deserves, and hundreds of profitable enterprises are postponed or laid aside from the insecurity of the tenure. We are no believers in colonization properly so called, but with an allodial tenure Bengal may yet be surrounded by a ring of hill estates, owned by a pushing, thriving, independent, European Yeomanry.

Missionary and Religious Intelligence.

1.—Baptism at Futtehpore.

On Lord's-day, the 23rd of January last, a Hindu woman was publicly baptized and received into the Christian Church. May God bless and take care of her, and at last receive her into the heavenly kingdom—is the prayer of

Futtehpore, 26th February, 1859. Gopeenauth Nundy.

2.—The Madras Anti-Missionary Memorial.

The Hindus of Madras have been for years notorious for their pre-eminent bigotry and silliness. All Hindus are of necessity bigotted, but they not of necessity fools, the combined distinction being reserved for some classes of the South. A Bengali Brahman has a pride of caste and birth which if not always ungraceful, is sometimes overweening. He is however at least a sensible being, strives with genuine eagerness to acquire some of the learning of the West, talks to every European he can induce to listen, travels by Railway without caring if there be a mehter in the carriage, and generally accommodates himself to the requirements of the Iron Age. He may not approve those requirements; he may sigh for the delicious privilege of burning his neighbour's wife, or cutting off the tongue of the Sudra who repeats a text, or pouring molten lead into the ears of the outcaste who listens to one. But he is aware those enjoyments must be postponed, and meanwhile he had better make all he can out of electric telegraphs and Railways, by dealing in the opium he thinks it a sin to eat, and adulterating the wines he forfeits paradise to drink. The Madras Brahman is of a different mind. To him India is still governed by the laws of Manu. He still declines to touch or look at the low caste Hindu, still refuses him a place in Court, still bids him plead for justice through a grated window. He cares nothing about education, for what can education do for a deity? and with an insignificant exception here and there, absolutely refuses to be taught. He is a Lord Eldon out of temper, struggling with sulky ferocity to retain the full privileges of hate to all below, and cringing subservience towards all above.

In nothing is the difference more manifest than in the treatment of the Missionaries. The Bengali Brahman privately does not approve of Missionaries. Their success would be his ruin. Their talk offends the prejudices instilled into him by the religious dominance of a thousand years. Their converts appear to him too often an ill-mannered set of irreverent, dirty-feeding scamps. But he is a man of sense and a gentleman. In the first capacity he reasons, as a true polytheist, that every foreigner has a right to his national creed, and that to extend that creed seems to such foreigner

natural and fit. If he asks nothing for doing it, but on the contrary gives benevolently of money, or education, or advice, or medical skill, he is rather to be respected than otherwise. In the second character he treats his opponent with habitual courtesy, mixed sometimes with the faintest soupçon of contempt. The Madras Brahman too often displays his hatred with the ungovernable frankness of the noble savage. He mixes himself up in false accusations, or in assaults on Missionary's houses; in Tinnevelly excites a mob to desecrate grave yards, or in Travancore to burn down Missionary Chapels.

When a little cooled, he hires some renegade European to write for him a bitter attack on Christianity, calls it a memorial, and transmits it to the Secretary of State. A production of the kind has reached us, said to be very numerously signed. It is immensely long, and consists for the most part of a rambling attack on all Missionary Societies, and those who support them, and repetitions of the falsehood that the proclamation contains "a clear definite pledge," an "irrevocable guarantee for the inviolability of Hinduism." That inviolability, the subscribers assert, is threatened by the Missionary Societies whose animus is evident from Meetings at Madras, from Sir John Lawrence's Minute, from Lord Shaftesbury's speeches, from the "affected moderation" of evangelical petitions, from Lord Tweeddale's deceptive policy, and from the incessant attacks on native endowments. They beg that Grants-in-Aid may be abolished, because they render Missionaries "elated," "arrogant," offensive, and "irritating." They declare that Lord Harris is a man of "proselyting propensities" and menace the State with a revolt of all classes "suspicious of the convertizing designs of Government; not only where there is just reason, as in the present instance, but almost in every thing it undertakes: in fact, there is the same jealous and distrustful feeling abroad in this Presidency on the subject of intended State conversion by force or fraud, which was so notoriously and openly prevalent in other quarters for a considerable time before the outbreak on the plea of the "greased cartridges;" an outbreak which a prudent Government might have foreseen and prepared for, had it only been commonly attentive to the signs of the times." They proceed to abuse Mr. Levinge for keeping the peace in Tinnevelly, and wind up with the following requests:—

"That, as the sum and substance of this Address, Your Memorialists earnestly request that the system of Grants-in-aid may be abolished, and the sums at present disbursed through that channel, devoted to the establishment of Government Provincial Schools; by means of which a far better education can be afforded to the People, than has been, or can be, in the institutions of the Missionary Societies, by which the larger portion of the Grants is swallowed up, to the intense dissatisfaction of the People; this appropriation having already evinced its natural consequences,—as foreseen by the Hon'ble Mr. P. Grant in his Minute, dated the 12th October, 1854,—in the unhappy events in the North-West Provinces:—that the Temple property may be secured by Legislatve Enactment: that Government Officials may be restrained from taking part in Missionary proceedings on Public Anniversaries and meetings; and that the Neutrality promised by Your Lordship and solemnly confirmed by Her Majesty the Queen, may be undeviatingly observed and adhered to."

We have neither time nor inclination to answer this rigmarole, paragraph by paragraph. To Europeans it answers itself, but we would warn the Brahmans of Madras that, however pleasing to their bitterness such effusions as these may be, they are somewhat dangerous. They may yet teach Parliament that the spirit of caste is irreclaimable, that even a neutrality which approaches to a denial of the Almighty is insufficient to conciliate Brahmans, that it may be a wise as well as a right policy to stand forward in the natural position of the Anglo-Saxon people, the pioneers of the truth.—*Friend of I.*

THE

CALCUTTA

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I.—*Sketch of the Mission of the Welsh Calvinistic Methodists.*

Written for the "News of the Churches" by the Rev. W. Pryse of Sylhet.

The Mission of the Welsh Presbyterians, or Calvinistic Methodists in India, was commenced in 1841. In that year the Rev. Thomas Jones was sent out by that body of evangelical Christians, under instructions to begin to labour as a missionary amongst the Khasias or Cossiahs, a small tribe inhabiting the hills between the valleys of Assam and Sylhet. The following were some of the inducements to fix on those hills as a field of labour:—

It appeared to present a compact and well-defined sphere of labour, suitable to the resources of the Society, whilst the larger missionary societies had already established missions amongst the larger nations of the plains.

Just at that time the name of Cherrapoonjee, as a sanitarium, was beginning to create a considerable degree of interest among Europeans in the lower provinces.

The Rev. J. Tomlin, who had lately returned from India, strongly recommended the society to adopt those hills as a field of labour.

In turning the eye to India as a field of missions, it presents a new world. It presents fabrics of superstition and idolatry which challenge the antiquity of Abraham and of Nimrod, in the depths of whose mythology, and recesses of whose mysteries, are to be found the floating ark of the deluge; the sacrifice of Noah; the curses of Ham; the blessings of his brethren; the first germs, and the fuller development, of the post-diluvian nations. Whilst the mind gazes on these fabrics, with the millions of immortals, sleeping away the period of their probation, under the spell, and within the foldings of their mythology, it seems difficult for the mind to alight upon the numerous small tribes which are perched on the tops of the different ranges of hills traversing and encircling Hindustan. These tribes are very numerous on the eastern frontiers. The largest of them, probably, is the Singpoo, and the most interesting, possibly, the

Munipooris. The Khasia tribe was selected, and the selection seems to have been wisely made.

On the 22nd of June, 1841, Mr. Jones arrived at Cherrapoonjee, the sphere of his future labours. He knew not a word of the dialect. No books had been previously written in it, in any character known to him. The Rev. A. B. Lish had been sent there some years earlier by the excellent Three of Serampore, but he had left the hills some time previous to Mr. Jones' arrival. The natives had no written literature. No European could he found acquainted with the dialect. Thus the Missionary was completely thrown upon his own resources, and forced to devise the best means he could for learning the dialect, and find his way to the people.

The lonely Missionary, however, found one earthly friend. There happened to be residing at Cherra at that time a pious layman, Lieutenant W. Lewin, whose health had been irrecoverably impaired in the damp marshes of Pegu and Arracan. He has long since departed to the Redeemer whom he so sincerely and fervently loved when on earth. He gave Mr. Jones and his wife the welcome of a Christian into his house, and continued to assist the mission in every way that he was able, up to the day when the grave closed over him in December, 1846.

Mr. Jones was a missionary of great energy, earnestness, and ready resources under difficulties. He set to work with zeal and perseverance. He succeeded in finding two natives who had picked up a little English at Mr. Lish's school. With their assistance he was enabled to begin to teach the natives in their crude and uncultivated dialect within the first year of his residence among them.

The peculiar features of human corruption among the Khasis are described by Mr. Jones, soon after his arrival, thus:—

"They are as superstitious, selfish, and full of prejudice and of zeal for their foolish customs as can well be conceived. A more corrupt and deplorable, and yet a more hopeful, field for a mission can hardly be found. Here are multitudes after multitudes of rude heathen, naturally idle and indolent, living in rags and dirt, fearing to wash their clothes lest they should wear them out too soon, denying themselves proper food and clothing, in order to treasure up every farthing they can get, either in rupees in their coffers, or in ornaments about their persons. If they are asked the object of so acting, their answer is,—In order to be able to offer sacrifices, when their relatives or themselves are sick. They often deny themselves the necessities of life, in order to be able to spend their wealth on eggs, fowls, pigs, goats, cows, &c., for sacrificing..... All the history of the tribe is no more than successive repetitions of these deplorable customs. Such are the people who await your Missionaries, to tell them of the only true God, of the only sacrifice for sin, and of the prayer that can heal the sick."

In 1842, Mr. Jones opened three vernacular schools in the villages of Cherra, Mawsmai, and Mawmluh. These still continue in existence. Among a tribe so rude, thirst for knowledge is not strong; yet these schools have proved the means of doing a considerable

amount of good. They serve as a handle for the Missionaries to retain their hold in the villages; and as open doors for such of the villagers as may desire to inquire into the glorious truths of the gospel. Latterly, these have been kept up principally by the industry and zeal of the native Christians on the station, who combine class teaching on week-days with preaching on Sundays.

On the 2nd of January, 1843, the mission was strengthened by the arrival of two other labourers—the Rev. W. Lewis, who is still labouring with diligence and faithfulness among the Khasis; and O. Richards, Esq., who went out with a view to aid and strengthen the mission by his medical skill as a physician. The latter gentleman, whose name as a physician still stands high at Cherrapoonjee, soon discovered that his self-denying and excellent intentions could not be carried out at Cherra among a tribe so rude as the Khasis. He explains the state of the matter in the following sensible remarks, addressed to the Secretary in England, soon after his arrival on the hills:—

"My desire in coming out to this country was to practise as a physician, in such a manner as would enable me to relieve the society from the burden of supporting me. But from what has already been mentioned, you will perceive that to be impossible. And, indeed, were it possible, it would be imprudent. The Missionaries profess to the heathen that they come among them in obedience to the command of God, and not with a view to any worldly gain. The heathen wonder at such a conduct, and can hardly believe such to be the case. Should any of us receive payment from them for any service done by us to them, it would certainly create doubts in their minds regarding the purity and sincerity of our intentions."

These considerations, together with some other circumstances of a domestic nature, induced our medical friend to return home soon afterwards. During his stay on the hills he furnished the following pleasing picture of the state of the mission, which is more valuable as coming from a gentleman of education, of calm and impartial judgment, and a layman:—

"We have been much pleased since our arrival by the healthy cool air, and the beautiful prospects on these hills, as well as by the affectionate welcome of our brother and sister. But what affords us the greatest pleasure is the state of the mission. There are two books already published in the Khasia dialect, and a number of youth, anxious for instruction, come daily to Mr. Jones. There are several girls also under Mrs. Jones' care. About twenty of the Khasis, including male and female, attend every morning at family worship, when Mr. Jones translates a chapter from one of the gospels, and prays with them. He has already made so much progress in the language as to be able to go through this service with great ease. One of his native teachers, Juncha, tells me that he speaks the Khasia dialect very correctly. It would make your heart glad to see how attentively the natives listen to the instructions given them. There is every reason to hope that Mrs. Jones' diligent labours with the females will prove of very great benefit."

Such was the noiseless beginning of the little rill of this mission, which has by this time increased into a small rivulet, everywhere beautifying and fertilizing as it proceeds. The spirit, energy, and method indicated, continued to be exhibited in connexion with the little mission. Unselfish earnestness and simplicity of character, when combined with faith in God, and trust in His promises, seldom fail to be crowned with the Divine blessing at last.

A locality was selected for the station on the top of a small hill, about midway between the military station and the native village of Cherrapoonjee. The brethren had often turned their eyes towards the more populous hills of Jyntiapoore, some three days' distant to eastward from Cherra, with a view to establish another station. But it was thought advisable to defer opening it till the mission could be strengthened, there being but two agents on the field at the time.

About the middle of 1845, Mr. Jones was called to undergo a severe affliction in the death of his excellent wife. This trial served to localize the mission, by rendering it necessary to fix upon a graveyard. She was a Christian of sterling piety. "The sources of her religious enjoyments," writes her husband, "might be comprehended in three words—her Bible, her closet, and her God." Her health had never been strong, and yet she was enabled, by combining faithfulness, diligence, and earnest piety, with her weaknesses, to lead some of the Khasis to the Redeemer; and "she had the pleasure, before her death, of seeing one of her scholars seeking a place in the church by baptism."

The two brethren received new accession to their strength again by the arrival of the Rev. Daniel Jones and his partner on the 23rd February, 1846. He was a pious young minister, and a devoted missionary. He set about learning the dialect with zeal, and succeded in acquiring such a degree of proficiency in it in the space of six or seven months as enabled him to converse intelligently with the people, and to understand their conversation. In November of that year he set out in company with the Rev. T. Jones and Lieutenant Lewin, to make a tour of the Jyntiapoore hills; fixed upon a large village named Jiwai in that district as a suitable site for a new missionary station; returned through the malarious valleys; was attacked by the "jungle fever" of Lower Bengal, and died on the 2nd of December in the same year. Again the mission was left with only two labourers. "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

Within a couple of days after, the little mission sustained another heavy loss by the removal of Mr. Lewin by death. He was a devout man, and one that feared God, and had a good report of all men, and of the truth itself. To the mission and the Missionaries he had continued from the first a true friend, who rejoiced in their joys, and grieved and sympathized in their trials.

Up to this time the influence of the mission was confined, in a great measure, to Cherra and the villages around it. The Mission-

aries, and especially Mr. T. Jones, had been in the habit of making periodical tours to distant villages in different parts of the hills. But the effects of such tours are necessarily transient, unless a school, or a locality for a native agent, or some such permanent means, be established. In Christianized countries, effects produced by a passing visitor are seldom permanent, unless sustained by some local means of a permanent nature, much less can they be otherwise than ephemeral in a heathen country, where every influence militates against them.

The Rev. T. Jones had been impressed by this conviction for a long time; and in 1847, he removed into the interior of the hills, with a view to attempt to form a self-supporting settlement of native Christians. But on account of some unhappy dispute that arose between him and men in authority on the hills, and a still more unhappy disagreement that happened between him and the Mission Board in England, the attempt failed. Ever since, the Missionaries have confined their efforts to teaching and preaching, in hope that enlightenment may gradually effect the physical and social improvements necessary for the elevation of the tribe.

The mission is still carried on by the Rev. W. Lewis, who was joined in 1856 by the Rev. R. Parry. Besides the native church connected with the mission station at Cherrapoonjee, which consists of about forty members, another small church has been founded at a village named Shellapoonjee, situated about fifteen miles to the west from Cherra. It contains about fifteen or eighteen members.

The gospel has gained a considerable degree of influence among the tribe. Several of the native Christians make themselves useful as evangelists. Though their general knowledge is limited, yet some of them have acquired a respectable amount of biblical knowledge; and, what is of still greater importance among a tribe so rude and illiterate, several of them have manifested that warmth and simplicity of character peculiar to the inhabitants of mountainous regions, combined with a degree of the zeal and charity of the gospel, and the unction from that "Holy One." The degree of success which the gospel has already acquired among the Khasis is encouraging. The piety, simplicity, and zeal, rather than the number of the converts, contribute to that encouragement.

The Khasis are not, properly speaking, subject to the British Government. A considerable degree of independence is still retained by the native princes. The superstition which the tribe honours with the sacred name of religion, is a sort of crude demon-worship. No attempt was ever made by any one to enlighten the Khasis, except by Missionaries. This was brought to the notice of that enlightened statesman, the Marquis of Dalhousie, whilst he was Governor-General of India. With a view to prove the benevolent desire of Government to assist in the enlightenment of a tribe so small and insignificant, as well as the larger nations on the plains, he sanctioned the payment of £5 a month from the public treasury to aid the Missionaries in their efforts to give general education to the people. Since then, efforts have been made, with a considerable

degree of success, to establish schools in the principal villages. A small reading community is beginning to form. The time of training has been too short hitherto to prove the capacity of the Khasia mind. Whether any of the natives are capable of acquiring the independence in thinking, and proficiency in general knowledge requisite for translating and composing elementary books for their countrymen, remains to be proved. But this is a lesson taught, with sufficient clearness, by experience in Indian missions, that books and literature, in order to become permanent and popular, must be indigenous. Foreigners may put up the scaffolding, and prepare the tools, but the internal structure must be native.

A small degree of thirst for knowledge has been created. The heads of villages occasionally send to the Missionaries to solicit teachers and books. Among a people like the Khasis, every step advanced in general knowledge is an approach to the gospel. Hitherto the villagers do not, like the Karens, erect their own churches, and then send to the Missionaries for a Minister to instruct them. No village of them has solicited admission into the Christian community in a body, prepared to support a native pastor for their own edification. Nor have any of their petty princes, like some of those in the coral-built islands of Polynesia, first received the gospel themselves, and then induced and encouraged their people to follow them. Conversions among the Khasis have been confined to individuals, and have not extended to bodies of men already socially and politically united. As long as a close alliance is maintained between the progress of the gospel, and that of intellectual and social improvement, the success of the former is certain. Ignorance has failed to serve as the nurse of godliness. The latter must, inevitably, sooner or later, dwindle down into an unmeaning and ugly superstition, if joined in alliance with the former. Such has been, and such will continue to be the case. Piety, in order to be permanent and respected, must be enlightened. Enlightened Christianity, among the Khasis, as elsewhere, must be the great renovator of society.

The mission on the Khasia hills has thus existed about eighteen years, has had the benefit, more or less of the labours of five or six Missionaries. The embryo of a native literature has been produced. The nucleus of a Christian community has been formed. Error is still dominant, but truth has found a standing-place. A centre has been fixed, around which the good and the holy may gather to pray that "the Word of the Lord may have free course and be glorified."

The mission at Sylhet was commenced in 1850. Sylhet is a large fertile valley, surrounded by hills on all sides, excepting the west. This valley is destined some time to become one of the most important and populous in the lower provinces, whenever British energy, intelligence, and wealth are permitted to be brought to bear on the treasures of coal, lime, and iron, concealed in the surrounding hills. Nearly one-half of the present population is Muhammadan. The people are somewhat behind those of Western Bengal in general intelligence. And Moslem influence contributes much to retard

educational efforts. It is generally supposed that Hinduism is not aggressive and expanding, but thousands of families among the hill tribes surrounding the valley of Sylhet, have been received into the Hindu community during the last six or eight years. Within the last five years, the petty Rajah of Tipperah issued an order to the inhabitants of above forty villages within his territory, to receive the *Mantra* offered them by the Brahmins delegated by him, under the penalty of a fine of twenty-five rupees upon each villager who would presume to reject. The villagers were converted. The converts necessarily continued unenlightened. The process of conversion was merely a question of name and a few outward forms. Still the villagers were received as members of a new religious community, and in a few years they will be as determined Hindus as the Munipooris or the Goorkhas are at present. They are converts of the same stamp as those of the Jesuit missionary Xavier among the Paravas. Besides these, many Khasia families have embraced Hinduism during the last few years, and efforts to proselytize are still carried on.

Only one missionary agent was engaged in the Sylhet mission during the first seven years. Last year the Rev. T. Jones joined the mission, in which he still continues to labour with diligence and zeal. The mission has never been, however, without the service of a native evangelist or two. Such assistance is of great value.

The means employed for making the gospel known are various—visiting people in their houses, conversing or teaching in the bazaars and in shops, and other places of public resort, teaching the young, meetings for conversing on general topics of information, Sunday ministrations, &c.; in short, attempts have been made to become everything to all men, in order to gain the most.

Besides the labours connected with the natives and the small native church, considerable attention has been paid to the East Indian community on the Sudder (chief) station. The children, male and female, belonging to that community have been continually receiving instruction in the schools of the mission. If habits of genuine and elevated piety can ever be introduced among those people, it must come to pass by means of training the children.

There are a few young men of piety and of promise among the native Christians at Sylhet. To withstand national timidity, indolence, and vicious habits, and to muster the moral courage necessary to attack openly the customs which their forefathers established from time immemorial, are difficulties which require the heart of a hero and the strength of a giant. A Paul could do it. But the Church has not produced many Pauls. If the force of time-honoured national customs could drive Peter from the path of duty, a wide margin should be allowed for the failings of honest Bengali Christians.

A spirit of inquiry into religious truths has been awakened in the town, especially among the young. Thousands have acquired a sufficient knowledge of religious truths to save them, if accompanied with that power which, in the house of Cornelius, "fell upon those

who heard the word." The command to "prophesy upon the dry bones" precedes that to "prophesy unto the wind," in the Divine order. The former is carried on at Sylhet, and the dry bones are beginning to gather. How sweet is it then to read and believe, "Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son."

When the enemy shall come in as a flood, the Spirit of the Lord shall lift up a banner. "He stayeth his rough wind in the day of his east wind." A merciful Providence so controlled the desolating storm which was permitted to sweep over India during the last eighteen months, as to keep these missions in the hollow of His hand. The skirts of that dark cloud, which poured its contents over the provinces of the north-west, extended to the eastern frontiers. But only a few drops of its destructive contents were permitted to fall. Some 250 of the native soldiery, in open rebellion, passed within twenty or thirty miles of Sylhet. They threatened and professed an intention to attack the town, and then contrived to devise means to escape. The Muhammadans of the district watched for an opportunity to give vent to their pent-up feelings of hostility; but a frown, a defiant look, a threatening attitude, a whisper of evil approaching, was all that escaped. Much of the fear was allayed, and probably some of the danger removed, by the presence of W. J. Allen, Esq., a member of the Board of Revenue, whom a kind Providence was pleased to send to the frontiers at the time. His comprehensive mind perceived at once the full extent of the danger, and his firmness and decision induced him to make a prompt and a prudent use of every available means to meet it. Those means succeeded, and the cloud blew off.

In both missions considerable attention has been paid to the training of females. It has been an object of great solicitude, as the success in forming flourishing Christian communities depends upon the success in this branch of labour. The social position of females among the Hindus and Muhammadans is well known. The impediments in the way of getting them under instruction are almost insuperable. Among the Khasis, the females are permitted to mix freely in society as they do in Christian countries.

On the hills, the labours commenced with so much zeal and success by Mrs. Jones have been carried on with great energy and perseverance by Mrs. Lewis. She has succeeded in disseminating a large amount of useful knowledge among a number of young females, principally residents of the village of Cherra and the neighbouring villages; the number of girls in attendance at the same time varying from ten to twenty. Several of those who once attended the mission female school have got married, and have carried with them the benefit of their education to their newly-formed family circles. Many of the girls have turned out useful and pious young women, and have contributed much to give an appearance of stability to the mission.

At Sylhet, also, a little has been done in this respect. Mrs. Pryse has bestowed much time and labour on the training of a

number of girls to habits of usefulness. Some of them attended the female schools as free scholars, continuing to reside with their parents; but the majority are members of a small orphan asylum connected with the mission. A few of the girls so trained have been given in marriage, and settled in life. The labours are still carried on daily, with the silent and unshowy diligence so well befitting the spirit and charity of the gospel.

Thus the light of the gospel is brought to bear on the darkness —the gross darkness—that covers India, not only in the large and populous towns of the empire, but also in the distant and almost unknown corners of this vast moral wilderness; and when the great pentecostal day of India and of Asia dawns, it is expected that its glorious appearance will be gladly hailed by hundreds of voices from the barren ridges and deep glens of the Khasia hills, and from the wild and unknown corners of the valley of Sylhet. When the vast multitudes of the western plains are prepared to announce that the "kingdoms of the world are become those of our Lord and of His Christ," there will be voices in the East ready to re-echo the announcement and re-kindle the song of joy.

II.—*Instructions from the Committee of the Christian Vernacular Education Society for India to their travelling and organizing Agent, John Murdoch, Esq.*

February 16, 1859.

Sir,—The Committee of the Christian Vernacular Education Society for India are deeply indebted to many valued correspondents, who have communicated to them much important information, and already forwarded to them, agreeably to their request, many School and other books in the different languages of India. Amongst numerous truly valuable documents, the Committee would especially mention a printed statement, considered and approved at the Missionary Conference at Calcutta on the 1st of June last, and a letter from A. J. Arbuthnot, Esq., the Director of Public Instruction at Madras, dated 25th of October last.

These documents enter at considerable length, and with great ability, into the present state of education in India, its defects in quality and its deficiency in extent, whilst at the same time they shew how much has been done, and how much is in progress, in the way of remedy.

With the information thus afforded them, the Committee propose to express their opinions, so far as they have been at present formed, on the several topics connected with this subject, for your future guidance as their agent in India, following in some degree the order in which they have been brought forward for their consideration.

Before doing this, however, they are anxious to recognise, in the most emphatic manner, the invaluable labours of those who have

been the pioneers in this great and good work, and to render to them the acknowledgments so justly their due.

The Committee are most anxious it should be distinctly understood, that the formation of this Society is not intended in any way to supersede, or interfere with, those labours, but, by providing in this country a centre of action, and a common depository of information on Indian Education, to bring forward its influence in aid of what has been already so well begun, and so ably carried forward, in the different Presidencies. It is a self-evident proposition, that if the millions of India are to be educated, it must be, in the main, the work of those who reside in the country—employing native agency, and raising the required funds on the spot.

You will be very careful, in all your intercourse with the friends of Education, to prevent any misunderstanding on these points. The Committee rejoice to learn, as they do from many correspondents, that, with a few unimportant exceptions, the formation of this Society has given universal satisfaction; and this leads them to hope that it may have the effect of stimulating and increasing the great local efforts which have been, and are now being, made. For this object, the Committee will earnestly strive to enlist the cordial sympathy and effectual pecuniary support of the Christian public in this country. So far as they have yet proceeded, they are truly glad to say there is every promise of success. The Nation seems awakening to a sense of its responsibility in having been entrusted with the government of one hundred and eighty millions of people; and as soon as this Society is known as a legitimate channel through which assistance may be given to this great work, the Committee cannot but expect that ample funds will be forthcoming. In the mean time, however, when they speak of future expenditure, it must be considered that they are rather indicating in what manner they are disposed to expend money, when hereafter placed at their disposal, than giving any specific promise, or pledge, of immediate pecuniary assistance.

1.—*Want of Education in India.*

This is too well known, and too universally acknowledged, to require much remark. It appears from the statement made to the Conference at Calcutta, on the authority of Mr. Adam, appointed a Commissioner of Education by Lord W. Bentinck in 1835, that, wretchedly bad as most of the vernacular scholastic instruction is admitted to be, it was at that time a very high average, to estimate that eight out of every hundred children of a teachable age, "actually received any kind or degree of instruction whatever." Mr. Adam adds, that of the remaining ninety-two, "there is not merely the total absence of school instruction of any kind for good, but the positive presence, and ever active energy, of an education of circumstances for all manner of evil."

Since that time much has doubtless been done, and there are of course many bright spots where such an average can in no respect apply; but enough remains to shew the work before us: and it is to

be feared there is great truth in the mournful statement, that a reading population has yet to be formed; and that little good would be done, even if the immediate and universal distribution of the Bible in India were possible.

2.—*Elementary Education, and School Books.*

It is stated, in the same report to the Conference, that in the purely indigenous Schools, "the use of printed books in the native language has hitherto been wholly unknown," and that the "number in which written text-books are employed is very few, compared with the number in which they are not used; consequently, in the latter, all that the scholars learn is acquired from the oral dictation of a master."

This want of elementary books has already engaged the anxious attention of this Committee. They have now in preparation a series of lessons, which are to commence with the alphabet, and go through all the first steps for teaching reading. It has been considered desirable, that these, which may very properly be called "Model Lessons," should in the first instance be prepared in English, but the work has been entrused to a gentleman well acquainted with several Indian languages, and he will constantly bear in mind that they are intended as models, from which similar lessons are to be written in the vernacular languages of India. The Committee have also taken steps for following up this series of first lessons with other Class Reading-books, properly graduated, which will, they hope, be found sufficient to provide for teaching reading, from the lowest to the highest class of native scholars.

In the preparation of these books, the Committee will not fail to bear in mind the opinion so well expressed by Mr. Arbuthnot, in the admirable letter to which they have already adverted, "that in all the instruction, whether by means of books or oral instruction, the greatest care should be used to abstain from any thing which may unnecessarily offend the feelings of the people." The Committee entirely concur in his opinion, that "in all teaching, whether the pupils be Christians or Heathen, *more good is done by inculcating right than by denouncing wrong.*" It is therefore intended that their books, whilst recognising the great truths of our holy religion, and shrinking from no proper opportunity of giving them expression, should in every other respect be so written, as to be "admissible into, and perfectly suitable for, all Schools."

After these books have been compiled, two Manuals will be added, one shewing the method in which Schools for young children ought to be conducted, and the other dealing with Schools for older children (boys as well as girls). As soon as any one of them is ready, the Committee have no doubt they shall receive the assistance of individuals and Societies in India in reproducing them in the different vernacular languages. They do not desire to undertake this themselves, if it can be well avoided: they wish the books to be prepared by thoroughly competent persons in India, and they do not object to the payment of any reasonable expenses which may

be incurred for this object. They will also, if absolutely necessary, give some definite pecuniary assistance towards printing and publishing them when prepared, though they doubt if this will be required. The only condition they contemplate imposing is, that every work shall be approved on their behalf before it is printed, and bear on its title-page an express acknowledgment that the original model was prepared under the direction of this Society. The Committee cannot but attach considerable importance to this measure. One great difficulty at present experienced in England is, to make a choice amongst the multiplicity of Reading-books and Manuals which are offered to the public. This difficulty, it appears to the Committee, may, to a great extent, be avoided in India, and a consequent saving of time and expense be effected, if a series of School-books are compiled and published by competent authority. In addition to the preparation of this series, the Committee have taken the necessary measures to ascertain the several works on Arithmetic, Grammar, Geography, History, &c., at present existing in the Presidencies, with a view to place on their list, and to recommend for translation into other Indian languages, those that may be found unobjectionable, and sufficiently complete. If these works shall be found inadequate, the Committee contemplate, at a future period, supplying any deficiencies that may be discovered.

3.—*General Literature.*

The next measure they have in preparation is, a classified Catalogue of Educational works; also works on scientific subjects; on general literature and on religion; which exist, either written, or translated, in any Indian language. The Committee cannot but think such a catalogue, when published in a cheap form, and extensively circulated, will be very useful, as they have reason to believe that many valuable works published in one Presidency are entirely unknown in the others.

They are quite aware that this catalogue at first must necessarily be very imperfect, but they rely on its being the interest of Societies and individual publishers to supply them with the information necessary to render it complete, and they are prepared to publish a new edition as soon as they have sufficient additional materials to render one desirable: in the mean time they will gladly receive a notice of any works of an unobjectionable character for the first edition.

The Committee know well that such a catalogue, in its most complete state, will shew what large gaps there are still unsupplied, and how necessary new works are. Next to the importance of teaching the population to read, is undoubtedly that of supplying them with good and cheap books. This subject is, however, already occupying the attention of many Individuals and Societies in India; and whilst the Committee would desire to do all in their power to promote an object so essential, they will be careful not to enter upon it to an extent likely to impede their exertions to promote elementary education, by the preparation of educational books and assisting to train

Teachers to teach in the vernacular languages, which they consider their immediate and special business.

4.—*School Discipline.*

There is no part of the statement submitted by the Conference which has more painfully excited the attention of the Committee than the account of the system of punishment which has prevailed in some of the elementary Vernacular Schools, to the "entire exclusion of kindness, patience, and love." Half a century ago severe punishments were very common in the Schools for the lower classes in this country; but of late years, and especially in our best Schools, they have been almost entirely discarded; and when punishments are now of necessity had recourse to, they are of a very mild character. No doubt the proper training of teachers, which is with this Committee a *sine quâ non*, will tend much to mitigate this evil. At present they can do little more than denounce it, and they desire it may, from the first, be clearly understood that this Society has no sympathy with, and, under no circumstances, can render assistance to, any Schools punishing children in the manner described in this statement of the Conference. It must also constantly be borne in mind by all the Agents of the Society, that any power or influence it may have is to be invariably used in opposition to such a system.

5.—*Remuneration to Teachers, and the Employment of Females.*

The inadequate remuneration at present granted to the Masters of Native Vernacular Schools is much dwelt upon in the papers before the Committee.

When Government took up the subject of education in England, the inadequate remuneration of our Teachers was one of the most crying evils, and it still, to some extent, exists. One way by which it has been greatly mitigated has been by an increased employment of Female Teachers: what is quite insufficient for a man is ample for a woman. Almost all the Infant Schools (for which females seem to be peculiarly adapted, and which are so desirable, not to say essential, in India) are at present managed by them, and the number of mixed Schools—that is, Schools for boys and girls of all ages—which they instruct, is very considerable, and rapidly increasing. It is not, perhaps, too much to say, that if the present active demand for Female Teachers can be supplied, considerably more than one-half the Schools in England will be conducted by women. The Committee are well aware of the numberless obstacles that oppose the extensive employment of females as Teachers in Schools in India; but as, in the present state of education, the multiplication of good Teachers is all important, the Committee would wish that the question of the possible employment of Female Native Teachers more extensively, should receive the attention to which its extraordinary and unexpected success in this country so justly entitles it. If it were made a more distinct object in the training of females in the different Orphan Schools, the Committee cannot but think a supply to some

extent might be obtained; and it appears to them possible, that the widows of Catechists, and of other parties, might be made more extensively available than they are, if the vital importance of employing this agency, as well as improving the state of Female Education, and increasing their influence, were kept steadily in view.

6.—General Agent.

The statement made to the Missionary Conference enters at some length into this subject, but your appointment as General Agent of this Society renders it unnecessary to dwell upon it. The Committee are truly glad to learn, from Mr. Arbuthnot and others, the high character you have already obtained by your energetic and indefatigable labours, as well as of the success with which it has pleased God to bless them; a success which they cannot but hope He will continue to you in your new and very responsible position.

7.—Normal or Training Schools.

No doubt many will be anxiously inquiring of you to what extent, and in what manner, the Committee are disposed to assist in the support and formation of these establishments. Before entering into this subject I must advert to the question of Government assistance to education, or, as it is now more generally called, "Grants-in-Aid."

The Committee have already decided, by their fundamental regulations, that "their funds shall be applicable to assist in the establishment of Vernacular Schools in India, supported by fees, local, or other resources." It follows, in consequence, that they can work in that country with parties who receive the aid of Government, and with those who do not. You will understand, therefore, that this matter is left entirely to the discretion of each Local Committee.

Grants-in-Aid are at present made in India; and, judging from the course pursued in this country, the Committee cannot but anticipate that they will, in future, be applied freely towards the maintenance of Training Institutions. The Government at home were several years in discovering that the most efficient mode of assisting the education of the country, without which, indeed, all other measures are comparatively fruitless, was either to train Teachers themselves, or to give effectual assistance to Training Institutions originating with private Societies, to enable them to do so. For the last two or three years the Government, having abandoned its own establishment for training Teachers with an admission that it was unsuccessful, have given a large measure of support to Training Institution conducted by voluntary Societies; it is very probable the Indian Government may follow this example, both in giving up their own Training Institutions which is greatly to be desired, and in conceding effectual support to those established by private individuals. However this question may be settled, the following information will enable you to answer any questions that may be asked on the subject of Training Establishments, so far as this Society is concerned.

8.—*Buildings and Teachers.*

It will probably be so long before the funds of the Society will enable this Committee to make grants for purely building purposes, that you can only express their willingness to do so when they have extensive means at their command.

Undoubtedly, large and well-built premises are a great convenience; and if their erection does not trench on funds which may afterwards be necessary to enable the Institutions to be carried on with proper efficiency, they are greatly to be desired.

This Committee, however, cannot but think, that for the purpose of training Teachers for the common Vernacular Schools, much may be done with inferior buildings, provided the living agents are of the right description. It is, therefore, to the provision of these agents, that, in the present urgent wants of India, they desire to direct their first and earnest attention.

It is not easy to conceive the improvement which has taken place in the teachers of this country, since the plan of the Government came into operation of apprenticing boys and girls of the age of thirteen years and upwards to Teachers of Schools, and, at the expiration of five years' apprenticeship, paying their expenses for one or two years at Training Institutions. The transfer of some of these superior and thoroughly-trained Teachers, male and female, to Training Institutions and Model Schools of India, is greatly to be desired, as they would be the most efficient instruments in multiplying Native Teachers. Wherever, therefore, a Local Committee can see its way to the formation of a Training Establishment, or wherever any of the existing Institutions may require Teachers—principal or subordinate—the Committee will always consider its time and funds well bestowed in selecting such Teachers, testing their qualifications, and obtaining for them, if time permit, some elementary knowledge of one or more of the native languages, the acquirement of which their future position may render desirable.

The Committee, though, as before observed, unwilling at present to promise anything, will always consider the payment of a part, or the whole of the passage and outfit of such Teachers as a very proper appropriation of the funds entrusted to them.

9.—*Assistance to Students in Training Institutions.*

With reference to this subject, it is with the most lively satisfaction the Committee have it in their power to announce to you, and, through you, to the friends of education in India, that they have come to a most satisfactory understanding with several of the principal Missionary Societies on the subject of training Students of different religious denominations, at their respective establishments, when such Students shall be hereafter sent to them by this Committee. This matter will be best explained to you by the following Minute of the Committee, dated January 19th, 1859; a Minute, however, which you will not fail to observe relates only to Students which

this Society are to recommend, and towards whose expenses they are to contribute.

"The Christian Vernacular Education Society for India having communicated with the Secretaries of the Church, Wesleyan, London, Baptist, and Moravian Missionary Societies, carrying on operations in India, with a view to ascertain whether such Societies were willing, as a temporary measure, to receive Students of other religious Denominations into their Training Institutions for School-masters, when recommended by this Committee, learn with great satisfaction that the associated Secretaries consider the proposed arrangement highly desirable, and are unanimously willing to recommend to their respective Committees, and to their Missions in India, to receive such Students reciprocally on the following basis, viz.—

"I. That the Training Institution be under a competent Vernacular Training Master.

"II. That the Training Institution comprise a Practising School under efficient vernacular management.

"III. That while all the Pupils are carried through a course of secular and scriptural instruction, and practised in a Model School, each Society shall be at liberty to arrange for the way in which its own Students shall be employed during the Lord's-day.

"IV. That the Christian Vernacular Education Society for India shall be ready to furnish educational books, and information useful for training Masters, and, so far as its funds will allow, shall make Grants-in-Aid to Training Institutions; shall give liberal prizes of useful books; and shall provide scholarships sufficient for the support of 'Free Students' at such Institutions. These Students, after completing their course of instruction, to be at liberty to join any Missionary Society, or establish Schools of their own. The Managers of each Institution to have a veto on the admission of improper pupils, and a power of dismissal in case of flagrant misconduct.

"V. That there be an honourable understanding that no influence be used prejudicial to the interests of any particular Society or Denomination.

"Resolved, That as soon as the following established Institutions of different Societies, and employing different Languages, are prepared to fulfil the above conditions, and to receive additional vernacular Students of various Denominations recommended by this Society, this Committee will be willing to pay for the maintenance of such Pupil-Teachers, and otherwise aid the Institutions as far as they have the power."

LIST OF ESTABLISHED INSTITUTIONS.

LANGUAGE.	INSTITUTION.	SOCIETY TO WHICH IT BELONGS.
HINDI	Benares	Church Missionary.
HINDUSTANI, or URDU	Agra	Church Missionary.
PUNJABI	Umritsur	Church Missionary.
	Loodhianah	American Presbyterian.
MAHRATHI	Ahmednuggur	American Board of Missions.
BENGALI	Serampoor	Baptist.
	Santipoor	Church Missionary.
ORIYA	Cuttack	General Baptist.
CANARESE	Mysore	Wesleyan.
	Mangalore	Basle.
TELUGU	Vizagapatam	London.
TAMIL	Jaffna	Wesleyan.
	Madras	London.
	Palamcotta	Church Missionary.
SINGHALESE	Cotta	Church Missionary.

Resolved, that the Honorary Secretary be also authorized to enter into communication with the following, and other promising Institutions, with a view to their future association with this Society for the extension of the vernacular training of Teachers, upon the above common basis.

LANGUAGE.	INSTITUTION.	SOCIETY TO WHICH IT BELONGS
HINDI	Patna, or Chupra	Berlin Lutheran.
	Futtehgurh	American Presbyterian.
	Allahabad	American Presbyterian.
	Ajmere	United Presbyterian.
		Church of Scotland.
HINDUSTANI, or URDU	Lucknow	Church Missionary.
	Meerut	Church Missionary.
PUNJABI	Lahore	American Presbyterian.
	Peshawur	Church Missionary.
GUJERATHI	Surat	Irish Presbyterian.
MAHRATHI	Poona	Free Church of Scotland.
	Nagpoor	Free Church of Scotland.
BENGALI	Dacca	Baptist.
CANARESE	Bangalore	London.
	Bellary	London.
	Dharwar	Basle.
TAMIL	Nagercoil	London.
	Madura	American Board of Missions.
	Batticotta	American Board of Missions.
MALAYALIM	Cotyam	Church Missionary.
	Cannanore	Basle.

It will, no doubt, be asked, whether the candidates adverted to in the above Minute, and to be paid for, are to be invariably Christians

and the same question is brought forward in the statement made to the Missionary Conference. Now there can be no doubt as to what the desire of the Committee would be on such a point as this; but it is their duty to look at what is practicable; and, as they are perfectly satisfied that at present a sufficient number of students, even nominally Christian, do not exist, they are not disposed to withhold assistance in the case of heathen Students of good character, in the hope that, by God's blessing on the instruction they receive, they may be ultimately converted.

10.—*Period for which Students aided by the Committee are to continue in Training.*

Questions will, no doubt, be asked on this point; and it is one on which some difference of opinion exists. It must not be forgotten, that in this country, until within the last fourteen or fifteen years, three months was considered a reasonable, not to say a long period for a Teacher to remain in training. It was afterwards increased to six months, and one of the first improvements resulting from the interference of the Government was the training for one year. This period continued the maximum for nearly seven years; and it is only within the last three or four years that a limited number of Teachers have been trained two years, the Government paying the whole expense of the second year. It must be observed, also, that this two years' training was not attempted until a large supply of Teachers trained for one year had been obtained, by which the most urgent wants of the country were met.

It must, no doubt, be admitted, that the men and women to be trained in India as Teachers are even less instructed than the class from which such Teachers are obtained in England. But may not this also be said of the population itself from which they are selected, and which they will hereafter be required to teach? A Native Teacher, with six months good training, would be a vast improvement on the existing race of Teachers; and it admits of considerable doubt whether Teachers with a much longer training may not be so raised in their own estimation, and be, for many years, so much in demand, as to prevent their remaining in the ordinary Vernacular Village Schools, which it is the great object of this Society to improve. Again, experience in this country has shewn, that both for Infant Schools and for the ordinary Schools of our village population, Teachers who have thoroughly acquired the elements of knowledge, and some acquaintance with the art of teaching, have been far more successful than Teachers who have had more extended instruction. Probably, in the present state of India, the great danger to be guarded against is a tendency to over-train Teachers.

After all, however, so much depends on the state in which each individual Student enters a Training Institution, the progress he makes, and the future position he is to occupy, that, on the whole, this Committee consider it undesirable to fix any specific period of training, either for Infant-School Teachers, or those for older children, but to make their payments monthly or quarterly, and leave to the

several Local Committees and Managers of each Institution to decide when the student is qualified for the School for which he is intended, or for general work as a Teacher.

11.—*Boarding Establishment for Students.*

This question is brought up by the statement to the Missionary Conference, and also the question, whether married Students are to come alone, or with their wives, and possibly their children. The specific arrangements to be made for non-Christian Students are also adverted to.

The Committee feel that these are points that may be left almost exclusively to the several Local Committees or Managers; but they cannot avoid expressing their entire concurrence in the opinion which is given, that the accommodation for Students should be provided in such a way as to avoid making them much more comfortable during the time of their studies than they will be in after life as Teachers.

12.—*Medium of Instruction.*

It is correctly stated in the papers before the Committee, that the object of the Society is in the "quickest and cheapest way to reach the masses;" and they entirely concur with the Conference in opinion that this grand design can only be attained through the means of the *Vernacular Languages*. They desire it, in consequence, to be clearly understood, as a general principle, that they do not wish the Students, whose education they assist, to be taught English; nor would they at present willingly appropriate their limited funds in that way; but they are satisfied, from the manner in which teaching English is necessarily mixed up with teaching the native languages in several existing Institutions, that it would be neither wise nor right to decline the use of such Institutions merely because English is taught. They would prefer purely Vernacular Training Institutions for their Students; but where mixed Training Institutions exist, and purely vernacular ones do not, or where one can be established and not the other, they are quite willing to render help to either.

13.—*Subject-matter of Instruction.*

The books that this Committee are about to have prepared will shew to a considerable extent the instruction which appears to them desirable in Elementary Schools, and consequently what should be the main staple of the instruction of their Students in Training Institutions. In this respect, however, much must be left to the judgment and discretion of Local Committees. It will soon be seen whether the instruction given in any Training Institution is calculated to make efficient teachers for Native Vernacular Schools; and if this be not so, of course any allowances made by this Committee towards training such Teachers will not be continued.

14.—*How Students are to be employed after having been trained.*

As some considerable time must elapse before any number of Students can complete their training, the consideration of this ques-

tion might perhaps be postponed. The Committee, however, desire thus early to state, that if Teachers trained under their auspices, who are *Christians*, should at any time be unemployed, (which they are by no means disposed to anticipate,) they have already stated in their fundamental laws, and here repeat, that they should consider an appropriation of their funds towards the support of Schools in which such Teachers are employed as a very proper one. They may add, that it will be a matter for consideration whether this assistance, when given, may not assume the shape of a specific payment for each child who may attend the School a certain number of days in the year, on the plan of the Capitation Grants now made by the Committee of Council on Education in this country, which is found to work so well.

15.—*Inspection of the common Vernacular Schools.*

Great advantage has arisen to the Schools in this country from the appointment of Inspectors by the Committee of Council on Education, and also by Diocesan Boards of Education.

These Inspectors annually examine the children on different subjects, and report on the acquirements and the general state and management of the Schools: they visit Schools to which grants are given, and as many other Schools (willing to receive them), as their time will allow. Seeing how well this system of inspection has worked at home, it is highly probable the Government of India may be induced to extend it generally to the common Vernacular Schools, whether they receive Grants-in-Aid or not. At present such inspection is understood to be confined merely to Schools receiving Grants. It is obvious that, without some inspection, there will be little hope of maintaining any Schools with untrained Teachers, and not under the most vigorous management, in any reasonable state of efficiency; and should the Government not take this necessary step, this Committee will consider it a very proper appropriation of their funds to aid any General or Local Committee, who may be willing to appoint and superintend European Inspectors for the purpose.

16.—*Conclusion.*

The Committee, in conclusion, need hardly express their entire concurrence with the Missionary Conference as to the extraordinary extent of the field to which their labours are directed, as well as its vast necessities; they earnestly ask their prayers, and the prayers of all interested in the good work, in India and at home, that in the name and strength of God they may be enabled to put forth commensurate efforts, and that by the energetic and prayerful exertions of all parties, an Education of the *right kind* may be extended to the countless myriads of India.

With every Christian wish,

I am, Sir,

Your faithful Servant,

H. CARRE TUCKER,

Hon. Secretary.

III.—*Extracts from the Eighteenth Report of the Benares Auxiliary to the London Missionary Society: from January,* 1858, *to January,* 1859.

The various departments of the Mission have been occupied during the past year, though not so fully and uninterruptedly as could be wished, owing to the smallness of the Missionary staff, and the frequent ailments of the Missionaries. During the larger part of the year the engagements of the Missionaries were fulfilled with considerable regularity. After struggling with ill health for several months, Mr. Kennedy was obliged by medical advice to leave his station and work in October. He went by the Ganges to Calcutta, and by sea to Ceylon, in which island he remained two months, and thence he returned to Benares in greatly improved health, accompanied by Mrs. Kennedy and child. He reached Benares on February 12th, 1859, and Mr. Buyers left for the Himalaya a fortnight afterwards, to secure a much needed retreat from the coming hot weather and rains. The Mission is thus left under the charge of one Missionary who hopes he may have grace and strength for the performance of the numerous and arduous duties devolving on him.

During the past year, one couple have been married. One person has died, a man long connected with us. Four have been baptized, three infants and one adult.

The adult baptized is a Seikh named Wazeer Singh. His case is one of no ordinary interest. He had been brought up as a follower of Nának, and had prided himself on obedience to his instructions. He enlisted in the 28th Bengal Native Infantry, and served seven years with that Regiment. Some years ago, when passing through Saharanpore, he fell in with a Missionary preaching the Gospel in the street, and was surprised at the new things he heard. An impression in favour of Christianity was then made on his mind, but the impression was not so strong as to lead him to seek to join the Christian community. In April 1857 he was sent from Shahjahanpore to Budaon with a company of the 28th. He heard that Mr. Edwards, the Magistrate of Budaon was in the habit of holding a service on the Lord's Day with the Native Christians resident at that place, and he expressed a wish to join them, which was of course most readily complied with. He was so much impressed with what he heard, that he stated to Mr. Edwards his earnest desire to become a Christian, but he said it was necessary for him to leave the army, as otherwise the hatred of his comrades would make his position intolerable. Mr. E. was so pleased with the frankness and apparent sincerity of the man, that he secured his discharge, and took him into his own service. A few weeks afterwards the mutiny broke out, and then the sterling qualities of the man appeared. Every reader of Mr. Edwards's interesting narrative is aware with what unflinching fidelity Wazeer Singh clung to his master, what sound counsel he gave him on most critical occasions, what toil he bore, what privations he endured, and what risks he ran to save his

master's life. One of our number met Mr. E. in Allahabad in January of last year, and was introduced to this Seikh as a candidate for baptism. On Mr. E.'s being appointed a short time afterwards Judge of Benares, this man accompanied him, and then frequent opportunities were afforded for conversation with him. He came for some weeks almost daily to the Mission House for instruction. His understanding was rather slow, his knowledge was limited, but as he seemed to comprehend and believe the fundamental doctrines of Christianity, we had much pleasure in receiving him by baptism into the Christian Church. A short time afterwards, he left India for England. May this interesting convert be kept by God's power through faith unto salvation!

We had hoped to have welcomed ere this into the fold of Christ some who have long heard the Gospel, and have long declared their intention of professing by baptism their belief in its truth. These still visit us, they still in conversation declare their faith in the Divine origin of Christianity, they occasionally attend public worship, but it is too evident that as they linger and gaze on the opposition they must encounter, and the loss they must sustain by declaring themselves on the Lord's side, their reluctance to go forward acquires new strength. All we can do is to tell them their duty, to show them the danger of their cowardice, and to pray that God may, by His grace, constrain them to give themselves to Him, and to His people, according to His will.

The usual Sabbath and week day services with the Native Christians have been maintained as in former years. We trust that several of them are growing in knowledge and grace, while we fear that on others the world is exercising an undue and injurious influence. We regret to have to state, that, during the year, we were obliged to suspend two from the Lord's Supper, for conduct unworthy the Gospel; but we are thankful to be able at the same time to state, that in the case of both, sufficient evidence of penitence was given to justify their restoration to Church fellowship. We hope that this exercise of the discipline of God's house may be permanently useful to the offenders and to others.

The Native Christian community under the charge of the Mission is somewhat smaller than it was during the previous year. A few have joined us, but a greater number have left for better-paid employment at other stations. Allahabad, in particular, has been a drain on all the Missions in this part of India, from its having become the seat of Government for the North West, and thus affording so many situations in its public offices. As soldiers, policemen, compositors, pressmen, and writers, native Christians have been there in great demand, and they have in consequence obtained better salaries than they could obtain elsewhere. Several have on this account left us. Though sorry to part with them, we were glad that the occasion of their departure was their obtaining an improved worldly position, and we were especially glad they were going to a place where they might have God's public worship, and other means of grace. We may mention that one of our Native

Christians, who had been many years ago a Sepoy, had been latterly a domestic servant and left us to become a trooper at Allahabad, received a severe wound in a skirmish within a week of his enlisting, and as he is disabled for life, he receives a pension from Government. Native Christians have been much in demand since the outbreak of 1857. We have received during the past year numerous applications for their services, as domestic servants, as policemen, and as writers. If we had thrice the number that we have now, situations could be easily procured. We cannot indeed suppose a state of things, where every individual obtains exactly the situation he desires, and which he deems himself qualified to fill; there are at present some out of employment, because they cannot obtain situations to their mind, but there was never a time since Native Christian Churches were planted in this land, when such opportunities were presented to our Native brethren for securing their worldly advancement. Capacity and good conduct are almost sure of success. This new state of things is the result of a deep impression on many minds that Native Christians have been hitherto most unjustly neglected, and of a strong conviction that as our fellow-religionists they are more trustworthy than Hindus and Musalmans. Not a few of our countrymen indeed still retain an intense dislike to the employment of Native Christians in the public service, and some, even of those favourable to Missions, have an unfavourable opinion of them generally as either incapable or unprincipled. We have no doubt that there is frequent cause of complaint. It would be strange indeed if there were not cause, human nature in general, and Hindustáni nature in particular being what we know it is. We are at the same time convinced that the employers of Native Christians are often unreasonable in their expectations, and demand from them a capacity and high mindedness which they do not look for in their own countrymen, who have enjoyed far greater advantages. In the end we are satisfied that the Native Christians will occupy neither a higher nor lower place in the social scale then that to which they are entitled, and we are thankful that in the new circumstances which have arisen they have good opportunities for achieving their proper position. We cannot say that we are anxious for them to enter in numbers into the public service. The places mostly open to them take them often away from their families and from the public means of grace, and expose them to great temptation. We are thankful to find that a number prefer to lead quiet domestic lives, by remaining in private situations.

The effect which the employment of Native Christians in the public service may have on the progress of Christianity it is hard to determine. The removal of the stigma attached to them by even their European fellow-religionists, as disqualified by their religion for ranking with their Hindu and Musalman fellow-countrymen, cannot fail to do much good. The monstrous notion that embracing Christianity—God's religion for the entire race, as we profess to believe it to be—is a dishonour and a disqualification, has received a blow, under which we may hope it may speedily expire. So far as

the employment of Native Christians is concerned, Christianity is owned and honoured by its European professors, and we may expect its claims to be the more respectfully heard by those who are beyond its pale. It is well known that some officials are more ready to give employment to Native Christians than to others. We need not however fear, that, to secure the favour of such officials, persons will to any extent make a hypocritical dishonest profession of Christianity. The leanings of other officials are entirely on the other side, and even if all were favourable to Christian converts, the social obstacles to the profession of Christianity in this land are sufficiently formidable to prevent a rush of unworthy persons into the Church. The best situations would be deemed by many too dearly bought by an act involving exclusion from caste, disowning by relatives, and the scorn and hatred of their fellow-countrymen generally. Some may indeed say to Europeans that they are Christians, atoning for the concession by a louder outcry against Christianity when with their own countrymen, but in very few cases indeed will such persons go so far as to seek baptism in order to the obtaining of their end. We lately heard of a Musalman who went to an Officer saying that he was a convert of our Mission, and who was taken into his service. A few days afterwards he ran away with some of his master's property, which called forth the exclamation, How untrustworthy these Native Christians are! On inquiry it turned out that he had never anything to do with us, but that he thought it might be of service to him to take our names. Such a person would not have thought of coming to us for baptism. We need not then be afraid of the Native Church being exposed to the curse of a hypocritical profession on a large scale, on account of the public service being more open than it was to Native Christians. Our Native brethren are more independent of Missions for their support than they formerly were, for which we have much reason to be thankful. Their new position relieves us of much concern, is advantageous to themselves, and places them before the world in an aspect fitted to promote the cause of Christianity. Coming too, more than they formerly did, in contact with their countrymen, if they only act in accordance with their principles, and be faithful to their Divine Master, they have excellent opportunities for presenting to persons deeply prejudiced against Christianity, the most powerful and impressive argument in its favour,—the argument of an humble, benevolent, holy life. Altogether we look on the new state of things with lively hope, and anticipate from it, by the Divine blessing, a powerful impulse to the diffusion of the Gospel.

At the commencement of the year we had only three Branch Schools for boys. To these we have added other three Schools in the course of the year. As the expense is small, and our funds are good, we would have established more, had we been able to superintend them. When imperfectly superintended, such schools do little good, and we have therefore resolved not to extend this department, though several very favourable openings have been presented to us, as it is already too large for the strength of the Mission. These

Schools have been too often described to require here a lengthened statement. They furnish to the boys who attend them a plain and useful education; the Scriptures and Christian books are read; visits to the Schools are occasions for imparting Christian instruction; taught as they are in open verandahs, they are good preaching stations, and when visited, the passers-by are invariably addressed. We are recognised as benefactors by the pupils and their parents, and thus do something to soften their prejudices against Christianity and secure their regard. These Schools are far from being what we wish them to be, but we think they are worth the time and money expended on them.

The Vernacular School for Girls has been during the year under the charge of two Native Christian women, the wives of Catechists, who have performed their duties with exemplary diligence. By the return of Mrs. Kennedy from Europe, this School will have a superintendence it has not had for the last eighteen months. It is being at present re-organized, and it is hoped that under the new arrangements it will rapidly improve.

Mr. Kennedy writes:—

Comparing the demeanour of the people under the sound of the Gospel with their demeanour previous to the fearful outbreak of 1857, I cannot say that I am struck with any remarkable difference. We still meet not a few, who seem to like to while away the time by hearing what the Pádrí Sahib has to say, and by conversing with him. Some are still ready to show their cleverness by trying to perplex him with captious questions. Some seem really desirous to know what this religion is, for which Christians desire Hindus and Muhammadans to forsake their ancestral religions. Many stop for a short time, while we preach, but declare by their entire manner their stolid indifference. It is rare indeed to meet one who earnestly desires to know the true way, and who is ready to walk in it, whatever the sacrifices may be. My impression is that during the past year the people have been quieter and less captious than formerly, while their countenances have often betokened a sullenness and dejection we had not previously discerned.

The question, Are the people more or less favourably disposed towards Christianity by the extraordinary events which have occurred? does not admit in my opinion of a direct, simple, unqualified reply. We could not expect these events to have produced in the minds of the people a direct spiritual result. Where the true and living God is little known, and the principles of His government are not understood, it would be vain to look for spiritual improvement from experience of the most memorable events of His administration. Where His dispensations are not comprehended, the proper lessons cannot be drawn from them. Even among our own countrymen, possessing though they do that blessed Book which throws a flood of light on God's character and government, it is feared that the events of the last two years have failed to produce anything like an adequate impression, and have actually imparted very much less instruction than that with which they have been

fraught. We need not be surprised then to find that the heathen have not turned them to spiritual account. God's works are seen by man aright only in the light of His word, and where that light does not shine, the nature and tendency of His providential dealings are not discerned. It is certain that the mass of the people of this land are woefully ignorant. However much we may regret this ignorance, we need not be surprised at it, when we consider on the one hand the vast extent of this country, its dense population, the complete pre-occupation of the minds of its inhabitants by most erroneous and hurtful systems, and their intense prejudice against Christianity as the religion of their foreign masters, and when we look on the other hand at the inadequacy of the means employed to evangelise them. Illustrations of the gross ignorance which prevails could be furnished in abundance. I mention only one. When I was at Allahabad in January of last year I was told by one of the officials that on his condemning two men to death for rebellion, one a man somewhat advanced in life, and the other a young man his nephew, the old man said, I am too old to become a Christian, but my nephew is quite willing to become one by eating beef now; give it to him and spare him. He was surprised to hear that the sentence could not be remitted. That man was, we fear, a specimen of a very numerous class. How could we expect such men to interpret aright the startling events occurring around them?

It is certain that recent events have made a deep, and we believe, lasting impression on the minds of the people. Falsehood has done its worst in representing us as defeated. The fact of the success of our Government in trampling down revolt is too obvious to be any longer gainsaid. That success is generally viewed as a decisive proof of the utter hopelessness of rebellion, and as predictive of the triumph and permanence of our rule. The triumph of our rule is associated in many minds with the triumph of our religion. They think that the full time may not have just arrived yet, but they look on this as the certain issue.

We do not indeed find them unanimous in this opinion. Not long ago a man said to us, "Your English armies are beating down all opposition before them, but do not suppose that you can on that account beat down our religion. The Musalmans conquered us many ages ago, and yet we are as much as ever attached to the Hindu faith." That the feeling is general, however, that our religion will prevail along with our rule, we are satisfied, and that feeling is so far favourable to our progress. The people have a great respect for power, whatever else they may fail to respect; and we cannot but as a people have risen in their regard by the victories achieved by our small but resolute armies, against their innumerable hosts. A people so persevering, skilful, and courageous they look on as destined to succeed in all their undertakings, and among the rest in the work of Christianizing this land. We have heard several times the remark that God is surely on the side of people who have performed such wonderful feats, and He will prosper them in every thing they attempt. We have no doubt that there are some disgusted with

the conduct of their own countrymen, and inclined to question the truth of a religious system, which has left them so depraved. We believe that these persons are more than ever inclined to examine the claims of Christianity, professed by a people who have shown themselves so superior to the people of this land. All this, so far as it goes, is in our favour.

There is, however, another side of the question. While we believe that the statements made about the treatment of Natives by Europeans are quite unfounded, if applied to the European community in general, it is evident that the gulf caused by differences in language, customs, opinion, and above all religion, which has always separated the people of this land from us, is now felt and perceived to be wider than ever. There is no sympathy between us. Instead of sympathy there is a strong mutual repugnance. Many are pleased with our success, because our success gives security to their property and their lives, but even on their part there is no real attachment to us. If they could have anything approaching this security under a native government, they would greatly prefer it. We are in their eyes a very foreign people, many of whose ways they greatly dislike. In the late struggle many of their countrymen have fallen, and there is a feeling of soreness caused by their utter discomfiture, even when their judgment is convinced that the good of the country required the failure of rebellion. They feel too that the confidence of Europeans in them as a body is greatly shaken, and the knowledge of this suspicion repels them from us. This state of mind is very unfavourable to us, and we fear, is leading not a few to resolve, that however much they may be obliged to yield to us, they will retain what they call their religion with a firmer grasp than ever.

One thing is plain, that we need not expect immediate conversion on a large scale as the result of the revolt. We have had the tempest, the earthquake, and the fire,—God has been in these, declaring his power, and announcing his purposes,—but we must have the still small voice of His Spirit explaining these events to the understandings and hearts of this people, before we can expect them to recognize His presence and fall down and worship Him. Never were the people of God more urgently called to prosecute the work of evangelizing this land than they are now. The new manifestations given of the hateful character formed by heathenism, the utter hopelessness of this people rising to true excellence and greatness apart from their embracing Christianity, the wonderful preservation of so many of our countrymen, and the signal failure of our enemies, though possessed of the greatest advantages to overthrow our rule, in which we may so clearly discern the goodness and power of our Heavenly Father; the opportunities afforded us of returning good for evil, the door, for a time shut, so widely thrown open again for our evangelistic efforts,—such considerations addressed to God's people come to give new force to the obligations under which they always lie to diffuse the glorious Gospel. Even worldly people might well give a hearty support to Christian Missions, if they would look at

the vast political advantages which would accrue from the conversion of this country to the Christian faith. Even in that case there would be a great difference between us and the inhabitants of this country, our rule would have many difficulties to contend with, but a common religion would do much to lessen our difficulties. We need not however expect worldly people to exert themselves in this matter to any degree. Christ commits His own work to His own people. May they be found equal to the work assigned them!

I may mention at the close of this statement that during a considerable part of last year I visited one or other of the European Hospitals once a week, and likewise kept up a weekly evening service for the benefit of the European soldiers, in the Hindustani Chapel in Cantonments, kindly granted to me by the Church Mission for the purpose. This service had a fair attendance, and I hope was productive of some good. The soldiers have much leisure when in Barracks, and extra services are much valued by the better men among them. May those to whose special care their instructions is committed be greatly helped and blessed in their most interesting and important labours!

The Central School

Has been during the past year under the superintendence of Mr. Kennedy, who furnishes the following statement.

No change has taken place in the management of the School, and very little change has taken place in either the studies pursued or in the attainments made. The arrangement made on Mr. Sherring's departure for Mirzapore three years ago has been maintained. While the general superintendence of the School has devolved on me, Mr. Buyers has taught in it on Tuesdays and Thursdays, while I have gone on Mondays, Wednesdays, and Fridays. We have alternately delivered lectures on Saturdays to the entire assembled School, teachers and pupils. Mr. Buyers has lectured principally on the early historical portion of the Bible, while I have treated the examples of youthful piety found in both the Old and New Testaments.

The number of pupils on the roll at the end of the year was 198, and the average attendance has been 152. The attendance has been much more regular than during the former year, and the attention given by the pupils to their studies has been much greater. The teachers in the different departments have given us much satisfaction by their diligence and efficiency.

Our pupils being for the most part poor, they often leave us to obtain situations before they have completed the course of study. In the vernacular departments there is a strong desire for attainments which fit their possessors for the situations they desire to hold, but leave their minds well nigh entirely uncultivated. We are constantly aiming, we hope with some little success, at inspiring within them a desire for something higher than these hard utilitarian mechanical acquirements, which scarcely deserve the name of education. With this new year we are making very considerable

changes in this department, which we trust will give it increased efficiency. It will be observed that a considerable number of boys (68) are learning English. Many of these are mere beginners, others have been only a short time engaged in the study, and very few have been engaged sufficiently long to have obtained anything approaching a mastery of our language. There are however several boys of great promise in the English department, and if they remain a sufficiently long time with us, we are very sanguine of their making excellent progress.

Baboo Ram Chandra Basu, the Head Master, has continued to give entire satisfaction to the Mission, as an intelligent, hard working, and efficient teacher. In addition to his labour in the Central School he has for some time conducted a service with the pupils of the Branch Schools on Sabbath morning in Briddhkal Chapel. He has furnished me with a report of the School, from which I proceed to give extracts, which will I think gratify our friends. There are several things in these extracts, which would not come from the pen of an Englishman, but which are natural enough, as coming from the pen of a Native, who has received a thoroughly Christian English education, who has embraced the Gospel, and who attaches a high, perhaps an undue, value to the medium through which he has acquired such prized advantages. It is well for us sometimes to listen to those whose stand-point is necessarily very different from ours.

The Baboo says:—

Believing that the diffusion of English literature and science is eminently fitted to strike at the root of that monster system of superstition, which has for ages innumerable enchained the minds of the people, the Superintendent and the Headmaster have bestowed a considerable portion of their time and attention on the English class. And the Headmaster is happy to say that these classes exhibit a marked improvement. Never were they in such a healthy and promising state. The plan pursued is to give to the pupils, composing them, a sound and useful secular education, as well as to bring their minds into contact with those sublime humanizing truths which the gospel alone developes.

The advantages resulting from the communication to native youths of a sound English education of even a secular character, cannot be overrated. English literature, even that portion of it which may be called *secular*, is saturated with Christian principles. Scarcely do the thousands of plodding scholars, who daily and hourly derive from its inexhaustible stores of instruction, intellectual aliment of the most wholesome nature, remember what it owes to that divine religion, under the shade of which it has flourished. What has furnished it with those wholesome principles and beautiful thoughts which are embalmed in it? Not *Science*, though its investigations and researches have enriched it with stores of general information. Not *Philosophy*, though its disquisitions have imparted to it its characters of vigour, solidity and grandeur. Not *Poetry*, though its soft effusions have contributed to embellish and beautify it. It is Chris-

tianity, and Christianity alone that has made the English language what it is;—a storehouse of sublime ideas and beautiful thoughts, a granary of humanizing truths and sanctifying principles.

Such an assertion may appear *primâ facie* paradoxical. But let the rich literature of Christian Europe be once contrasted with that of pagan Athens or pagan Rome, and the truth of it will be as obvious as is the superiority of Christianity over the corrupt systems of polytheism, which prevailed in those renowned cities. In the boasted literature and science of antiquity we find some of the most abstruse speculations of Philosophy associated either with crude and foggy views of the existence and personality of the Supreme Ruler of the universe, or with gross and demoralizing conceptions of His nature and character. Nor is the poetry of these times, heart-stirring as it is, fitted to raise our minds to those sublime ideas about the existence and attributes of God, which Christianity developes, and which a slight acquaintance with the literature of modern Europe is calculated to impress on the mind. The truths, which are most popular amongst us, of which even the peasantry of Europe are not ignorant, and in which every child believes, might have appeared strange to the loftiest intellects of antiquity. Raw youths on the banks of the Ganges, brought up in Government Schools, ignorant of the contents of Holy Writ, and not conversant with Christian literature, have, with reference to God and the numerous permanent relations in which we stand to him, ideas ten times more elevated than those which were cherished by the profound intellect of Socrates. And while the mind of that great pagan philosopher oscillated, up to the last moment of his life, between gross polytheism on one side, and a crude and fanciful system of monotheism on the other, the dullest mind, brought under the influence of English education, cherishes a determined antipathy against idolatry in general, and a warm respect for the pure religion of Jesus.

The surpassing richness of the English language will also account for that strange and apparently unnatural spectacle, witnessed among educated natives, and deeply lamented by our archæologists. Educated natives have been accused of evincing an unnatural thirst for the literature and science of Europe, and of culpably neglecting the culture of their own mother-tongue. The accusation is well founded; but the fact upon which it is based could not be otherwise. What is there in the various languages of Hindustan fitted to attract persons, who have imbibed the principles, and drunk in the beauty of the English language? Why should educated natives bury themselves amid the corrupt and libidinous tales, which form the essence of vernacular literature, when they have inexhaustible mines of sound knowledge open before them? Even the copious *Sanscrit*, the classical language of the country, has very little suited to their refined and polished taste. It is but reasonable to expect that they should prefer the demonstrated verities of experimental science to the intricacies of an obscure philosophy; the wholesome information accumulated in the English language to the monstrosities of an

ill-arranged mythology. And their neglect of the culture of their own language, though not perfectly justifiable, is very natural.

The foregoing observations shew how very important and valuable English education is to the natives of India. Let it receive all the consideration and encouragement it deserves. But let it be remembered, at the same time, that it is neither the literature nor the civilisation of Europe that the people of India require most. The first and last thing they require is a religion which will raise them from the depths of degradation, in which they are sunk, ameliorate their social and spiritual condition, and enable them to rank with the most polished nations of the world. And every one, who is convinced that Christianity is such a religion, ought to determine *to know nothing among them save Jesus Christ and him crucified.*

IV.—*The Church Missionary Society's Special Appeal for Labourers.*

The Committee of the Church Missionary Society, feeling deeply the remarkable facilities for new and enlarged efforts, to which the Lord in His Providence is now calling them, appeal for the men to break up the fallow ground and sow broadcast the seed of eternal life. Not that their want of men is so much absolute as relative. Many have been thrust forth into the harvest during the last sixty years of their association in this great cause, if the individual numbers are reckoned up; but how few, if the mental and spiritual strength of our country are taken into account; how few, if the openings throughout the world for Missionary labour are calmly surveyed. The Committee would be altogether unworthy of their trust, did they not acknowledge with gratitude to the Giver of all good gifts the way in which He hath led them hitherto—His provision of means—His guidance to their many fields of Missionary effort—His supply of a noble army of honoured labourers to bear the glad tidings of salvation to a wretched, ruined world. They have had abundant cause for praise and adoration to Him who has never suffered His work to fail for want of fit instruments to prosecute it. Many hundreds have gone forth into all parts of the world during the sixty years of the Society's history, one hundred and thirty English Clergymen in connection with it are at this present time holding forth the word of life in the dark places of the earth. If it be an honour to be associated with some distinguished college or university which has produced illustrious names in science and literature, or to be enlisted into a regiment whose flag bears on its folds the record of many a well-fought field, it is surely no little honour, though the world may not yet recognize it, to be associated on the same muster roll with those who, by God's help, have changed the face of many a region of misery and sin—have spent their lives in doing good—have planted the seeds of all-conquering truth where superstition is rankest and most noxious, whose work will last and

will most surely be recognized when "they that turn many to righteousness, shall shine as stars for ever and ever." If we have but one life to spend, how shall we spend it best? Many a Christian now advanced in life envies his younger brother the noble opportunity of a whole life before him to spend for God in the Mission field.

And the call for men is now louder than ever. Even if the Society's staff were only to be maintained at its present force, and if its Missions were merely to be stationary and not retrograde, it is obvious that as God is pleased to work by frail mortal men, the ripest labourers must be gathered year by year from their warfare to their crown, and others as constantly needed to grasp the torch which falls from their hands. The natural rate too of expansion of their work, if the divine blessing be only granted, widens year by year the circle of each Mission, and so without any feature of special note, more men are every year needed to prosecute the very success for which we are hoping and praying. A healthy Mission will always be a growing Mission, and a growing Mission will always absorb more and more men. In 1845, two Europeans and one African sufficed for the wants of the Yoruba Mission. In 1859, twelve Europeans and six native clergy cannot overtake all the work there. "The work has far outgrown me," writes one of the Missionaries, "and my late journey has shewn, that I might make for myself and others a sphere of labour almost without limit, if only provision was made for it." And now the region of the half-fabulous river Niger presents a new and separate Mission-field of vast promise itself. We pray for the Lord's blessing on our work; let us bear in mind that the very answer to our prayers involves an ever-increasing outlay of men and means. It is so all over the world. Everywhere has Christ borne witness to His preached Gospel, and is proving His living presence by bringing *many* sons unto glory.

But our day is a day of wonderful opportunity. The Society's first Missionaries were sent to West Africa, not solely because that country is included in the Lord's parting command, nor because the great struggle against the Slave-trade was turning all eyes to the wrongs of the Negro, but because almost all other parts of the heathen world were then closed against the Christian Missionary. The jealous suspicion of foreigners kept China an unknown land. A vigorous contest both in and out of Parliament was needed in 1813 to secure permission for Christian teachers to settle in any part of the British territories in India. What a contrast is presented to us now! The whole of China, containing one-third of the human race, is, by the recent treaty, thrown open to Christian Missionaries. A new Mission-field, equal in extent to all the Mission-fields now occupied put together, is presented to the Church of Christ. The number of Missionaries of all Missionary Societies ought to be at once doubled, if the work is only to keep pace, at the present feeble rate of effort, with the movements of Divine Providence. The thought is overwhelming. Yet it is a thought of truth and soberness. Eight years ago the Committee reserved the invested sum of

10,000*l.* Consols for the time to which, as their Report for 1851 stated, they anxiously looked forward, when the Lord might open the way for the extension of Missions into the interior, and a sudden demand arise for an increase of expenditure. That time has come. China is open. The funds are provided. But where are the men? Twenty might go forth at once. Alas for the apathy with which the Church at home has received the tidings of one of the most remarkable signs of our eventful times! Not one of the junior clergy has as yet come forward to say, "The call from China is laid upon my heart: here am I; send me!"

And the call from India is, in some sort, louder still. We cannot have forgotten the confessions, the prayers, the vows, that were wrung from our chastened hearts eighteen months ago. We owned that we were verily guilty concerning our Hindu brethren. We saw the connexion between the sin and the punishment. We learnt something of the moral and social results of Muhammadan fanaticism and Hindu idolatry. We owned that the Gospel, and the Gospel alone, was the true remedy. And yet over the whole of India the proportion of Missionaries to the population is still little more than one to half a million; and taking separately the district which was the theatre of the mutiny, the average is lower than anywhere else, not one to a million and a half. Whatever be the duty of the Government, there can be no difference of opinion as to the duty of the Church. It is almost impossible to exaggerate the importance of a large reinforcement, without any delay, of the Missionary body in the North-West Provinces. Most encouraging are the symptoms which prompt to immediate action. The constancy of the native converts has raised their character in the eyes of even the Missionaries themselves. The neighbourhood of Mirut, which witnessed the outbreak of the rebellion, now exhibits new adherents to Christianity, by scores and almost by hundreds, and this chiefly, as in earlier days, through the agency of native Christians scattered abroad by the recent persecutions (Acts xi. 19). Three Catechists from Agra and Benares are counted worthy for immediate admission to Holy Orders. At the Dacca Government College, at the Agra Government College, whence religious instruction is excluded, the Hindu pupils have themselves voluntarily solicited, and are now receiving from their teachers, instruction on the Lord's Day out of the Holy Scriptures. Our Missionaries preach in the streets of Lucknow, no man forbidding them. Who shall say how long these favourable symptoms will continue, if we do not improve them? "Opportunity," said the good and great Bishop Daniel Wilson, "is the golden spot of time." We appeal for the men to profit by it.

Our first appeal is to the Junior Clergy. They cannot have escaped many searchings of heart, as to their own personal duty at this crisis. "Am I justified in holding back when the voice is sounding so loud from the high and glorious throne, Whom shall I send, and who will go for us?" Who are to go, if they are not to go? In crowded England, many years must elapse before they can

anticipate any wide sphere of independent action. The widest sphere is at once theirs in India. There, a man's capacity is the sole limit of his usefulness. "We feel," writes a Missionary, very recently, "tied to India more than ever; indeed, it has become quite my home, and I could never hope to occupy any position in England which promised so much usefulness. I am moving amongst a population of upwards of 9,000 Christians, preaching the glorious Gospel, as if it were my native tongue, and exercising paramount influence." The Society has, it is true, a larger number of students under training than last year; but it will be three or four years before they can be sent forth into the field. Men are needed for immediate duty. The moral effect of a large body of Missionaries going forth without delay cannot well be over-rated. Will not our Senior Clergy urge upon their younger brethren individually the great field of usefulness thus opened to them?

We appeal, also, to the Universities and Colleges of Theology. The Missionary spirit which is awakened at Cambridge is a cause for devout thanksgiving. May its fruits be even far larger than we at present hope! But shall not Oxford, Dublin, and other Seminaries of religious and useful learning, provide their candidates also for the Missionary crown?

Once more, we appeal to the Church at large. There are many young men of piety and promise who need only be called forth into the vineyard, and they would at once obey. An apparently casual word from a Christian friend has produced many a Missionary; how many more might we expect, were all who love the cause of Missions, to keep the great want habitually and determinately before them, and to seek out the fitting men for the work. And none can be regarded as fitted for the work without the possession of at least these two qualifications. There must be evidence of clear and decided personal piety; and there must be enough mental power and resolution to master a difficult spoken language. Only those who have been themselves converted to God can understand how to seek the conversion of others; or, in the words of the Rule laid down by the Society for the selection of its Native Catechists, "*none but spiritual agents can do spiritual work.*" Young men promising but irresolute, of whom the best may be hoped, but nothing definite can be said, are not the men for Missionary Students. And no man will be able to bear up against the trials with which the Missionary life is encompassed, without a clear conviction that God is his reconciled Father in Christ Jesus, and that he may come in perfect assurance and cast his burden on Him. A man, moreover, whom the Lord is calling into the Mission-field, will have manifested the Missionary spirit at home, by earnest and self-denying labours of love for the souls of those around him. Let there be only a calm survey of the vast interests involved in the selection of Missionaries, and it will be at once seen how much care is requisite in the choice. The experience, however, of the Committee amply proves to them that the right men are to be found, and they affectionately urge on all who love the work the duty of seeking them out.

And, finally, we appeal to all for their prayers. From the closet, from the family, from the parochial schoolroom, let the voice of prayer ascend, and it will not go up in vain. The Great Day alone will declare the results of the Cambridge Prayer Union, and its younger sister at Oxford. In applying ourselves to this weapon of prayer, we are using the very means which the Lord has enjoined in our search for men. The command to make known the Gospel is as binding on every child of Adam as the command to believe it. The Saviour's command from Olivet is as authoritative as any of the mandates from Sinai, and we are as little at liberty to break the one as the other. Both come to us with the same sanction. And so, also, our blessed Lord has given us two, and only two, formularies of prayer, neither of which his professed followers can be justified in treating lightly. The injunction which commands us to pray for labourers is as plain as the injunction which directs us to pray for the hallowing of God's name, or the coming of His kingdom. "Pray ye," said our Saviour, "the Lord of the Harvest, that he would send forth labourers into His harvest." Can we be faithful servants if we refuse? May not the neglect of this duty be the cause of much that we have to mourn over? And yet, in using this prayer in sincerity, Christians may be praying to be called to greater sacrifices than they are prepared for. The sacrifice may be personal. Christ had no sooner taught His disciples this prayer, than He called some to be themselves the answer to it. Are those that thus pray prepared to give themselves? The sacrifice may involve family surrenders. Are parents prepared to give their sons, sisters their brothers, when, in answer to their prayers, the injunction is laid on the conscience of some beloved relative? O that they would trust their Saviour as He merits! Then would they find that they are blessed who send forth as well as those that go; yea, that in this respect also the words of the Lord Jesus are indeed true, "It is more blessed to give than to receive." —(Is. xxxii., 20; Acts xx., 35.)

The Committee will only add, as practical suggestions:—

1. That a Special Meeting for Prayer for Missionary Labourers should be held in each Association before the close of the month of March.

2. That those persons who unite in such prayer-meetings should regard themselves as pledged to make known the need of Missionary Labourers in their own circles, and to speak with those who can help to supply that need.

By Order of the Committee,

HENRY VENN,
WILLIAM KNIGHT,
JOHN CHAPMAN,
HECTOR STRAITH,
} *Secretaries.*

Church Missionary House, 23rd February, 1859.

V.—*Extracts from the Twenty-fourth Annual Report of the Lodiana Mission, including Stations at Lodiana, Saharanpur, Sabathu, Jalandar, Ambala, Lahore, Dehra, Rurki, Rawal Pindi, Peshawar, for the year ending Sept. 30th,* 1858.

LODIANA.

Missionaries, ... { Rev. L. Janvier. Rev. A. Rudolph.
Assistant Missionary,..... Mr. R. Thackwell.
Scripture Reader, ... Qádir Bakhsh.

High School. There has been a great falling off in the number of the pupils during the past year; so much so, that the school is lower in point of numbers than it has been for years. As mentioned in the last Report, the school opened at the commencement of the year in the Murray Gunge chapel. At that time 184 boys answered to their names. It was likewise stated that after removing to the Mission Premises, for the sake of better accommodations, a considerable falling off occurred. It appears probable that our movements were misconstrued, and that in consequence of the disturbed and excited state of the public mind, they were attributed to a desire on our part to get the children more immediately under our control, with a view to making them Christians. The reduction about that time was from 184 to 133, and shortly after to 124. We had hoped that on occupying our new school house in the city, (which we were enabled to do in April last,) the boys would return: but in this we were disappointed.

In the mean time another work was going on, which eventually caused a still greater reduction. Several young men, through the Holy Spirit's teachings, as we believe, had attained to a conviction of the truth of Scripture: and so strong was this conviction, that they could not refrain from speaking of it to the other pupils. Soon the matter was noised abroad, and parents began to withdraw their children from the School. The young men in question were much tried. Some were for a time confined to their houses, and thus hindered from visiting the Missionaries. From the counter influences exerted the issue seemed doubtful. Two of them, however, notwithstanding all opposition, (and in the case of one it was very bitter and painful,) persisted in clinging to Christ, and publicly made profession of their trust in him. In July last, in the presence of many witnesses, they were baptized in the City Church.

As we lamented formerly the want of spiritual fruit from among the pupils of the school, so now we would record our sense of the great goodness of the Lord, in granting us these tokens of mercy. We can well afford to lose some from our list of scholars, if even a few of those who remain become followers of Christ.

The number of pupils on the roll, previous to the baptism of these young men, was, for the English Department, 72; Persian, 50: total, 122. After that event, the numbers stood, English Depart-

ment, 54; Persian, (to which the converts belonged,) 25: total, 79: difference, 43. Many of the parents however seemed sensible of the advantages of the Mission School, and continued to send their children; and it was very gratifying to observe that some of the pupils, though they lacked courage to take the step themselves, yet appeared to take real pleasure in seeing these two hold out, and profess Christ before men. The numbers on the roll during the last few months, have stood steadily at 54 and 23, for the English and Persian Departments respectively.

SAHÁRANPUR.

Missionaries, ... { Rev. J. R. Campbell, D. D.
Rev. W. Calderwood.

Licentiate, T. W. J. Wylie. *Reader*, Kanwar Sain.

Daily, at one place in the city in the morning, and at two places in the afternoon, the Gospel is preached to the heathen. In this labour, which is the great work of the Missionary, we are regular and systematic. The Mission car starts at a given hour daily, and in a few minutes carries all to the place of preaching, thus saving much time and unnecessary labour, and securing punctuality. In general these labours have met with encouragement. The Hindus particularly have shown a desire to hear the Gospel; but the Muhammadans seem to pass us by with proud disdain, and as if by preconcerted opposition. They are indeed a hardened, scornful class, and full of hatred to the name and cause of Christ; and it is to be feared that this branch of Eastern Antichrist must be humbled by some dreadful calamity, before it will be brought to embrace the pure and simple doctrines of Christianity.

In April, Dr. Campbell with native helpers attended the Hurdwár fair. It was by far the smallest fair known in the memory of man. Instead of hundreds of thousands of pilgrims in attendance, and even millions, as has been often witnessed in former years, only a few thousands were present. There being a rebel army encamped at a distance of only four or five miles from the place of bathing, many were afraid to come to the fair, lest an attack should be made upon them. For several days we laboured among the people and had large crowds around us who listened attentively to the preaching of the word.

SABATHU.

Missionary, ... Rev. John Newton.

More than seven months out of the twelve, found me engaged at a distance from the station. A month and a half of this period was spent at Lodiana, on a revision of the Panjábí version of the Gospels; the remainder was occupied chiefly with itinerations. The first itineration extended from Ambála to Náhan. In this tour I was accompanied by Mr. Carleton; and also, part of the time, by a native brother attached to the Ambála station. Our plan was to spend several days at the most important places, and preach at as

many villages in the neighbourhood as possible. This was done at Panjokhrá, Jatwár, Shahzádpur, Náráyangarh, and Náhan. In most places the word was listened to with a degree of attention which made preaching a delightful exercise. This was emphatically true at Náhan. We remained there four days; and in addition to the citizens, we had large congregations, daily, of people from a distance of twenty or thirty miles in the interior of the Hills,—most of them from beyond the river Girí. Judging from the experience of this visit, I cannot but look upon Náhan, as one of the very best points a Missionary could select, to make his influence felt extensively upon the Hill people.

It is worthy to be remarked, in view of the rebellion then still in progress, though greatly checked by the successes of the British army, that our audiences throughout this tour, with perhaps a single exception, appeared to consist entirely of Hindus; and these, in all but two or three instances, were as respectful and friendly in their bearing, as we have ever known the heathen to be. The Muhammadans seemed carefully to keep themselves out of our way. The desperate, but unsuccessful attempt, recently initiated by their co-religionists, to sacrifice the entire Christian population of the country—a measure which was now recoiling with fearful effect upon their own heads—doubtless made the very sight of a Christian any thing but pleasant to them. Still when they did happen to be among our auditors, as in the case excepted above, they listened with profound and respectful attention; and though the plainest truths of the Gospel were exhibited to their view, such as people of this class usually disrelish, they uttered not a syllable of objection. The characteristic haughtiness of the Muhammadans seems, in this part of India at least, to have been materially modified by the events of the last year.

In the Spring, after returing to the Hills, I pitched my tent at a place called Dharmpur, about eight miles from Sabáthú; with a view of spreading the good news of salvation among all the villages in that vicinity. I remained nearly a month; but the excessive heat, experienced in the end of April and the beginning of May, compelled me to desist before the work was finished.

Near the end of the hot season, partly with a hope of improving my health, which was still far from being perfect, and partly with a view of preaching Christ among distant tribes, I set out, with Mr. Forman, on a visit to the region of the Himálayas, properly so called; where the tops of the mountains are covered with perpetual snow. We proceeded as far as Chíní, in the valley of Kunáwar; not less than 160 miles from Sabáthú, and two-thirds of the way to Chinese Tartary. At Chíní we stood at an elevation of about 9000 feet above the level of the sea. We were also in the immediate vicinity of snow and glaciers; one of the ridges covered with these rising gradually behind the house we occupied, on the northeast, and the other, to appearance, rising almost perpendicularly, at the distance of a few miles, on the other side of the river Satluj, directly in our front; the latter being surmounted by several lofty peaks,

one of which is believed by Hindus to be a section of the famous Kailás, described in the Shasters as the favourite haunt of Mahádev. Thus situated, the temperature of the place at the end of June was delightfully cool—cool enough indeed, both morning and evening, to make a fire necessary. Besides this, the valley of Kunáwar is free from the influence of the periodical rains of India. These are effectually barred out by the lofty mountains which constitute the south western boundary of the valley. The climate and the natural productions of this region are thoroughly European. For the purpose of recruiting health, an "Old Indian" could scarcely desire a more favourable change. It told with admirable effect upon almost every member of our party; and if we had not been compelled by apprehended disturbances to retreat at an early date, there is reason to believe that permanent benefit would have been experienced. For myself I may say, that I have not been so well for many years as during the last three weeks of this tour.

The people of Kunáwar are of a dark complexion, and have strongly marked Tartar features. In religion they are chiefly Hindus; and the worship of the Hindu gods is celebrated with more pomp among them, than among the Hill tribes bordering on the plains of India. Their customs, however, their costume, and their language, are for the most part their own; that is, unless held by them in common with other tribes living further to the North or East. A striking characteristic of the language is that a large number of the words terminate in *ang* and *ing*, as if having a Chinese or Tartar origin. And nothing is more common than for words which they have borrowed from the people of India, to have these syllables appended to them. Another striking fact is, that many of their words, of which no trace can be found in the languages of India, are, with slight variations, identical with words current in the ancient and modern languages of Europe.

Had the Kunáwaris been acquainted with only their own language, but little success could have attended our efforts to make the Gospel known to them. Their frequent intercourse, however, with the people of the lower hills, has enabled them to learn something of the Hindí language; and through this medium they were able, generally, to communicate freely with us, and to understand most of our discourses. With but one or two exceptions, opportunities were found once every day, and sometimes oftener, throughout the journey from Sabáthú to Chiní, to unfold the scheme of salvation, to people of whom few could ever have heard of it before. It may be hoped therefore that in this respect our journey was not in vain.

JALANDAR.

Missionary, ...	Rev. Golok Náth.
Teacher, ...	J. B. Lewis.
Catechist, ...	Abdulláh.

Since the Mission Chapel was completed, and opened for the worship of God, regular services in Hindustání have been held without any interruption. It is a small but substantial building, in every

way suited to the present purposes of the station. It is a source of much pleasure and thankfulness that the attendance of the people has been numerous on every occasion. The Chapel being in a conspicuous situation, by a broad road, it attracts the attention of the passers by, and we always have more listeners to the word of God than the house can hold. Christ's Sermon on the Mount has furnished systematic and successive subjects of discourses for the last few months; and the lectures upon this excellent portion of God's word are to be continued. The principal design in selecting this portion of the New Testament was to preach against that perversion of the truths and duties here referred to, which is so lamentably prevalent among both Hindus and Musalmans; and to exhibit, in the words of Scripture, the purity and excellence of the religion of our blessed Saviour before these speculative people. Street preaching has been discontinued, as we use the verandah of the chapel every evening for discoursing to, and holding religious conversation with, those that meet us there. Latterly an expériment has been made of conducting a kind of Bible class at the chapel verandah. A copy of the Gospels in Hindustáni, Hindí, or Gurmúkhí is handed to every individual who can read; and if any one desires an explanation of any passage, it is immediately given. Sometimes we have been able to persuade a number to sit around us in a circle, and listen to the explanations.

The recent events in Hindustán have excited a good deal of discussion and inquiry, on the subject of Christianity, among the village people. The violent passions and prejudices of many have been partially subdued, and some have been led to avow their belief, with apparent sincerity and earnestness, that Christianity is not an idle superstition like their own religions. They show their convictions by comparing, before their fellow Hindus, the moral character of their gods and gurús with that of Christ and his people. The condition of such persons should be the object of intense solicitude to every Christian. If these people do not soon decide for God and his Son, for truth, holiness, and heaven, there is reason to fear that they will for ever remain miserable.

AMBALA.

Missionaries, ...	Rev. J. H. Orbison.
	„ M. M. Carleton.
Catechist,.....	W. Basten.
Scrip. Reader,.....	Matthias.
Teacher, ...	Matthew Brown.

Although the absence of Mr. Orbison in America has lessened the opportunities for labouring abroad, and somewhat cramped the usual Missionary operations at the station, yet owing to the uninterrupted good health and cheerful efforts of the Native Helpers, the work has not materially suffered.

A preaching tour was made during the cold season, of eleven weeks, in which the Sikh fair at Naudpúr, and the Hindu fair at Jwálá Mukhí, were visited. In going to these fairs, and returning, nearly 100 vil-

lages were also visited. It is a pleasing fact, worthy of notice, that at these fairs, and in some of the larger places visited, a good number of persons were met, who were well acquainted with the leading doctrines of the Gospel. They were in possession of portions of the Scriptures, and they had heard from the lips of the Missionary, in different places, truths which they were still treasuring up in their memory. Reason and faith both teach us, that truth thus treasured will bear its appropriate fruit. The word of God plainly affirms, that it *will* accomplish that whereunto it has been sent.

LAHORE.

Missionaries, ...	Rev. C. W. Forman. „ G. O. Barnes.
Scripture Readers, ...	Isá Charan, Dáúd Muhkam.
Christian Teachers, ...	Azíz Ullah. Alláh Bakhsh.

In June last, an opportunity occurred of partially carrying into effect the orders of the Mission, discountenancing the employment of heathen teachers in our schools, where Christian ones could be substitued. Azíz Ullah, a Native Christian from Amritsar, and a man of decided ability as a teacher, came to Lahore in search of Government employment Finding that he would be willing to take charge of one of our Persian Schools, and judging that the time had arrived for making the experiment of a change of teachers, we discharged the Maulaví in charge of the school in Híra Mandí and installed Azíz Ullah in his place. As the experiment was an untried one, it was thought most prudent to begin with this, the smaller of our two Persian Schools. The immediate result was, as had been anticipated, the complete break-up of the institution. But after a season of anxious and prayerful waiting, the panic subsided, and the scholars began to return. The school, however, has not regained its former fulness. The fears of the more suspicious among the parents are, doubtless, not yet allayed; and quiet waiting is the only remedy for this. Another reason for the present slim attendance is found in the fact, that the discharged Maulaví has opened a school on his own account, into which he has taken those from among his old scholars, who are the children of such as have been his, or his ancestors' former pupils; the privilege of educating whom, is, in conformity with a well known native custom, accorded to him, irrespective of the private wishes of either parents or children. After some fluctuation in attendance, the number of attendants now stands at 25. This is a great falling off; but we feel it to be a matter of thankfulness, that even so many are willing to attend a school where a Native Christian teacher is in charge. We watch the experiment with interest and hope. If it succeeds, no time will be lost in inaugurating a similar measure in the larger Persian School, when a suitable opportunity offers. Perhaps the time has come, when such plans may be successfully carried out. Certainly, the substitution of Christian for heathen teachers, is a consummation

devoutly to be wished and prayed for. It is a sad and humiliating thing to say, but it may be said without extravagance, that Missionaries, generally, lie at the mercy of heathen Maulavies and Pandits, so far as their educational operations in the vernacular languages are concerned. Should these be simultaneously dismissed, even though Christian teachers of equal or superior ability might be found to take their places, our full schools would vanish in a day. But though this might be the immediate result, we are persuaded that *free* schools, under Native Christian teachers, would ultimately prove successful.

Preaching to the people in the streets, on the highways, at fairs, and elsewhere, wherever they can be induced to listen to the Gospel, we have considered our *first* duty: (see Christ's parable, Matt. xxii.: 1—10.) Much of the time of the Missionaries, and of the two Scripture Readers, has been spent in this work; though it must be admitted, that the obstinate unbelief, and at times rude opposition of our hearers, have made the duty trying to the faith and patience of the preacher. Throughout the year, morning and evening, with few omissions, preaching at the city gates and in the bázárs has been kept up. In the early part of the year, the effects of the late frightful convulsion, which has shaken British India to its centre, could easily be observed in the subdued and quiet manner, with which both Hindu and Musalman listened to the preaching of the Gospel. This was especially noticeable among the Musalmans, who, before the great revolt, frequently heaped insult and abuse upon us while preaching. We can notice, now, a disposition to make a gradual return to their old habits of violent opposition. As their feelings of fear and doubt wear away, we may fully expect a renewal of past scenes; though lingering fears of results may perhaps prevent them from going to the full extent reached two years ago; when they did not even hesitate to pelt the Missionary and his assistants on one occasion; and when acts of the most uproarious opposition were matter of almost daily experience. As little beyond the usual routine of bázár labour has occurred, perhaps no more need be mentioned in connection with this part of our Report.

Poor Fund. About 200 persons are receiving support from this fund. The method pursued is to distribute weekly a certain allowance, in money, to the assembled paupers. This affords an opportunity for regularly preaching the Gospel to these poor creatures. This is a precious work. "To the poor the Gospel was preached," by the incarnate Son of God; and to his servants, there is something peculiarly sweet in being identified, in labours of love, with Him. Disgusting objects to the eye frequently present themselves, but we know the Saviour's labours were largely given to just such, and that their souls are as precious in his sight, as those of the children of luxury and wealth. This thought lightens what would otherwise be distasteful work. Sometimes we have witnessed considerable exhibitions of feeling among these miserable beings, while listening to the word of life, and confidently hope that "our labour here is not in vain in the Lord."

Since the sepoy outbreak, and the destruction of the Máhárájáh Dhulíp Singh's property at Farrukhábad, nothing has been received from his Highness, for the paupers formerly supported by him.

Over 3000 Rupees are annually contributed by the community at Lahore for this good work. "He that giveth to the poor, lendeth to the Lord."

Mr. Barnes attended the Kángrá and Jwálá Mukhi fairs in October, and laboured there for more than a week in company with the Rev. Golok Náth of Jalandar and several unordained native assistants. It was remarked by those who had been in the habit of regularly attending the fair at Jwálá Mukhí, that the people listened with more than usual interest. So orderly were they, that large audiences of quiet listeners were found on the platform in front of the great temple, where there was every thing to excite a heathen crowd. This absence of turbulent opposition may perhaps be attributed to the before mentioned subduing influences of the great mutiny: but who can blame the Missionary, who has been looking long through heathen darkness for the breaking of the morn when the "Sun of righteousness shall arise with healing in his wings," if he draw from the circumstance the pleasing hope, that better days are soon to come? That hope long-deferred has often sickened his heart. Who knows whether he shall again be disappointed? Perhaps the Lord of life is about to say to these "dry bones" about us, Live! and sends these tokens of interest in the Gospel message, as forerunners to prepare the way for yet more abundant displays of his goodness! Oh that it might be so! Our souls cling to this hope, almost with the energy of despair.

At Holta, the seat of the Government Tea-plantation in the Kángrá valley, Mr. Barnes, in company with the Rev. A. Gordon of the Siálkot mission, preached to the 200 assembled labourers, during a visit of two days to that place. The excellent Superintendent, Mr. W. Rogers, gave them every facility for doing this. This good man—one of Gen. Havelock's "Saints"—is still a "soldier of the cross," and "not ashamed of the Gospel of Christ." It gives us sincere gratification to record our pleasant remembrances of his unaffected hospitality, and the delight we experienced in witnessing the good influence he is exerting on all about him.

Returning to his station, Mr. Barnes came by way of Núrpur, Pathánkot, Dínánagar, Gurdáspúr, and Baṭálá.

All these are places of importance, in a Missionary point of view. In company with Mr. Gordon, whom he travelled with as far as Dínánagar, he laboured in the bázárs of the cities, allotting two days each to the more important places. With the exception of Núrpur, they found large and attentive audiences in all. At that city, there are a great many Kashmírí Muhammadans, and these are proverbial for their rank hostility to the very name of the Son of God. The Missionaries cannot soon forget the parting address made by one of their number, on the eve of their departure from the city. "Many of you pádrís have preached the Gospel here; many sermons have been preached in these bázárs: but it is the boast of this city,

that no one of her children ever became a Christian; nor will it ever furnish you a convert: your Gospel has no power over us. Go!" —"Lord! is it not time for thee to work?"

DEHRA.

Missionaries: ..... { Rev. J. S. Woodside, „ David Heron.
Catechist, ... Gilbert McMaster.

We were much rejoiced to have the privilege of seeing one person come out from among the heathen, make a profession of Christ and steadily grow in the divine life. We were not honoured by being made the instruments of his conversion, but were favoured with the not less honourable and pleasant work of watering what another had planted, till it bore fruit to the glory of Christ. The individual referred to had been a faqír in Rohilcund, and first heard of the Saviour from a gentleman, who, with his family, was hiding in a village of that district, during the terrible times of last year. Having started on a pilgrimage, he was sitting under a tree, with his face and head covered with mud, when the gentleman met him and asked him what he was doing. He replied that he was seeking God. He was asked again—"What is the use of your going to a distance, as God is in this place as much as in any other?" "No," he replied, "God cannot be in this place;—the people all lie and cheat and commit adultery—God cannot be here." Being struck with the explanations, which then followed, of the nature and character of God, he went to the gentleman's hiding-place and resided with him, receiving from him daily instruction. A British force coming into the neighbourhood of Futehgurh, he carried letters to the commanding officer, and guided a body of men to the place of the gentleman's concealment, who, with all his party, was thus enabled to escape to Agra. He accompanied and remained with this party till he was sent to Dehra by a Civilian, who supported him all the time he was with us. He entered our school, and applied himself with such diligence that in a short time he was able to read. The New Testament and other religious books were there his constant companions. He grew daily in knowledge and grace. He delighted in religious conversation and prayer. Almost daily he went to Mr. Woodside, asking explanations of what he had been reading, and of things that his former instructor had taught him. In July, he passed a satisfactory examination before the Session, was baptized, and admitted into the fellowship of the Church. He remained with us some time after his baptism, and continued to give evidence that a genuine work of grace had been begun and was going on his heart. The most satisfactory evidences of his having experienced a saving change, were his freedom from falsehood, avarice, and selfishness—the besetting sins of the people of his land, and his desire and efforts to bring others to Christ. The Civilian who supported him, allowed him 4 Rs. a month; but he never drew from the hands of the Missionaries the full amount of his allowance, being content with what supplied the most moderate

wants. On one occasion he found a creditor beating a debtor who was unable to pay his debt. He reproved the man for his cruelty, paying him the amount of his claim, to the astonishment of both parties. More than once we knew him to reprove others for falsehood, and to be deeply grieved when he saw anything in the conduct of a Native Christian which was inconsistent with his profession. Some months ago, we learned that a young brahman, a scholar in our school, had been brought under serious convictions by his efforts. He was in the habit of talking and praying with the boy in the school-room after the School was dismissed.

He still was warm in his expressions of gratitude to the gentleman who first led him to the truth, and always spoke of him in terms of affection and admiration. The traits of his benefactor's character, on which he delighted most to dwell, were the strict manner in which he himself observed, and required all about him to observe the Sabbath, and his kind and affectionate manner and conduct towards all with whom he came in contact.

From the time he came to Dehra, his intention was to return to his native village as soon as he should be somewhat instructed in Christianity, and labour as a Missionary, under the direction of his first instructor; and after his baptism his desire to do so became irresistible. With this intention he left our station about the middle of October. May the Lord go with him and make him the means of leading many to the Saviour.

(To be concluded in our next.)

VI.—*The American Episcopal Methodist Mission.*

We have received the following statement of this interesting Mission, and are thankful to notice that already liberal subscriptions have been sent from various parts of the country. The Mission, we have good reason to believe, is prosecuted with much vigour, and is likely to secure an increasing measure of support from the United States. Its work in Rohilcund (near Moradabad) has already been attended by much encouraging success.

Statement and Appeal.

The Methodist Episcopal Church of the *United States of America* owes its origin, under God, to the labours of the Rev. John Wesley. At an early period of his career, he sent Missionaries to the neglected portions of the Colonies. God was pleased to own their labours. And when, at the close of the American war, the country was found to be almost destitute of Ministers and places of worship, this venerable Servant of God felt it his duty to do all in his power to supply the want. He therefore increased the number of his Missionaries, and in the year 1784, conferred upon his American "Societies" the position and privileges of a regular Church organization.

From feeble beginnings like these, there rose in that land, under the blessing of Almighty God, "a people for his Name," known as the "Methodist Episcopal Church," and which now stands in the front rank of our American Zion. This Church at present numbers (apart from its Southern portion, which separated from us in 1844, on account of our opposition to the Sin of Slavery) Seven Bishops, 6134 Ministers, 7169 "Local Preachers," with 953,472 Communicants; and has under its pastoral care, probably, not much less than 4,000,000, of the American people. The number of places of worship owned by this denomination is 8335, with 2174 Parsonages, together valued at 17,900,000 Dollars. It has fourteen Colleges, two Theological Institutes, over Seventy Academies and Female Seminaries, and owns the largest denominational Publishing Establishment in the world.

The foreign Missions of this church are located in China, Sweden, Norway, Bulgaria, Germany, Africa, Sandwich Isles, South America, and India. But most of them have been but recently established, and the number of Missionaries is only 42 in all. That the foreign agency of so large a Church should be so small, is fully accounted for when it is remembered that it is only 74 years since its organization. It began its career as poor as Christianity itself. But by the liberality of its people, during that brief period, it has built these Colleges and Academies, these Churches and Parsonages, has made provision for educating its Ministry, and erected and endowed this immense Agency of sanctified Literature, the streams of which are diffusing themselves over our entire country. But it has done more. The vast *immigration* which has poured into America during the past thirty years, gave our Church almost full employment for her entire Missionary resources. And members of other denominations willingly conceded, that we have done our share in counteracting the influence of those frightful masses of Popery, Infidelity and Irreligion, thrown into our country during that period. Hence, our "Domestic" Missions have hitherto absorbed our men and money. We have at present 700 Missionaries to the English speaking population, 245 to the Germans, 30 to the Scandinavians, 11 to the Welsh and 3 to the French, besides 23 to the Indians, or, 1012 Missionaries in all in our home work. The income of our Missionary Society in 1858 was 272,190 *Dollars*.

The consolidation of our home Agencies has, of late, allowed our people to give more attention to the claims of pagan and Muhammadan countries. Accordingly, two years ago we commenced a Mission in *India*. Three men were sent. The "Commercial Crisis" intervening, a temporary check was given to any increase. But this has been mercifully overcome. The "mutinies" have fixed the prayerful attention of our people upon India; and, it has been earnestly urged that our Mission here should be *reinforced* and *extended*, in order to meet those gracious Providences which, it is believed, will yet be developed in this dark and suffering land.

Some Christian friends in the Civil and Military Services, in this part of India, also advised us to urge upon the Executive of our

Society the necessity of a *strong* and *speedy* reinforcement. They themselves promised pecuniary aid; and assured us that we might calculate upon substantial assistance from many Christian gentlemen in this country, to help our Society, if the Mission was only projected on a *large* and decided scale.

Accordingly, at the Annual Meeting of our Mission in August last the subject was duly considered; and, in our Report we urged our General Committee to accept this encouragement, and *increase* the number of Missionaries for this field to *twenty*, pledging ourselves, that, if they would take the additional burden of the outfit, and passage, and support of these twenty men upon our Missionary funds, we, on our part, would make an *appeal* here to provide them with *residences*. So, that the money which would otherwise have to be expended for *rent* for a smaller number, might thus be applied as salary for the larger number.

In the mean time, God seems to have graciously moved on the minds of our Theological Students in the United States; many of them having of late offered themselves for the Mission in India.

The Annual Meeting of our General Committee took place in New York, in November, and we have just received their *answer*. They liberally meet our proposition, in the hope that the result of our effort and appeal will justify our expectations. They have also sent off, by this time, the first portion of the reinforcements required.

The field we have chosen for our Mission is, *Western Oude* and *Rohilcund*. We now occupy Lucknow, Moradabad and Nynee Tal. And, as fast as our brethren arrive, we contemplate opening our Mission in Seetapore, Shajehanpore, Bareilly, Budaon, Philibheet and Bijnour;—occupying each Station strongly, and reaching the smaller places around them by a regular system of itinerancy, and the establishment of Schools.

Calculating the residences required to cost, on an average, Rupees 3,000 each, we need about Rupees 60,000 to furnish those twenty brethren with homes.

To help—in commencing in the places already occupied, several gentlemen have nobly aided us—among these, R. Montgomery, Esq. Chief Commissioner, has given us a donation of Rs. 500; Major Ramsay, of Nynee Tal Rs. 800; and Captain Gowan, (late of Bareilly, and now) of Futtehpore, Rs. 1,000. Other gentlemen have aided us with smaller sums.

We are satisfied that the Rev. Dr. Duff, and McLeod Wylie, Esquire, of Calcutta, or Captain Gowan, Futtehpore, would kindly answer any enquiries, which our friends may wish to make upon the subject of this communication.

We now lay our plans before the friends of Christian Missions in India, and solicit their sympathy and aid. Replies can be sent to our Superintendent, the Rev. Dr. Butler, American Mission House, Lucknow.

We feel encouraged to hope that, God will put it into the hearts of those friends of his cause, to whom we will send this appeal, to lend us a helping hand, so that we may be enabled to carry out this

great effort for the best welfare of the wide and destitute, and—in many respects—difficult, field, the evangelical culture of which we have undertaken.

W. Butler, D. D.
R. Pierce, A. M.
J. L. Humphrey.
} *Missionaries of the Methodist Episcopal Church in India.*

Lucknow, January 20th, 1859.

The following is a list of Donors whose contributions amount to Rs. 50 and upwards.

Captain Gowan,	Rs. 1000
Major Ramsay,	800
Hon. Robert Montgomery,	500
A Friend,	400
Hon. E. Drummond,	200
C. H. Lushington, Esq.	250
Major-General Eckford,	200
E. Forrester, Esq	200
Lieut.-Colonel Yule,	200
Colonel Abbott, C. B.	200
G. Campbell, Esq.	200
Captain Hutchinson,	250
F. D. Forsyth, Esq.	150
H. E. Perkins, Esq.	150
Captain Therburn,	100
Major Barrow, C. B.	100
McLeod Wylie, Esq.	100
T. M. Hall, Esq.	100
E. Shearin, Esq.	100
Captain Stace,	100
Chota Lall Shah Lucknow, (for Schools,)	100
Nawab Moomtaz-ood-Dowlah (for Schools,)	100
Begum Malika Jehan (for Schools,)	100
Nawab Mirza Azim-oo-Shan (for Schools,)	60
Nawab Saiyad-ood-Dowlah, (for Schools,)	60
Nawab Mirza Rafe-oo-Shan (for Schools,)	53
Mir Wajid Ali (for Schools,)	50
Nawab Yihea Ali Khan (for Schools,)	40
Nawab Ahroo-Cood-Dowlah,	25
Captain Raban,	50
Ogilvy Temple, Esq.	50

Intelligence.—We are thankful to record the passing of three Acts of a most beneficial character, refering to Rent, the Sale of Land, and the Limitation of Suits respectively.

Lectures will be delivered on five succeeding Tuesday evenings commencing on the 10th May, at the General Assembly's Institution, by M. Wylie, Esq., the Rev. Dr. Kay, E. B. Cowell, Esq., the Rev. Dr. Duff, and the Rt. Rev. Bishop of Calcutta.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. No. 234.—OLD SERIES, VOL. XXVIII. No. 325.

JUNE, 1859.

I.—*On the Religious Neutrality of Government.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—The letter of your correspondent on the religious neutrality of Government, in the *February* number, demands a brief notice from me, as the writer has spoken courteously of my letter on the same subject in a previous number, and takes the opposite side of the question. I cannot deny that he has argued candidly and forcibly for his own views, and I think it probable that the majority of your readers will be quite convinced by his reasoning. Nevertheless I am not convinced, and I desire to state in few words the reason why.

All his reasoning proceeds on the assumption that it is impossible for a Government as such to be neutral in religious matters. He says, the only alternative, if it refuses to profess a religion, is hypocrisy or atheism; which statement appears to me to proceed from confused notions regarding the proper province of civil government. Surely your correspondent will not deny, that it is possible for a man to be a good member of civil society, without any religion whatever. He may be, so far as temporal things are concerned, a good husband, a good father, a good citizen, and a good subject, and yet not be influenced by one single religious principle. Now the question is, whether, on account of his want of religious principle, he forfeits his natural rights in other relations. If, for instance, he is injured either in his person or property by a fellow-citizen, and seeks redress in the civil courts, is he to be told that, because he is not a religious man, his application cannot be considered? Every one must at once feel that such a thing would be absurd. But why? For no other reason that I can see, than that the object of civil courts is not to consider religious questions at all, but to

adjudicate disputes between man and man, quite irrespective of any religious object whatever. Would the magistrate who decided such a case on its own merits, without any regard to the religious sentiments or the religious character of either party, be justly chargeable with either hypocrisy or atheism in so doing? Or, suppose the plaintiff was a Hindu and the defendant a Christian, and the magistrate, being a Christian and deciding the case on its own merits, gave it in favour of the Hindu plaintiff, would he thereby compromise his own character as a Christian? Or would it be necessary, in order to save his consistency as a Christian officer, to declare in presence of the court that, though on principles of justice he had given the case for the Hindu plaintiff, nevertheless he feels bound to avow his belief in the truth of Christianity, and to express his hope that the plaintiff and all others would soon become Christians? I suppose most sensible persons would consider such conduct absurd, and such a man unfit to act as a magistrate. And why? For no other reason that I can see than that he had shown himself incapable of understanding what his duties as a magistrate were, and was not therefore likely to be able to perform them properly.

And yet, at is seems to me, he would only be making the same mistake as that which runs through the letter of your correspondent. If he acted in the way supposed, it would be, because he felt bound as a Christian to do all he could in every relation and position of life directly to promote the spread of Christianity; and perhaps also because he thought that as a magistrate, an officer of Government, he ought to use the authority entrusted to him by God, not in the way of direct persecution certainly, but in all other ways, for promoting His glory and advancing what he believed would be for the temporal and eternal well-being of the people. And on the principle of your correspondent he would undoubtedly be right; for whatever duties are incumbent on a Government as such, must be incumbent on all the officers of that Government in their official capacity.

For, the government of a country is only the same thing on a large scale that a civil court is in a district. There is undoubtedly a difference between a central and a local government, as to the external form of their respective duties, according to their respective positions; but there can be no difference in the fundamental principles on which the Government is carried on. If it is the duty of the central Government to profess religion and to sanctify its acts by religious exercises, and to use its influence to promote the eternal as well as the temporal well-being of its subjects, it must also be the duty of all its subordinate departments to do the same, and every Court throughout the land should henceforth be opened with reading the scriptures

and prayer, and every magistrate should cause all under his jurisdiction to know beyond the possibility of mistake, that he feels bound to act, in his magisterial capacity, in every way, (except by persecution) in favour of religion. I imagine that but few would have the hardihood to defend a position like this.

But to be consistent with the religious government theory, the magistrate ought not only to do this, but as it seems to me, a great deal more. As an officer of Government, he ought to use the powers with which he is invested for securing the objects of Government. Now in civil and criminal cases he is empowered to fine, imprison, transport and hang offenders, according to the greater or less aggravation of their offences. In other words, he is authorised to use the physical force of the community, of which Government is the depository, to compel obedience to the laws, as the case may require. Accordingly in the New Testament it is said of the civil government, as the minister of God, that "he beareth not the sword in vain." The cases in which the sword, or any other instrument of death, may have to be used, may be comparatively few. But it is used here as an expressive symbol of the extreme exercise of the power of civil government, and denotes that its appropriate instruments are physical, secular and temporal in their character. But to use such instruments for religious objects, is universally condemned in these days as persecution. And yet, if religious objects do really come within the province of civil government, it is strange that Government should be required to lay aside its appropriate instruments in accomplishing them. Government, as such, has in the last resort no other instruments to use. It is the organised embodiment of the physical force of the community. The very fact, then, of the unsuitableness of its only appropriate instruments for the accomplishment of religious objects, is a clear proof to me that such objects are altogether beyond its province.

But it may be said that although a civil magistrate certainly ought not to use his magisterial powers to force any religious opinions on the acceptance of others, that is no proof that the supreme Government in its official capacity ought not to proclaim its religious faith, and to use its moral influence for the purpose of promoting it,—nor that, if it fails to do this, it can escape the charge of neglecting one of its most solemn and important duties. But if the reason assigned, why it would be wrong for a magistrate to act in this way, is valid, it does prove these very things. The reason assigned is, that religious questions are beyond the jurisdiction of the magistrate; and they are no less beyond the jurisdiction of the supreme Government, than of its subordinate officers. For religion is a matter not between

a Government and its subjects, but between God and each man's individual conscience. And with this the Supreme Government has no right to interfere in any way. This is virtually admitted, when it is allowed that even the Supreme Government ought not to use its appropriate instrument of physical force in promoting it. And yet with strange inconsistency it is urged, that Government may and ought to use its moral influence in this department. But to use influence of any kind, whether physical or moral, implies jurisdiction, and to use it in religious matters, implies jurisdiction in a department with which a secular Government has nothing whatever to do.

But it is a fallacy, as Lord Macaulay has unanswerably shown, in his "Essay on Gladstone's Church and State," to speak of the moral influence of Government in such a matter. For all its instruments are from the nature of the case essentially secular and coercive in their character. It is not optional with a Government, as it is with private individuals, to exercise moral influence by persuasion and advice, leaving its subjects at the same time perfectly free to act as they please in the matter; because it is always felt that, however mild may be its accents, it has in the back ground the whole physical force of the community ready to enforce compliance with its wishes, if it pleases. It is also felt that the proper tone for a Government to adopt is authority and command, not advice and persuasion; and it is not surprising that the latter should generally be looked upon with suspicion: for history shows that Governments have not generally been slow to use the physical force at their command to enforce their wishes. It makes little difference whether it employs the instrumentality of penalties or rewards, for both are necessarily of a secular and temporal kind. Government may abstain from inflicting pains and penalties on religious grounds, and may think thus to escape the charge of persecution. But the bestowment of rewards, and opening the door to honor and advancement in the state, is a no less powerful instrument of Government, and no less secular and coercive in its character, than the infliction of penalties. To withhold these, then, on religious grounds, when they are justly due on secular grounds, is no less real persecution, than the direct infliction of pains and penalties would be. For Government, therefore, in its official capacity, to show favour in any way to any one form of religious faith in preference to others, is not properly speaking to use its *moral* influence (for it has none such) in its favour, but to proclaim to the followers of all other religions, that its bestowment of patronage is influenced by religious as well as secular considerations. It is in short to do, in its larger sphere, what a civil magistrate would do in his district, if he refused to adjudicate the case of any one,

because he was an irreligious man, or in deciding the cases that came before him showed a leaning in favour of those of his own faith. And who can deny that this would be persecution?

The analogy between a local magistrate and the Supreme Government holds no less in regard to the other point, of alleged compromise of character. As a local magistrate is not proved to be either a hypocrite or an atheist by withholding all expression of his private views or religious questions in deciding civil cases, so neither is the Supreme Government in discharging its duties; and both for the same reason, viz. that such questions are beyond their jurisdiction. If it can be shown that it is a part of the duty of civil government to decide religious questions, that of course will alter the case entirely. But it will do more than this, it will alter the very nature of religion too, and make it a question, not between conscience and God, but between man and man.

Your correspondent seems to think it impossible for a man, who is by religious conviction a Christian, to manifest in the discharge of his official duties such impartiality, or neutrality, (for it is the same thing) in regard to religious matters as I advocate. Indeed, he says that the man who does so, must be either an atheist or a hypocrite. This is very strange. Does he mean to say that a man must necessarily show whether he is a sincere Christian or not, by his method of deciding the claims of a creditor, or a case of assault and battery, or the discharge of any other properly civil or magisterial function? Or are there religious ways of making roads, building bridges and hospitals, catching thieves and organizing police? Would it not be just as reasonable to talk of religious ways of making shoes, penknives and pianofortes?

It appears to me that your correspondent's views on this subject arise out of a misapplication of a most blessed and glorious truth, viz. that real Christian faith is a universally diffused and influential principle in the soul of him who has it, and will influence his conduct in all the relations and circumstances of life. Of this I have not the slightest doubt. The question is as to the particular form and manner in which it will influence his conduct in a particular case. True intelligent Christian faith assists a man in discerning the fitness of things according to the appointed ordinance of God, and impels him to strive to conform his conduct therewith in all things. Now "the powers that be are ordained of God." And the question is, for what purpose did God ordain them? Did He ordain them to decide religious questions? to seek the salvation of souls? to propagate divine truth? to combat either speculative or practical religious error? If so, would He not have empowered them to wield divine sanc-

tions? to guarantee eternal rewards and punishments? to distinguish, if not infallibly, between truth and error, at least with more authority than private individuals can, in proportion as their powers for good and evil are greater and the consequences of an error more mischievous? But has He done any of these things? Or is there anything in the New Testament to favour the opinion that civil governments were ordained for any such objects? Did the apostles acknowledge their authority in religious matters? Did they teach, either by word or conduct, that they ought to be obeyed in this province? What their conduct was in this respect, every one knows. They gave implicit obedience to the civil governors in all civil matters, and told their disciples to do the same. But they utterly repudiated their authority in matters of conscience. They also defined their duties, by saying that kings and governors were sent by God "for the punishment of evil doers and for the praise of them that do well," in other words, for the discharge of all civil and magisterial functions. Now true intelligent Christian faith will lead a man, who bears office under Government, to act according to this rule, and in his official capacity to leave all religious questions as beyond his province. It will, in short, as it seems to me, urge him to do the very thing which your correspondent says will prove him either a hypocrite or an atheist! It will also no doubt make him more diligent, just, and merciful in the discharge of his official duties than he would otherwise be; but instead of impelling him to intrude, in his official character, on the consciences of others in religious matters, in the slightest degree, it will make him feel that the rude and vulgar instruments of worldly governments cannot be admitted within that sacred territory for an instant.

I cannot attempt to follow your correspondent through all his remarks on "natural morality," indeed I cannot be sure that I understand them If, as he seems to think, apart from Christianity there is no such thing as morality, and Christians only are moral agents or capable of being influenced by moral motives, it is not wonderful that he should seek the aid of the secular arm in propagating the gospel. But then why not do it thoroughly and heartily at once? Why talk about the moral influence of Government and be so squeamish about persecuting a little? Why not let Government use its appropriate instrument of physical force without any scruple? Surely this, and nothing else, would be the thing to tell on those who have no moral nature, though it is not easy to see how even this could make such beings moral. Perhaps, however, he does not so much mean that men, apart from Christianity, have not a moral nature, as in that case it would be difficult to know to what *in* them

Christianity can appeal, but that they live immoral lives. This is indeed lamentably true, and is just the reason why civil governments are necessary, and at the same time points out the limit of their province, which is to settle, for temporal purposes and with temporal sanctions, the disputes that arise from breaches of morality between man and man, and as far as possible to prevent their occurrence by the use of such means as will conduce to that end, without encroaching on the rights of all. But this does not include the employment of Government influence in favour of religion, for to do this *is* to encroach on the rights of conscience.

I cannot conclude without expressing my entire dissent from the remarks of your correspondent, regarding the conduct of the Government of this country in reference to this question. I have not the remotest connection with either Government or its officials; I am merely a looker-on, like your correspondent. But so far as I am able to judge, I do not believe that the Government of India deserves the severe censures which it is so much the fashion with religious people to heap upon it, and still less the insinuations of corrupt motives, which are as incapable of being proved as they are unworthy of those who utter them. I know that the Government of India includes many God-fearing, Christian men, who, if one-half of the things which are said of it were true, would not belong to it for another day. And these things are sometimes said by men who feel no difficulty about serving and being paid by so atrocious a Government. I believe that the principle on which for some time past it has honestly striven and is still striving to act, is the principle of strict religious neutrality, which I regard as the only Christian principle. To act consistently on this principle in such a country as India is no easy matter, and it is not wonderful that sometimes mistakes should be made. Neither is it wonderful that in proportion as this principle is really acted on, men of all parties should be displeased by it. For Christians, I suppose, are subject to the same infirmities and prejudices as others; though this is a thing which we are too prone to forget, and to identify our own private views, feelings and prepossessions with that holy truth, which it is our privilege to possess. And this may be the reason why many, who formerly cried aloud for nothing more than religious neutrality, are now beginning to discard the term as equivocal and unworthy of a Christian Government. I cannot see that Government has in any of its recent acts, or in the despatches referred to by your correspondent, departed from this principle, except it be by the formal avowal of a belief in Christianity in the Queen's proclamation. But that I regard rather as an announcement of private opinion,

extorted by circumstances, than an official government notification, and I have little doubt that the declaration which followed upon it, of strict religious neutrality in practise, was made all the stronger because of that announcement. But those who wish Government to act, however mildly, still officially, in favour of Christianity, when they find that this cannot be done consistently either with the letter or the spirit of the term "neutrality," of course reject the term and denounce it as unchristian. Nevertheless I hope that, whatever may become of the term, the thing itself will continue to be the ruling principle of our Government, and become even more so than it is at present; for I am convinced that any departure from it cannot fail to be most injurious to the cause which I feel sure we all have at heart.

MISSIONARY.

April 20th, 1859.

II.—*Extracts from the Twenty-fourth Annual Report of the Lodiana Mission, including Stations at Lodiana, Saharanpur, Sabathu, Jalandar, Ambala, Lahore, Dehra, Rurki, Rawal Pindi, Peshawar, for the year ending Sept. 30th*, 1858.

(Concluded from page 237.)

DEHRA.—The attendance at the City School during the year was about 70 pupils. About 30 of these belonged to the English department and were very regular in their attendance and diligent in their studies. In all the classes there are boys, whose fathers are in the employment of the Surveyor General of India; whose head quarters are at Dehra and Mussoorie. Several times during the year he examines these boys and rewards them according to the progress they have made. The effect is most salutary on the boys, and also on the department of the School to which they belong. A member of the Civil Service during the past year sent to the School the sons of his servants, and with them their initiation fees and the price of their books. We mention these examples as deserving praise and worthy of imitation Were all the Europeans in this country to take such an interest in the education of the sons of their dependants, how much good might be done!

RURKI.

Missionary, Rev. J. Caldwell. *Catechist*, J. M'Leod.

It is matter of encouragement that the Missionary's labours in the Bazar have been, apparently at least, more effective than hitherto. Not only have the daily audiences been much larger, but they have been more attentive than formerly; sometimes between one and two hundred individuals being present at our preaching stand. The

contrast between the conduct of the people the last year and that of the crowds in former years has been most marked. Occasionally, indeed, one or two in the crowd seemed disposed to contradict the doctrines of the Gospel, but for the most part, quiet attention has been paid to the glorious message. A few have expressed themselves as fully convinced of the truth, and in such terms too, and in such a manner, as evinced the reality of their convictions. It is believed that the leaven of the Gospel is silently but certainly spreading among the native inhabitants of this place.

RAWAL PINDI.

Missionary,	Rev. J. H. Morrison.
Catechist and Candidate for the Ministry,	Ináyat Masíh.
Scripture Reader,	Is'á Dás.

The most interesting and encouraging event of the year was the application of an officer of a Sikh Regiment, returning from Hindustán for books. He said that his men had found a number of our books among their plunder, and had become interested in reading them, and wanted more. When we see God thus making the wrath of man to praise him, and restraining the remainder, we may well cast all our care on him, and go forward implicitly trusting to his assurance, that he will make even the most wicked and violent opposition turn out rather for the furtherance of the Gospel.

PESHAWAR.

Missionary, ... The Rev. Isidor Loewenthal.

From some unexplained cause the Mission has received no Report from this station.

CONCLUSION.

There are connected with this Mission, 15 ordained Missionaries, 1 Assistant Missionary, and 14 unordained Native Assistants. During the past year, these have delivered thousands of discourses, distributed thousands of pages of religious truth, and doubtless offered thousands of prayers to the God of covenant mercies, in behalf of the perishing millions of India; while last, and not least in the eyes of some, there has been an expenditure of above half a lakh of Rupees in carrying on their work.

In return for this, the *visible fruits* are, a total of 16 souls received into the church; out of whom several are not from among the natives of this country; and not one half the number accessions from the ranks of *heathenism*, strictly speaking. And even *these* returns are accompanied with the drawbacks reported from several stations of cases of discipline and suspension from church privileges. We purposely put the case in the broadest manner, and think we have fairly presented the gloomy side of the picture. We also further ask, Is there fault in the matter? and where does it lie? We would neither cloak facts, nor evade questions, because they may be difficult to answer.

If there is fault, we must seek for it *on earth.* "The Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear." Is it that "his *mercy* is clean gone for ever?" Perish the thought! It is "unto *thousands* of *generations.*" Are there no *promises?* Yes; and "exceeding great and precious" ones, connected with the missionary work.

Looking facts then in the face, let us proceed to point out some of the probable hindrances to success; and,

1. Every humble minded Missionary is willing to acknowledge that a portion of the blame rests with himself. And this not merely in the general sense, under which a blunted conscience too often takes shelter, that as sinners, in whom the work of grace is not yet perfected, they transgress daily in thought, word, and deed: but rather in the more particular sense, of often failing to "watch for souls as those that must give an account;" often wearying in well doing; yielding to slothfulness; restraining prayer; failing to walk circumspectly before the heathen, and frequently distrusting God's promises. Feeling thus our short-comings, no one of our friends can have such a sense of humiliation at our want of success, as we ourselves have. No one of our enemies can reproach us, as we at times are willing to reproach ourselves. The fact, too often overlooked, is, that a Missionary, although engaged in a work from which angels might shrink, is nothing more than an imperfectly sanctified *man;* a "*man* of like passions" with other imperfect men; a poor *sinner,* "fleeing from the wrath to come," striving to lay hold on eternal life; with a "body of death" cleaving to him by the way, as he presses "towards the mark for the prize of the high calling of God in Christ Jesus." He mournfully takes to himself a full share of the blame attaching to a want of success in his work. But,

2. We ask our Christian friends to bear a part of this burden. We find no pleasure in thus dividing the responsibility, but we cannot do otherwise. Unless each can answer with a clear conscience that he has fully co-operated in the work of Missions; not only by contributing of his substance, but by earnest, persevering prayer for the heathen; personal efforts to bring those with whom he has been connected, to a knowledge of the Saviour; and by a holy and consistent exhibition of the power of the religion of Jesus in his own daily walk and conversation; unless *such* a response is given by conscience, there can be no second question as to where a portion of the fault lies. We leave this point to the Christian candour of all bearing the Saviour's name, whose eyes may read these lines.

3. A slumbering Church in England and America must bear *her* part. It is not extravagant to say, that the Missionary is no less dependent on the sustaining prayers of the church at home for his *spiritual* efficiency in labour, than upon her contributions for his *physical* support. When Aaron and Hur ceased to uphold the hands of Moses, the Amalekites prevailed against Israel.

4. Nor can the heathen be expected to flee in large numbers to Christ, while they have continually before their eyes the loose lives of nominal Christians. They may triumphantly say, "If *this* be Christianity, we want none of it."

5. We must not lose sight of the fact, that God is a *Sovereign*. He gives or withholds blessings as he pleases. We would not draw an argument for laziness in the work from the sovereignty of God, but rather an incentive to exertion. Yet our hearts would break outright, if God were not a Sovereign: and it is here our fainting souls find repose, as under the "shadow of a great rock," when despondency would otherwise overwhelm us. Yet how often unthinking men forget that Missionaries cannot save souls. "Paul may plant and Apollos water, but *God* giveth the increase."

In all that has been said above, there is nothing meant in the way of undervaluing the blessing God has really conferred upon us. Far be it from us to do this. We fully recognize the fact that so precious is even *one* soul, that it would richly repay a life-long season of intensest toil, to be the honoured instrument in God's hand of leading that one to Christ. We believe that eternity will fully vindicate the truth of this, and would therefore join with angels in rejoicing over the new birth of the few priceless souls, given as "seals of our ministry," this year. But yet so gracious is our God, that he has encouraged his faithful ministers to expect the privilege of "turning *many* to righteousness." Surely, then, we may without presumption look for a large blessing, while yet not "despising the day of small things."

Before the next Annual Report is presented to the public, a quarter of a century will have passed since the establishment of our Mission. May the Lord pour out his Holy Spirit upon us, in large measure, before the closing of this epoch. Instead of looking despondingly at the past, we would rather gaze trustfully forward to the future, staying our souls upon the promise, that the Redeemer "*shall* see of the travail of his soul and be fully satisfied." We will, in God's strength, go on. Wherein we have come short in the past, may we be graciously forgiven: where we have been instrumental in effecting any, even the least, good, attributing it to the unmerited grace of God, we would humbly and gratefully lay all at the Saviour's feet: "to whom be glory and dominion, for ever and ever, Amen."

III.—*Extracts from the Report of the Ahmednuggur Mission for* 1858.

The Members of the Mission were the same during 1858, as at the close of the previous year. The dangers through which we passed in 1857, were all happily removed; and during the whole of 1858, the health of the Mission families continued to be such as to call for hearty thanksgiving.

From a table given at the end of the Report, showing the number of admissions into the different churches connected with the Mission, it will be seen that 86 persons were received to the privileges of church membership during the year, that four persons were excommunicated, and three died; leaving the total increase of church

members 79, and the number at the end of the year 319. One-fourth of our present number were received within the year past.

We have given another table at the end of the Report, showing the whole number of persons baptized and received to the church in this Mission since its establishment in 1831. This table is an interesting one, as it exhibits the results of the past 27 years' labour in this field, so far as they appear in the conversion of the natives. Up to the end of 1854, when the Mission church was divided into five different churches, 198 persons had been baptized and received to the church on the profession of their faith, and six joined us from other Missions (most of them from the American Mission church, Bombay), making the whole number 204; 8 members removed from the bounds of the Mission, 13 were excommunicated, and 31 died; leaving 152 members, which at the close of 1854 were divided among the five new churches. Since the commencement of 1855, 204 persons have been received to our churches, including one from the American Mission church in Bombay; 8 persons have removed from the bounds of the Mission, 12 have been excommunicated, and 17 have died; leaving the total increase for these four years 167. The whole number received during the 27 years past on profession of faith and from other Missions is 408, of which number 16 have removed from the bounds of this Mission, 25 have been excommunicated, and 48 have died, leaving the present number 319.

Of the whole number of persons received into the Ahmednuggur Mission churches, 12 were Brahmans and two Parbhoos, and five were children of these, who having been baptized in infancy came forward, on arriving at years of discretion, and professed their faith in Christ, in all 19 originating from the highest castes; 31 were from the Koonabee, Malee and other high-caste Hindus, and two were children of these; making 52 members of our churches who had their origin in the higher Hindu castes; and five were Musalmans. The remainder originated among the lower Hindu castes. It will be seen from this, that while the greater portion of our converts originated from the lower castes, nearly 60 have come from the higher classes of the community, who can give us valuable aid in our endeavours to reach those classes, and who are themselves the first-fruits and the pledge of the future harvest which we may expect from even the highest castes.

Sixty-three Christian marriages have been solemnized in this Mission during the past 27 years.

The whole number of Mission labourers connected with this Mission from the first is 16, two of whom laboured less than a year, one less than two years, and two less than three years. In all 102 years of labour have been expended upon this field, exclusive of the labours of the ladies of the Mission. Some portion of this time may be reckoned as spent in acquiring the language, so that the number of years of really efficient labour is much less than that given above.

The arrangement of the Missionaries, Pastors, Licentiates, Native Helpers (including Christian Teachers), and churches, as they stood at the close of the year 1858, is as follows:—

1. CENTRAL FIELD.—*Station at Ahmednuggur.* Rev. H. Ballantine, Mrs. Ballantine, and Miss Farrar.

Native Pastors.—Rev. Haree Ramchunder and Rev. Ramkrishna V. Moduk (temporarily at Bombay). *Licentiate*—Mr. Vishnoopunt Karmarkar. *Churches.*—Ahmednuggur First, Ahmednuggur Second, and Lonee.—*Outstations.* Lonee, Shendee, Wadgaum. Thirteen native helpers, one tract colporteur, and one Bible colporteur, employed at the expense of the Bombay Bible Society. (In this is included the Western Field, containing the Lonee church, which is still under the charge of the Missionary at Ahmednuggur.)

2. SOUTH-WESTERN FIELD.—*Station at Seroor.* Rev. L. Bissell and Mrs. Bissell. *Licentiate*—Mr. Sidoo Bapoojee. *Church* at Seroor. *Outstations*—Wadgaum, Shirasgaum, and Karegum. Six native helpers.

3. SOUTHERN FIELD.—*Station* not yet determined. Rev. S. C. Dean and Mrs. Dean. Mr. Dean, though temporarily residing at Ahmednuggur, spends much of his time in making tours in his field.

Church at the Outstation, Kolgaum.—Three native helpers and one tract colporteur.

4. FIRST NORTHERN FIELD.—*Station at Rahooree.* Rev. A. Abbott and Mrs. Abbott. Mr. Abbott still resides at Ahmednuggur, until a house can be erected at Rahooree, but spends much of his time in tours in his field.

Churches.—Shingvay and Gahoo. *Outstations.*—Shingvay, Gahoo and Wambooree. Six native helpers.

5. SECOND NORTHERN FIELD.—*Station at Khokar.* Rev. W. P. Barker and Mrs. Barker.

Churches.—Khokar and Panchegaum. *Outstations.*—Bherdapoor, Panchegaum, Wudaley, Bhokar, Satral, and Astagaum. Ten native helpers.

6. NORTH-EASTERN FIELD.—Station at *Wadále.* Rev. S. B. Fairbank and Mrs. Fairbank.—*Licentiate,* Mr. Maruti R. Sangale. *Churches.*—Chande, Dedgaum. *Outstations.*—Newase, Toke, Sooregaum, Chande, Shingave, Miree, Pimpalgaum, Dedgaum, Bhende, and Hiware. Eleven native helpers.

In all there were in connection with the Ahmednuggur Mission at the close of 1858, six Missionaries and seven female Missionaries, two Native Pastors, three Licentiates, forty-nine Native helpers, three Colporteurs, and eleven churches.

1. REPORT OF THE CENTRAL FIELD; AHMEDNUGGUR STATION.

The mercy of God has been displayed the past year in an unusual number of conversions and admissions to the church at this station. Twenty persons have professed their faith in Christ during the past year in connection with the two churches. Of these, ten were baptized in childhood; and four more of the baptized children of these churches connected themselves with churches in other places. It has been very gratifying indeed to see the religious interest manifested by the children of our church members. The labour expended in their instruction has been richly rewarded by our covenant-keeping God; and we trust this is but the earnest of what we may hope.

for in future years from the same class. There has been a good state of religious feeling in the churches here. The intelligence of the religious awakening in America, which was communicated to our native congregations with details of the numerous conversions taking place there, led the native Christians to feel that they too needed the baptism of the Holy Ghost, and they felt as they never did before, that with the rich effusions of the Spirit, enjoyed as they were in America, they might hope to see the preaching of the Gospel attended with unusual power even in this dark land. They became interested in the daily meetings for prayer, and in the accounts given at these meetings of the progress of the revival in America, as they came from week to week in the religious newspapers; and the thoughts and feelings which thrilled the hearts of those who attended the prayer meetings in New York and Boston and Philadelphia, touched a reponsive chord when repeated in our prayer meetings here, and led to more earnest and united supplications for a blessing on our labours. The children of the church shared in this interest as well as their parents. If there were no other result of these prayer meetings, than the higher state of religious feeling among the members of the church and their children, we should feel that this was sufficient to cause hearty thanksgiving to God.

But there have been other results. The native brethren have laboured more than ever before in private conversations with the heathen around them, and many of those whom they have addressed, have manifested a state of mind in reference to Christianity, a readiness to listen and to acknowledge the truth of the word of God, and a feeling of regard for those who have become Christians, which have surprised and encouraged us. There are some who are in an inquiring state of mind, of whom we hope to be able to say soon that they have chosen the Lord for their portion. And in regard to the heathen in the villages around Ahmednuggur, we have been struck with the disposition to hear the truth and the readiness to acknowledge the falsity of other religions, which have been evinced by many with whom conversation has been held on the subject. And this not only among the lowest castes, but among the higher classes also. We think that there are indications that the Holy Spirit is preparing the way in the hearts of men around us for the more extensive spread of the gospel. And while we see these things, we cannot but feel that they are granted us in answer to prayer, and that they are an encouragement to us to continue instant in prayer, and to accompany our prayers with earnest efforts, and not to faint or be dicouraged because we do not at once see all those results which we desire.

We have not been without occasions for grief also. The report of the Pastor of the Second Church presents the case of a man who exhibited great interest in Christianity and a determination to embrace it whatever might be the temporal consequences to himself, and who, in all his conduct while with us, appeared unusually free from all worldly motives, and who had always borne the highest character for truth and honesty, who yet under the influence of his wife was led to abandon his profession and renounce what he knew

to be the truth and embrace a lie. We mourn over his fall, but we have known similar cases before, where the influence of a wife and friends was too strong for the feeble faith of the new convert, who was thus led to apostatize from the truth, but in God's own time was brought back again to praise the name of the good Shepherd, who had sought him out when wandering and restored him to the fold. We still hope to see this wandering sheep restored, although he has of his own free will forsaken the fold of the Saviour. If he is indeed one of the Saviour's flock, none shall pluck him out of that Saviour's hands.

The number of young men in the school for catechists and teachers has been about twenty-five. Nearly all of them are professedly pious, and the remainder are children of Christians, some of whom, having commenced study young, are the brightest and most advanced scholars in the school. The sum given for the support of each one of those preparing to be teachers and catechists, is from one to two and a half Rupees monthly. When a young man comes in from his village home and brings his wife with him to be instructed, we allow him four Rupees a month. Six boys connected with this school have united with the church the past year. The school for small boys, which is a preparatory school to this, has been under the charge of Miss Farrar, and has embraced from fifteen to twenty pupils. Several boys have advanced from this lower to the higher school during the year. Miss Farrar has also the charge of a large school of girls, supported by English ladies and gentlemen at this station.

The school for girls who are children of Christian parents, which is under the charge of Mrs. Ballantine, has numbered about 45 pupils. Seven of these were received to the church at one time, and one at another time during the year, and five of those who had been instructed in the school and left it during the past year or in the year previous, were received into the church at other sations.

During the three years past we have sent out nine young men from our school for Catechists, who are now engaged in teaching schools in different parts of our field. The number of girls trained in our girls' school, who have been married to teachers and catechists during the three past years, is ten. Some of these are exerting themselves in behalf of their own sex in the villages where they reside, and are making their influence felt upon the native families around them.

Lectures on Theology were given to a class of young men who prepared essays every two weeks on the subjects discussed in the lectures. Many of these essays were written with great care and are very creditable to the writers. Lectures on the History of the Old Testament and on the connection of the History of the Old and New Testaments as presented in Prideaux's work, were given on four days in the week. These lectures were attended by all the larger boys in the school as well as by the students of Theology. The Sanscrit class pursued the study of the Sanscrit Grammar and read books in easy Sanscrit. These lectures and studies were continued for seven months, from April to October.

The work of editing the *Dnyanodaya* occupied a great deal of my

time during the year. In this work one of the native helpers, Shahoo Dajee, gave me great assistance, nearly all the Marathee articles having been written by him. Almost the whole of the matter in the *Dnyanodaya,* the past year, was entirely original. This paper has now been in existence for seventeen years, and has been the means of great good. We could not do without such a paper for our schools and for our native assistants in the villages, to whom it furnishes frequent opportunities of giving instruction to the people of the higher classes. They are often sent for by the principal men of their villages, with the request that they would bring the *Dnyanodaya,* and read it to them. We very much need funds to assist us in sustaining this periodical, so important to us in our work.

Numerous tours were made by the native assistants connected with the station, and two or three short tours by myself and family. Hurripunt went to Satara in the early part of the hot season by the direction of the Mission to assist the brethren there, and returned to us in June. Ramkrishnapunt left us with his family in the latter part of October for Bombay, his assistance there being considered important to the interests of that station.

In regard to the Church at Lonee, it need only be remarked, that during the past year three persons have united with the Church there on the profession of their faith. The catechist in charge of that station has made frequent tours in the village around Lonee, and has met with many interesting incidents, and with some cases of interest in the truth, which we trust will result in conversion.

H. BALLANTINE.

First church in Ahmednuggur.

1st. Admissions to the church. During the past year eighteen persons have been received to the church. This is as many as came into the church in both 1856 and 1857. And besides these, seven persons were received to the church on the first Sabbath in 1859, who should be reckoned among the converts of 1858, for it was in 1858, that they determined to embrace Christianity, and indeed the church decided in 1858, to receive them. Counting these seven members in addition to those received in 1858, the whole number is greater than all received in 1855, 1856, and 1857. And in fact, of all the members received into this church since I have been its pastor, half have come in within a year. During the past year the mercy of God has been particularly conspicuous in the conversion of the children of members of the church. In no year before have so many baptized children united with the church. All the children of some of our families are now enrolled as members of the church in good and regular standing. On one Sabbath it was indeed a goodly sight to see eight young females of different complexions, and dressed in a variety of styles, and all the children of Christian parents baptized in infancy, standing up before the Minister and openly entering into covenant with God and with His church. There was the daughter of the Missionary who officiated, the daughter of the Pastor, and the daughters of Catechists connected

with the church, a most interesting company of eight, so interesting that I could not pass at this time without referring to them.

2nd. This church, though large in numbers, is composed generally of very poor persons, who are unable to give much to objects of benevolence. Besides the sum of Rs. 21 contributed on the first Monday of the month for the spread of the Gospel, some members of the church have made a beginning, during the past year, of giving something for the support of their Pastor and for the support of the poor of the church. Some of the children of the church also have contributed each their 3¼ annas for the Mission School Enterprize, and received their certificates, copying the example of the benevolent children of America. We have been much rejoiced to see the interest they have manifested in this work.

3rd. During 1857, the church was much in prayer that the mutinies which had arisen in Northern India might be speedily quelled, and that the churches of God might be saved from injury. During the past year prayer was made that all remains of the mutiny might be destroyed; and prayer meetings were established also to pray for a revival of religion such as was enjoyed in America, and to beseech God that he would send down the rain of his Spirit and make this land like the garden of the Lord in fruitfulness in the plants of holiness and virtue. These meetings have been continued in general without interruption, and the results have been very gratifying. (1) We have thought much of what is said in the Bible respecting the power of the Holy Spirit and the wonderful effects which he produces. (2) We have heard very particularly of the events occurring in America and in other parts of the world in connection with revivals of religion, and the church has offered very earnest prayer that similar results might be seen here. (3) God has heard our prayers and manifested his favour, thus encouraging us to ask for still greater blessings. He has led to repentance some whose hearts were hardened and with regard to whom we had little hope. He has removed feelings of bitterness existing between members of the church and has increased their brotherly love. He has also led those who before hated the truth to listen to it with interest and attention and even with delight. And above all a large number of members has joined the church, and many more are desiring admission. These are the wonderful effects of the descent of the Holy Spirit, and on account of these this church offers special thanksgiving to God. (4) From this we cherish sanguine hopes in regard to the future. God has given us exceedingly great and precious promises in His word concerning the increase of his church and the glory of the kingdom of Christ. These are, we know, a sufficient ground of hope in regard to the coming of that glorious time. At the same time it is true that when the church begins to increase and extend more than usual, the hopes cherished by Christians become more lively. When that which was formerly a desert land, full of rebellion and wicked pride, and which seemed utterly parched up, because there was not a particle of love for God or his religion; when that land becomes all changed and fitted for the sow-

ing of the seed of the gospel; and when the plants of righteousness are seen springing up, and first the blade, then the ear, then the full corn in the ear successively appear, then those who sowed their precious seed weeping, cannot but cherish the joyful hope of quickly reaping the harvest.

HURREE RAMCHUNDER,
Pastor of the First Church.

II. REPORT OF THE SOUTH-WESTERN FIELD; SEROOR STATION.

In reviewing the past year, it is with gratitude that I record the goodness of God in granting us uninterrupted health, and the ability to continue our labours during the entire year. Our Native Christians also have been spared. Only one death has occurred in connection with our church—that of an infant son of one of its members.

The Church.—There has been but one adult received to the church on profession of faith during the year. This was a wife of a member of the church. It has been our sad duty to excommunicate two, who openly renounced Christianity. One of these has confessed his sin and folly, and professes penitence, and we are not without hope that he may be restored. The conduct of some others has been disorderly, and given us much sorrow. On the other hand, there seems more interest than usual in the better part of the church, and a determination to make a faithful use of the means of grace in the belief that God will not suffer his word to be preached in vain. Two weekly prayer meetings have been sustained since the first of May, held in the evening, because that was the time when most were at liberty to attend. One of these is held at the house of Siduba, the native preacher, and the other at the school-house among the Mahars. In the latter place, from ten to twenty of the people living near are often present.

The Chapel.—One of the most interesting facts in connection with the operations of the past year is the completion of the chapel referred to in last year's report. This was opened for public services on the first Sabbath in June. It is in a favourable locality for collecting a congregation, and will seat 200 persons; in the same yard with the chapel, is the house of the Native Assistant, who has charge of the church. This is now occupied by Siduba, who, Providence favouring, will be ordained as pastor of the church during the ensuing year.

There was for some time an increased attendance at the new chapel on the Sabbath, but various reasons have contributed to prevent the continuance of this. One is the departure of the troops from this place, as some of the camp-followers were regular attendants at our chapel. The great cause, however, is a want of interest in the truth, and a fear of being thought favourable to Christianity, which is so unpopular among the higher classes.

Tours.—Both myself and native helpers have made frequent tours in the villages near this, and have found encouraging evidence that the word has not been preached in vain. A knowledge of the truth is spreading. The bitter hatred which we encountered a few years

ago, has in many places disappeared, and we are received as friends. The message we deliver is acknowledged to be the word of God, though not believed from the heart. On the part of some there seems a more earnest apprehension of the obligation which the truth imposes upon those who hear it. One man whom I asked of his spiritual state, extending his arms in opposite directions, replied, "I have hold of both yet;" meaning that he acknowledged the one true God, but still held on to the world. This perhaps represents the true state of hundreds in this field. They have no confidence in Hinduism, but have not courage and faith in God enough to lead them to break the bonds of caste and their connection with the heathen world.

At its meeting in the early part of November, the Mission decided to occupy Tallegáv, a large village 18 miles S. W. of Seroor. Dhonduba, a native assistant who has been at Bombay the past year, was designated to this out-station, and in December left Bombay to enter upon his work. Tallegáv has been visited by myself and those under my care many times during the past three or four years, and the people there appear friendly and accessible to the truth.

Instead of the daily morning service in my own compound, I have proposed to the few families residing here to have family prayers at their own houses. This has the advantage of securing the attendance of all the members of the family, whereas the females were often absent from the public service. It is not interrupted by my absence from the station. The bell rings at the appointed time, and if any one has work, he is released from it for half an hour. When at home I often go to the house of some one of the families and have worship with them. This gives an opportunity for conversation with any members of the family who are not Christians, or for counsel in regard to any particular duty.

This record contains little of that news most cheering to the heart of a Missionary—that of souls converted and gathered into the Church of Christ. Nought but the Spirit of God can reach the hearts of men. We feel more and more the need of earnest prayer for this. We trust the way of the Lord is being prepared. Truth is the Spirit's sword, and this truth is becoming widely known. In his own appointed time He shall come, whose right it is, and reign in the hearts of all.

LEMUEL BISSELL.

III. REPORT OF THE SOUTHERN FIELD.

On the first of January, 1858, the Missionary operations in this part of the Ahmednuggur Mission, which lies south of Ahmednuggur, were placed under my care.

Most of the first three months of the year I spent in touring with my family. At the close of the rains in October we spent three or four weeks at Kolgáv, where the church is. Here I daily held evening meetings in the school house, which were regularly attended by twenty or thirty men. Others were occasionally present. One

man was received into the church on profession of his faith, and some others expressed the hope that they had given their hearts to the Saviour. The last two months of the year we spent in touring. During the year I have preached in eighty villages, and in some of them several times. My assistants have visited more than three hundred.

We have been treated with great kindness wherever we have gone, and usually have had large and attentive audiences. This is especially the case among the cultivators of the soil. In many of the smaller villages the people listen with great interest, and usually say, "All that you say is true." In a few instances I have seen the eye moisten, as I have spoken of the guilt of the sinner and Christ's love in dying for him. Our assistants find the same interest exhibited when we are not with them. One who has been about in some of these same villages for three or four years is surprised, and says he never saw so much interest manifested before. The assistants have several times talked till long after midnight, the people all listening and unwilling to let them go, saying, "Tell us more about your religion before you go." On one occasion, as the catechist left, every man of the village arose and followed him a long way, asking questions and listening to his remarks. Finally they persuaded him to sit down and tell them more about the Christian religion. And there, a mile from any village or dwelling, they sat and listened to the story of the cross till after midnight. The interest exhibited is the more strange, because these are the *village* people, and the catechists were formerly *Mahars*, the despised outcasts.

Mrs. Dean finds ready access to the women, and often has more than a hundred attentive listeners around her.

The Lord is evidently opening the hearts of this people to receive the Gospel, and will not the children of God send it to them?

Should I spend only one day in each village of my field, there would not be days enough in the year for me to visit all these villages. And for hundreds of miles to the south and east of me there is no one to tell the people the way of salvation.

S. C. DEAN.

IV. REPORT OF THE FIRST NORTHERN FIELD.

The First Northern Field, which has been assigned to me, has the town of Rahooree for its centre, and contains some sixty villages. The larger portion of this field is easy of access, except in the rainy season. The western part, however, is broken, abounding in hills and deep ravines, and can be reached only on foot or horseback. The villages are small and in a dilapidated condition, and the inhabitants poor. The two largest villages are Rahooree and Wambooree, the former containing some 3,500, and the latter about 5,000 inhabitants. A large number of these villages are situated on the Moola, a small river which passes through this field from the S. W. to N. E. A good and substantial road from Ahmednuggur passes through this district in a northerly direction, rendering a few of the villages accessible even in the rainy season.

Native Assistants.—To aid in cultivating this field I have had for a part of the year five native assistants, three of them having been employed half of the year either in teaching or attending school. These assistants, by their exemplary lives and interest in their work, have given general satisfaction, but most of them are far from being efficient helpers.

Schools.—I have had nominally two schools under my care, but owing to caste prejudices, only children of the lower castes would attend, and the parents of this class very seldom being able to read themselves, take but little interest in the education of their children. The prejudice against Christian schools is nothing in comparison to the prejudice against the mingling of different castes in a school. I am persuaded we might have good schools embracing children of all classes, if we had good Christian teachers, originally from the higher castes. Although caste among Christians is not recognized in the church, it is recognized out of the church by the Hindus. These prejudices would doubtless gradually wear away, if our teachers had better education. Were it not for the importance of giving instruction to the children of Christians, I should not attempt to carry on any school operations, till supplied with a different class of teachers. There is only one Government school in my field, and no native schools where any of the Christian families reside. Consequently schools must be provided for these children, or they must grow up in ignorance. The school teachers do not confine their labours to their schools, but conduct daily religious exercises of Scripture reading and prayer, where all are invited to attend.

During the last two months of the year I have visited different villages with my family, which has opened to me almost a new field of effort. The Missionary's wife is invited to the houses of the Brahmans and the most respectable of other castes. Such visits will, I trust, do much to undermine the prejudices of the females of these families, and give them views of divine truth, which will show them their own wretched moral condition. Some gratifying instances have already become apparent, where the prejudices of caste and custom have given way in consequence of this direct influence upon these secluded females. Such labours furnish the Missionary with opportunities of giving instruction to otherwise inaccessible portions of the community. Our plan has been to spend a week or two weeks, and in some instances a longer time in one place, at the same time making repeated visits to the near villages. The object of this plan is to render the impressions made by the truth more permanent and to give the people an opportunity of becoming personally acquainted with us, that they may feel assured of the interest we take in their welfare. We are hopeful as to the best results from such a plan.

Conversions.—Some of the conversions that have taken place the past year have been interesting. On returning to this country we found one old woman of the Koonbee caste, who was formerly acquainted with us. She was in almost a starving condition. As soon as she heard of our arrival, she thought of her better days, and resolved that she would no longer abandon herself to despair. Like

the poor prodigal she returned to us, wept over her sins, and promised that she would now seek the salvation of her soul in earnest. She came daily for religious instruction, and soon professed to have found peace of mind in believing on Christ, and has now for about a year exhibited a humble and Christian spirit. Some months ago she united with the First Church at Ahmednuggur.

Some who have been received to the church were very ignorant of Bible truth, but they exhibited such a Christian spirit and such faith in Christ that they were admitted without a dissenting voice. One woman, during her examination as a candidate, could hardly answer a question that was proposed to her. This was partly owing to her embarrassment. At last she said, "I cannot answer your questions, I don't know anything, but I know that Jesus Christ is my Saviour, and I will never forsake him." The development of her Christian character has since been very satisfactory.

One man and his wife were received into the church of Gahoo from a village about ten miles distant. As they were leaving for their village, they expressed their fear that they would be greatly persecuted, and desired the prayers of God's people in their behalf. Their fears were realized. They came to me after a few weeks to tell of their trials, the greatest of which was that they were not allowed to have family worship. He is one of seven brothers, who were all married, and among them all there was a large number of children. They all lived in one room, and the brothers were unwilling to have prayers in their house. It was suggested that they might perhaps find some out-house where they might retire for prayer. They replied, "there is no such place, but we can sometimes go out and kneel upon the ground, but now in the rains the ground is generally very muddy." His brothers have now ceased to persecute him. He is permitted to have family worship, and finds a listening crowd around him, while he reads the word of God and seeks for heavenly blessings from their common Father. Visiting his village a short time ago, I was gratified to find that his Christian influence extended beyond his family circle. The people in his village testified to his upright and consistent conduct. This man, with his brothers and friends, have earnestly petitioned for a school, and to remove all obstacles in the way, they went to work and built a school-house at their own expense with the exception of three or four Rupees.

Mission Station.—The town of Rahooree has been selected for our location, and a piece of ground has been secured for a building site. Great difficulty has been experienced in securing this land. Almost a year of negotiation was required before legal possession could be obtained. A full history of these negotiations would furnish striking illustrations of Hindu character and Hindu prejudice.

With a residence at this station, and the increased facilities it will furnish for Missionary labour, I cannot but look hopefully upon this field. At the same time I would ever remember that all human labour will be in vain without the aid of the Holy Spirit.

A. ABBOTT.

V.—Report of the Second Northern Field; Khokar Station.

In presenting the Report of this field for 1858, I wish first of all to invite our personal friends and the friends of Missions to unite their thanksgiving with ours for God's distinguishing goodness to us, to our Native helpers, and the church during the past year. He has granted us good health; has permitted us to prosecute our labours with very little interruption; and has preserved us not only from danger, but also from the fear of dangers, to which allusion was made in our last Report. A goodly number have, by His blessing, been added to the church, while none have been removed by death; and in many respects the past year has been one of great prosperity.

I would mention two things as furnishing occasion for special gratitude, viz. our having been able to remove, with all our effects, to the Station, so that our delightful rural residence has become, in reality as well as in name, our *home;* and the commencement, under favourable auspices, of village occupation during the rainy season.

This has been a question of doubtful issue for more than 15 years; and when, in 1854, it was decided to commence a station beyond the bridgeless Paira, and at a distance of several miles from a good road, it was left optional with the occupants to spend the rains in Ahmednuggur. We have felt under the necessity of availing ourselves of this privilege until the present year, when in the month of August, there being a break in the monsoon, I went to Ahmednuggur and removed my family hither, crossing the Paira at Newasse, by a rather tedious but safe process. Having a somewhat elevated and very salubrious location, we have not suffered on the score of health, and have found the difficulty of getting our customary bi-weekly store of supplies from Ahmednuggur much less than we had anticipated.

The ability to remain at the Station during the monsoon, is a matter of great importance in reference to the progress of our work, since that is, for the majority of our rural population, the most favourable period of the year for spiritual seed-sowing, and, it may yet be found, for in-gathering also. At that season the cultivators are occasionally at leisure for days in succession, and on visiting villages at such times we have been asked more than once to remain *the whole day* and give instruction. Not one in 500 of the Koonbees (if we include the women) can read, and when the rains fall, time hangs heavily on their hands, and they are, as we have found, glad to see and hear us. It is therefore with great joy that we are able to report the probable *permanent* occupation of our village home.

Tours.—Located as we are in the midst of a scattered village population, the work of itinerating becomes the first in point of importance, and, we think also, of promise. Few except Christians and inquirers, will come to us regularly for instruction, and nearly all of these, who live at a distance, cannot conveniently come if they would. If we would meet the people we must go to them, and we therefore feel it incumbent on us to spend a large part of our time in going from village to village, and, so far as we can, from house to house.

Nearly all the tours of the past year have been performed without my family, who were compelled, by the unsettled state of the country, to remain several months in Ahmednuggur. The first six weeks of the year were employed, in company with two helpers, in visiting the more distant villages, some of which are 20 miles from the station. We preached the Word in nearly 60 villages, and spent three days at the great annual pilgrimage and bazar at Kolhar, where good opportunities were afforded for making known the truth. That gathering was much smaller than usual, for men dared not at that time leave their families and houses unprotected, and vendors feared to venture from home with their wares. We found more of a lawless and insolent spirit among the people than we have before met with, and in two or three instances my assistants and myself were shamefully abused. As a general thing, however, we were cordially received, and at many of our gatherings the Spirit of God was evidently present to impress the hearts of those who heard the truth. Some of those occasions neither they nor we shall ever forget.

In the hot season, when tent-life was not practicable, I adopted the plan of visiting the villages from six to eight miles distant, in the following economical, and, as I found, healthful method. I left home at 4 P. M. or at such time as to enable me to reach my place of destination about sunset—partook of my evening meal after arriving—met the people for an hour and a half or two hours at the public rest-houses, private houses, or in the open air—slept in my cart and returned home early in the morning, occasionally meeting audiences by the way at intermediate villages. The expense of conveyance was from 8 to 10 annas per day. This seems to be about the only practicable mode of itinerating in the hot season, until we have a larger number of Chapels built, that may shelter us from the heat for a few hours in the day.

It is very desirable to visit the same place repeatedly, and, if possible, statedly, to become intimately acquainted with the people, and to show by familiar intercourse that we feel an interest in their welfare. It is well to meet the trader at his shop, the mechanic at his shop, the farmer in his field or threshing-floor, and the shepherd at his sheep-fold, and to converse freely with each in regard to his labour, his trials and his grievances. Having met them on terms of friendship and intimacy, we have found that those even who opposed would generally consent, at our invitation, to come and hear the truth; and that those who had been accustomed to regard "Saheb" as a sort of unapproachable being, would freely make known their difficulties, and listen attentively to instruction.

Having no "made" roads, we are of course prevented from going to any great distance from home during the rains, but there have been only a few days in which I have not been able, either in a bullock cart or on foot, to reach some one of the eight villages that lie within four miles of us.

This Report would be imperfect without some allusion to the *practice of medicine*, which has become a regular department of labour, and one of growing importance. From one to three hours a

day are occupied in attending to the wants of the sick, many of whom come from places 15 or 20 miles distant. This was to be expected at a Station forty miles from any hospital or regular physician, and with this expectation I spent two years in the study of medicine before coming to India. A necessity seems laid upon me to engage a part of the time in the practice of the healing art, and I cannot say that this is to be regretted. By this means the opportunity is afforded of becoming acquainted with many persons whom I should otherwise never meet, and of gaining admission to many houses I could otherwise never enter. The physician often meets his patients under circumstances and in a state of mind peculiarly favourable for imparting instruction relative to the condition and wants of the soul. When languor and pain seize the body, and worldly cares are laid aside, the mind can be most easily directed to the great Physician. We are greatly straitened for lack of facilities to carry on this department of our labour. We are in want of medicines, and of a place to shelter those who come from a distance and need to remain with us for a few days. The hospital accommodations needed at present could probably be provided at an expense not exceeding Rs. 75, and for this sum we would ask the friends of the sick and the needy in this land, since we have no funds that can be properly devoted to this purpose. Medicines, or money to procure medicines, will also be thankfully received. I am anxious to have facilities for carrying on a department of labour from which, there is reason to hope, much good will result.

W. P. Barker.

VI.—Report of the North-Eastern field: Wadale Station.

I removed to Wadále with my family in January of 1858, the year under review in this Report, and have been allowed to reside here through the year, except the time required to attend the business meetings of the Mission, and a few weeks, when we took the duties of another family called away from their station by ill health. For the first few months we lived in a tent, but there was no shade for it, and as the hot season advanced, we found it necessary to retreat during the middle of the day to a small room in the house. Its door and windows had not been hung, but it had a roof, and we preferred to suffer some inconvenience rather than leave our station; for a great many things connected with the churches and inquirers demanded speedy attention, and there were calls on every side for us to come and tell of the way to Heaven. Our house was finished in May, and we took possession, thanking Him who had not suffered "the sun to smite us by day nor the moon by night," and who had "preserved us from all evil." We heard the bruit of war and felt the pulses of a public sentiment trembling in the balance between law and anarchy, but "He did not suffer our feet to be moved."

The news of the "Great Awakening" in America, and the feeling that we should be more in prayer than in times past, have led us to make our daily Maráthi prayers a more extended exercise than we used to do. Besides the exposition of scripture and prayer by the Missionary, and singing, I have called on one or more of the native

brethren to lead in prayer. Strangers have frequently been present at this exercise and also at the daily religious exercise Mrs. Fairbank has held with the women. We have frequently visited the villages that are near Wadále, especially when there were moonlight evenings, and have had good opportunities for delivering our message. The women have assembled to hear Mrs. Fairbank, while I addressed the men. We have each usually had companies of forty or fifty, and occasionally as many as a hundred.

In December, we visited the remoter villages of our field to the West and North, and found an open door. The season was not very favourable, as the villagers were busy in their threshing floors, but we had larger audiences than we have usually secured nearer home.

My native helpers have also had their Sabbath and daily religious services when at home, and have made frequent visits to other villages. They have often brought interesting accounts of individual inquirers, some of whom have been gathered into the churches.

One of those received (into the church at Chánde) was an old woman, named Tulasábái. After passing the age of fourscore years, she was brought to the knowledge and love of the truth by the blessing of God on her son's instructions. She expressed an eager desire to receive the sacraments, and as she was too infirm to leave her home, a deputation from the church examined her, and she was baptized and received, and we had a precious communion season with her. She said her "greatest desire was to depart and be with her God and Saviour, and we must not keep her," but "before she went, she wished to taste once of the cup." Her desire to go *home* was gratified in less than two months from her baptism.

The case of a young man admitted to the Chánde church at the close of December, 1857, is worthy a paragraph in this connection. He was the son of a Native assistant long in the employ of our Mission, and was baptized in childhood, educated in our schools, and employed in riper years as a school-teacher; but broke away from moral restraints, so that he became a plague to the Christian community, and his presence and influence were dreaded by all. After some years of misconduct he repented and did works meet for repentance, and in a few months regained the confidence and love of his friends, was received to the church, recovered his wife who had taken refuge at her father's house, and at last, in June, was placed as school-teacher at Shingave, and is at present in charge of the largest school under my care. I know not how much of the special religious interest in that village is to be attributed to his influence. Six persons were admitted to the church just after the close of the year under review; one of whom was his wife. We must "have long patience for the precious fruit, until it receive the early and the latter rain."

Native Helpers.—The generous subscription of fifty Rupees a month, begun in April by a gentleman of the Civil Service, has since then supported the native preacher who is stationed at Newáse, the school-teacher at Shingave, and four students in the Catechists' School. Our arrangements for educating young men for assistants

are, however, with every help, insufficient to supply the demand, and we take them from the School and set them to work as soon as they can perform the duties required, leaving them to pick up a more liberal education as they can by private study. There are more than a dozen young men, members of the Chánde and Dedgáv Churches, who are without the means, but are very desirous of attending the Catechists' School. Some of them are promising, and it were well if all of them had a fair education. One of them attempted to support himself in Ahmednuggur while attending School, but found it impracticable.

Dispensing of Medicine.—Some of my time daily has been devoted to the dispensing of medicine, and I think that even the little knowledge of it I possess has widened my influence, especially among castes that have as yet been but slightly affected by Gospel truth. Some days the number of cases has been large, so that with consulting books and preparing medicines, I found it a burden to attend to them all. Still I would bear such a burden. Christ devoted much time to healing the sick, and we do well to imitate him in it so far as we can. I think every village Missionary should have such a knowledge of common diseases, and especially of epidemic and acute diseases, as will enable him to treat them with success. Two of my native assistants are apt scholars, and have become the physicians of the villages where they reside.

Poor Fund and Home Missionary Society.—I have been much interested in watching and stimulating the infant beginnings of beneficent effort among these native Christians. Two members of the Dedgáv Church are blind, and the rest acknowledge the obligation resting on them to help these their dependent brethren. Others have been sick and in want, and their cases have been considered by the "committee of the whole" Church, and their treasurer for the poor has been directed to help such. There are monthly contributions taken up for the Poor Fund.

On the first Monday in each month the Christians assemble for hearing Missionary intelligence and for prayer for the conversion of the world, and to this monthly concert they do not come empty-handed. Their subscriptions accumulated for a while, and then it was decided to form a Society and send forth home Missionaries, chosen from among themselves, into the villages North and East of the Mission Field. This Society has prosecuted its work with much zeal. It has received some twenty Rupees from the Mission Society of the American Mission Church in Bombay, and a donation of twenty-five Rupees from Mr. Graham of the Mission Press. These means, with its collections at the monthly concert, enabled it to send out two Missionaries for six and a half months of the year. There was in the Treasury, at the close of the year, Rs. 11-1-11. Reports have been presented at each monthly meeting, and we think good has been done, both in the "regions beyond" and to the donors. They find it is good to do good, and "more blessed to give than to receive."

S. B. Fairbank.

IV.—*Lessons from the Early History of India.*

A series of Lectures, designed for the educated natives of Calcutta, was lately arranged as follows:—

May 10th. *Lessons suggested by the early history of India.*—By M. Wylie, Esq.

May 17th. *St. Augustine.*—By the Rev. Dr. Kay.

May 24th. *Menu and Education.*—By the Rev. Dr. Duff.

May 31st. *The Emperor Julian.*—By Professor Cowell.

June 7th. *Dr. Arnold.*—By the Lord Bishop of Calcutta.

The following is the first of this series. It was delivered to a very large and attentive audience at the General Assembly's Institution in Cornwallis Square. The Bishop commenced the proceedings by a brief address and prayer.

LECTURE No. 1.

LESSONS SUGGESTED BY THE EARLY HISTORY OF INDIA.

I am persuaded that many of the educated Natives whom I now address, and for whom this series of Lectures is designed, well know that the instruction which schools and colleges afford is not the whole of Education. It remains for the instructed student to apply his knowledge in the acquisition of more. He finds that—

> All a rhetorician's rules
> But teach him how to name his tools,

and that the powers he has gained will be chiefly useful as aids to further advancement. But engaged, as most educated young men are in this country, in the active duties and daily business of life, they have little time for the cultivation of the mind; and restrained, as they most unfortunately are, by custom and prejudice, from foreign travel, and employed, it may be, in pursuits which excite no curiosity and require no mental effort, they are in danger of going backward instead of forward. The promoters of these Lectures therefore seek to afford them assistance, in a manner that may suit the circumstances of their position. We are animated by an earnest desire for their welfare, and by the hope that these meetings will lead, at least some, to the consideration of many neglected principles and many valuable truths. Speaking for myself, I may say that I have long desired to see this plan tried, and that I confidently anticipate that it will be the commencement of a new class of efforts, for the benefit of the Native Community.

The subject of my Lecture is to be the Lessons that are suggested by the early history of your country. By the early history I do not mean the distant and doubtful past, of which

we know very little with any certainty. I purpose to refer to the whole scope of authentic history, prior to the battle of Plassey, using Mr. Elphinstone as my chief guide and instructor. It is to his learning and sound judgment that we owe the separation of the regions of fable and history. Future writers, I believe, will be able still more completely to discriminate truth and falsehood in the series of Native Records. At present, with all the aid of Mr. Elphinstone's ripe scholarship, some doubts must attend our investigations. We must be content with general results; we must often receive common tradition in place of rigid evidence; and we must judge largely by probabilities. I do not propose, therefore, to enter into many details, or to argue from any statements that rest on doubtful testimony, favorable or unfavorable to native character. It will be enough to deal with the broad outlines of India's history, heeding neither the pictures of romance nor the modern dreams of conjecture. And, dealing thus with our subject, it must at once be acknowledged, that when the countries now constituting Great Britain, and nearly the whole of Europe, were sunk in barbarism, India rivalled Greece in civilization; that she had rulers who conceived great designs with an insatiable ambition of fame, and that works were accomplished as stupendous as the Pyramids, and as beneficent in their object, and probably as costly, as our own Ganges Canal. We are not therefore treading everywhere in India on the ashes of savage tribes, nor mingling with races incapable of high elevation. The intellectual power of the mass of the people of India indicates her future destiny of influence, as distinctly as her magnificent geographical position. But wherefore, with all her vast resources, has India hitherto done so little for Asia and for mankind? This is one of the chief questions, to which the lessons we have to gather from her early history should be applied.

Unhappily, India has never known the strength and blessing of union. There may be distinct commonwealths in the same country, as there were in Greece, and as there are now in Germany, yet the bonds of language, religion, and a common origin, may unite them against external invasion, and preserve, for long periods, a fair measure of internal peace. But India's earliest historic records, poetical and metaphorical as they are, denote, with sufficient clearness, the prevalence of civil war, and the existence of superior and inferior races. Probably this is nearly all we can with certainty deduce from the Ramayan. There was probably a great invasion of the Deccan, and Ram, the conqueror, was assisted by aboriginal and despised races. Afterwards, we have traces not only of diverse, but also of hostile creeds, and of invasion after invasion from one foreign

nation after another. Not all the experience of the terrors of these incursions sufficed to unite the princes of India in defence of their country. It is manifest that they fell in succession, unpitied and alone. The glimpses we have of combinations are slight and transient. The Greek invader, the Arab, the Pathan, the Mogul, conquered, not because India had no armies and no leaders, no courage and no skill, but because her strength was divided among many kingdoms that could not, or would not, effectually combine.

And so with the people. We talk of the people of India, as if the invaders found one vast homogeneous population. But in fact the diversities of race, which exist now, were still more perceptible two thousand years ago. Probably there were many myriads of warlike and lawless men, who were the constant enemies of all the rest. The Institutes of the Hindu Religion point to a military caste, and it is not unlikely that this body wielded a domination over all but the priesthood. And there were great chains of mountains separating large sections of the country, and wide forests hiding from the world whole tribes of the people. The Muhammadan invasions *never* fused these masses. The Rajput and the Gond, the Bengali and the Shanar, remained distinct amidst all changes, without common habits, language, government or religion.

It is a mistake to suppose that there ever was a time, when the provinces or the races of India were consolidated under our supreme authority. Generally speaking, the most powerful Native dynasties never possessed, except in name, more than Northern India and part of the Deccan. There were large parts of Southern India that almost uninterruptedly maintained their independence. Speaking of the Muhammadan empires at two most favorable periods, Mr. Elphinstone says, (Book VI. Chapter 1,) "All Hindustan, except some isolated portions, now acknowledged the government of Delhi, but the obedience of different portions was in different degrees, from entire subjection to very imperfect dependence; and in this state, with various fluctuations, it remained till the end of the Mogul empire. In a succession of strong reigns the subject country would greatly exceed the rest, and the princes who retained the internal government of their territories would be quite submissive and obedient in general politics: but two or three weak princes would start up and the old ones would become unruly, till the next vigorous monarch had almost to begin the conquest anew." And, (Book VIII. Chapter 1,) "The empire of Delhi in the reign of Muhammad Toghlak extended to the Himalaya Mountains on the North East, and to the Indus on the North West; on the East and West it reached the Sea; and on the South it

might be said to include the whole of the peninsula, except a long narrow tract on the South West, the frontier of which would be imperfectly marked by a line drawn from Bombay to Rameshwar. But within these limits, one large space (Rajputana) was unsubdued, and another (the kingdom of Orissa) was unexplored."

But we must add even to these significant statements. We must remember that there was seldom a time, even under the most powerful rulers, when one part or another of the empire was not in revolt. There were in all ages usurpations, insurrections, contending emperors, or invasions. Shah Jehan's reign was probably the most prosperous of all, yet he commenced with a ten years' civil war; there were repeated wars at other periods; and ultimately he was deposed and imprisoned, and his empire was contested by his sons.

Turn then to the history of the Deccan, to the miserable record of the Bahmani kings; to the unsettled sovereignties at Bijapore, Ahmednagur, and Golconda; proceed on to the rise and invasions of the Mahrattas; see how kingdoms rose and fell, and how countries were ravaged in endless contentions; trace the course of succeeding despotisms, of constant treasons, and of successful rebellions; and judge what must have been the effect of all the aggregate of man's wickedness in that large portion of India! We know but little of the details of other provinces. But certainly, few parts of the country knew the blessings of long-continued peace, or felt the steady influence of established and settled government.

The native historians seldom condescend to describe the state of the people; but when they describe the progress of civil war, they afford us materials to form a judgment. We may conclude, that the increase of population was checked. As we know that it was the policy of some rulers to destroy every vestige of the institutions of their predecessors, we may infer that when new systems of internal government were established, they seldom were permitted to succeed. We may be told of Courts for the Administration of Justice, but no part of the land, in which wars were frequent, could have known what justice meant. We read of some careful Revenue Regulations, but in civil wars, and under usurpers and invaders, there must always have been confiscations and arbitrary exactions. Moreover, it was impossible that trade could have flourished in the cities and provinces that were frequently disturbed by war. There may have been some encouragement, at times, to men of learning and science; but the pursuit of knowledge, like the arts of industry, was too commonly interrupted by social contests, to yield results at all proportioned to the intelligence of the people or the resour-

ces of the country. In the course of long centuries, from the early days in which civilization, (in the skill of architecture and music, mechanics and jurisprudence,) certainly appeared to promise rapid social advancement, we seem to look in vain for any progress at all. Nay rather, India, with decreased and decreasing liberty, was sinking back into darkness and confusion. The Muhammadan invaders were not all intolerant, but they abridged religious toleration; they were not all savage and ignorant, but few of them did anything to promote enlightenment or education. There were many horrid scenes of massacre and depopulation, where ruthless conquerors made a solitude and called it peace. Practices like infanticide were unchecked, and probably prevailed extensively. Slavery became common, and it was slavery in a degrading and cruel form. There were not unfrequently famines, by which whole cities and provinces were swept of their population. In all seasons of public disorder, there could have been no check on the oppression of the rulers of distant regions; and marauders, from every camp, must have filled the land with violence.

It was no comfort, no relief to the mass of the people, that stately palaces and splendid tombs were erected by the sovereign or his nobles; it was no consolation that gorgeous processions and magnificent displays of treasures, and lavish distributions of presents, signalized the wealth of the barbaric courts. The popular mind was impressed with awe of the emperor, who was reported to have been weighed in scales against gold or jewels that were scattered as largesses among the attendant crowd; and marvels of his splendour may have been celebrated in common traditions. But the historian, who investigates the condition of the people, finds, as Mr. Elphinstone declares of the brilliant reign of Shah Jehan, that "after all allowances, the state of the people must have been worse than in an indifferently governed country in modern Europe." And this, I apprehend, must be taken as far too favorable and too moderate a statement. No modern experience will enable us to judge of the condition of a people, exposed to the calamities of India. No dazzling pomp of kings in camps and palaces can atone for neglect of the masses of the population. When we read of vast armies traversing the land, and the emperor with his thousands of personal followers loading the march, we may be certain that desolation followed. A few lines may suffice to narrate the history of a siege, but if we will pause to consider the months of strict blockade; the attempts to harass the besiegers by ravaging the country and stopping the wells in their rear; the extremities of suffering, probably to the sacrifice of all the women and children, before the final surrender, we shall regard the whole scene as a fearful national disaster. And when

we read of the assassinations on the road to power, the tortures inflicted on defenceless prisoners and their families, the thanksgivings offered for bloody victories gained in the career of iniquitous ambition; we shall not expect from the successful usurpers even the semblance of compassion for the poor. And then, if we will calmly reckon how many scenes of bloodshed are recorded by the historian who confessedly describes only the most important, and how vast must have been the multitudes who perished or suffered, in factious wars or in selfish and needless revolutions; if we consider the uncertainty and terror that must have prevailed everywhere; we shall not be surprised if the progress of the country was arrested, if public spirit was well-nigh extinguished, and if patriotism died away in the heart of the people. So it would have been, under like circumstances, in every land. The fruits of toil were not secure; the cultivation of arts and sciences was suspended, not of choice but of necessity; there was nothing venerable, nothing valuable, around which the whole people could rally, in reliance on its restorative power; and the effect of all this melancholy experience, on the public morals, was of course injurious in the highest degree. Public honor perished. Corruption and bribery, extortion and forgery, were almost the only foundations of wealth in cases where it was not seized in war. The trader hid his money; the noble purchased immunity from conscription, by fines which he in turn exacted from his dependents; till at length, in all the Mogul empire, the population groaned under official oppression, or were trampled on by the common marauders. The power of government diminished, foreign invaders like Nadir Shah conquered without a struggle, new dynasties sprang up by the success of savage insurgents, and in this noble province of Bengal, a man incapable of controlling his own worst passions reigned with unlimited power.

The history of *Europe* during the two thousand years of authentic Indian History prior to the battle of Plassey, was marked by many of the same leading features; but there were also some grand distinctions. The Roman power was a barbarous despotism, but its influence in distant dependencies was more steady and uniform than the influence of any government in India, and its chiefs were frequently men of wonderful energy and administrative skill, while alike in Rome and Greece there was a long succession of illustrious authors, who command to this day the admiration of the world. At the date of the Christian era, the period of Roman decay began. Soon afterwards the same crimes that degraded India spread misery through Europe; and then the incursion of wild invaders overturned society, and introduced the dark ages. The destruction of the Roman Empire was pro-

tracted through long years of bloodshed and suffering, and the wild nations of the North that divided the dominion, soon turned their arms against each other, and converted the whole continent into a battle-field. For five centuries, darkness covered the land and gross darkness the people, and even subsequently the progress of civilization was slow and doubtful. But Europe could at least combine against the Arab invasion, and combine, though with a blind and ignorant fanaticism, for the Crusades. Europe too, soon acknowledged the rights of hereditary succession, and shielded order with the devotion and the grace of loyalty. Nor was the ancient spirit of liberty extinct. Free cities and Representative Institutions were established, and all along the course of her history we find a series of great and leading minds, exerting eminent influence as benefactors of mankind. Without such men, we may be assured that all nations will rapidly degenerate. There must be freedom of utterance for lofty thought, and courage to proclaim newly discovered truths, and from time to time the burst of genius touching the springs which make the whole world kin, and inspiring fresh hopes and desires, or, there will be no advance; and where there is no advance, there will be decay. In Europe we find one name after another shining through the dense clouds of barbarism as the harbinger of a coming day, others shining more and more radiantly as the morning dawned, and finally others in the high noon of civilization, reflecting over the whole world the light of political, scientific, and religious truth and knowledge. Glance along that bright array—the names of the first martyrs and confessors of the Christian faith, then of Chrysostom and Augustine, of Justinian and Gregory the Great, of Charlemagne and Alfred, of Boniface, the Apostle of Germany, and all the early Missionaries of the Gospel, of St. Bernard, Wickliffe, Dante, Chaucer, and Galileo, of Columbus, Luther, and Knox, of Michael Angelo, Raleigh, Shakspeare, Bacon, and Cervantes, of Hampden, Milton, Newton, and Locke, and judge, what must have been the separate force of their example, their eloquence, or their discoveries, and the aggregate influence of their combined power on the mind of Europe.

Another important and potent influence in European society was the honor attached to the legal profession, to learning, and to trade. Taking England as an example, it is manifest that the succession of distinguished men who graced the magistracy, from Glanville, Fortescue, and Gascoigne, to Coke and Hale, Hardwicke and Mansfield, elevating the dignity of the bench, and stimulating an honorable ambition, by themselves founding some of the noblest families in the land, must have strengthened and pacified society. In France, a similar series of

incorruptible and illustrious judges gradually acquired influence in the state, and caused the people to understand the true meaning of justice. Of the deference rendered to learning many memorable illustrations might be quoted. The famous Colleges and Universities, (the splendid foundations of wise men), and the recovery and preservation of ancient literature, suffice to prove the desire for mental advancement. In like manner as commerce flourished, a middle class arose, on which monarchs were frequently compelled to depend, and whose succour the nobility often claimed against arbitrary Courts. As trade prospered, industry was honored, the mechanical arts were cultivated, general intelligence spread among the people, distant colonies were founded, and very powerful interests were engaged in the preservation of peace.

In India, there were none of these advantages and blessings. I would not deny that in the page of Indian History there are some noble instances of heroism and devotion. There have been occasions when the Rajputs have fought and died with a constancy and courage never excelled in the annals of Greece; and apparently there have been men in India—a reformer like Nanuk, an Emperor like Ackber, a minister like Todar Mull—worthy of high admiration; but it must be acknowledged that we have few trustworthy records of any of these men, and cannot judge of them with certainty; and that, for more than two thousand years, nearly all the great names of India were the names of usurpers and warriors, stained with guilt. It may indeed be easily shown, that the state of society throughout was unfavorable to the development of the higher order of minds, or the application of their powers to the welfare of the people.

In the first place there was the grand hindrance of the Bráhminical system. I am not now concerned (interesting as the discussion may be) to discuss what India was three thousand years ago. Very probably her condition was far better than at any period after the first Muhammadan invasion. But it is certain, that many long ages ago there was a priestly class, to whom excessive honor was rendered and superhuman powers were ascribed; and that, on the other hand, the mass of the people were regarded as naturally and perpetually degraded to an inferior mental, moral, and physical condition. How Caste gradually developed itself; how the upper Caste, deceiving and being deceived, arrogated increased authority; how the limits of thought were contracted, the range of knowledge was curtailed, the free play of enterprise, curiosity, and benevolence, was impeded, and men whom God had created of one blood, were separated into sections, by the caprice of pretended revela-

tions and the force of inviolable custom, I will not enquire. It is enough, in addressing any body of thoughtful and candid men, to indicate such a state of society as essentially hostile to happiness and progress. Every thing that was new, was discountenanced; the gifts of ingenuity, of industry, of enquiry, of reflection, the inspiration of genius, the vigour and animation of freedom, were lost to the country. There was a bar to competition and emulation, and as a consequence, the pampered Caste sunk into indolence, while the others ceased to struggle in despair. The evils of society were greatly heightened by the Muhammadan conquerors. It was under their system, that the practice of female seclusion, with all its attendant evils and miseries, was introduced. Their system too was unfriendly to toleration and to free enquiry; and if particular men were better than their creed, or if the persecution of the Hindus was discontinued, we must not forget that for many centuries, and on many occasions in those centuries, there were fearful outbursts of cruel bigotry, and then the terrors of a capricious despotism were employed to extend the faith of Islam. Nor was there in Muhammadanism any compensating corrective element. The pilgrimages and superstitious usages of the people were increased rather than diminished. Another ignorant priesthood was introduced, and sanguinary laws and the spirit of war were sanctified by the authority of the Koran.

I must add, that the land Revenue System was probably a Muhammadan invention, and that its effects have uniformly been disastrous. Under the Mogul Emperors great sums were raised by this system, to be spent in war, in wasteful splendors, and in every conceivable useless and childish folly. Our modern government inherited the plan, and found it a convenient form of taxation; but future writers will acknowledge, that of all the changes of recent years, none was more important than the resolution of the Secretary for India, to permit the redemption of the land tax, and to offer facilities for the creation of freehold tenures. I fervently hope that effect will be given to this wise design in a spirit of enlarged liberality, affording demonstration that the Government looks not merely, or chiefly, to the purchase money of the rent charge, but mainly to the liberation of the soil, and to all the incalculable benefits that must flow from the sense of independence.

Let us now turn for a few moments to the present state of India. As we have seen the great diversities between Indian and European History, we may now observe the contrast between ancient and existing system.

We have now a paramount and supreme Government, with real and not nominal authority in every province in which it claims

dominion. The officer who leaves Calcutta to take charge of an appointment in Assam, in Nagpore, or in Scinde, exercises as complete authority, as if he travelled no further than Berhampore, and himself remains under as complete control.

The strength of this Government is so consolidated, that many years have passed since there was any fear of foreign invasion.

Its laws, passed in the Council at Calcutta, have equal effect through the whole land, on every class, and in respect of every subject-matter, to which they relate.

The Native states that continue under native Rulers, in every case admit a British Resident, by whose guidance public affairs are mainly directed, and, with the exception of Nepal, their troops are commanded by British officers.

The Courts of justice are regulated by fixed principles, they are open to all classes of the community, and difficult as the administration of Justice is in this country, and imperfect as these Courts still are, they present, for the first time in the History of India, a comprehensive provision for the public wants, with an arrangement of certain and liberal salaries to destroy the excuse for corruption.

The communications between the various parts of the empire are as safe as in the best regulated countries of Europe, and every year witnesses an extension of them and of the Post.

The arts and sciences of Europe are applied here to all the purposes of Government and trade, without reserve. Steam, electric telegraphs, new mechanical inventions, become the property of India in their application to the purposes of life, almost as soon as they are used in Great Britain.

The practices which long tended to disgrace the country,—Suttees, Infanticide, Slavery, the prohibition of the remarriage of widows, are dealt with as offences to humanity, and are checked by law.

The exemption of Brâhmans from punishment, on the ground of their divine origin, exists no longer, and all men now stand equal before every Court in the country.

In every great city there is a college or a school for the instruction of all castes alike, in all the learning of Europe.

The Government avows its desire to encourage the education of all classes of the community, high and low, male and female.

So complete is the toleration, that every man may proclaim and propagate his faith, and no man is subject to disabilities for relinquishing the religion of his fathers.

We have a free press; a Legislative Council with open and public discussions; and the whole measures of Government are from year to year influenced by public opinion. Public works of improvement, not in themselves singly superior to

some ancient works, but carried on now in a new and comprehensive spirit, are prosecuted by Government and private capital, with unprecedented skill and vigour.

It is manifest that the old distinctions between native races, and even the embitterment of the relation of conquerors and conquered, are rapidly fading away.

Above all, there is now in India, in the published Gospel of Christ, the greatest and most effectual of all elements of change and progress.

I say all this, remembering that on this day, only two years ago, that fearful Mutiny broke out which threatened for a time to arrest our progress. It has already been entirely suppressed, and the chief effect of it has been to bring India more closely under the wise and beneficent influence of the British Government, and to stimulate those measures of improvement which will develope the resources and reform the civil administration of the country.

We cannot fully explore the future. We cannot tell how the complicated elements of heathenism and superstition, the progress of political and mental freedom, or the rapid changes that are occurring in Central Asia under the influence of Russian encroachments, may affect our public tranquillity, or what new delusions, what temporary combination of the elements of disorder, may expose our Government to danger. But my own heart is full of hope. I look without fear on the extension of Russian dominion in the East, and I do not believe that the British dominion will ever be overthrown, so long as it is a blessing to the people. All my expectations are of better and brighter days. I believe that if we have seen an end of desolating famines and devastating wars, we may now expect a rapid and wonderful increase of the population. At the end of twenty-five years from this time, I believe we shall have three hundred millions of souls, and this vast population will be distinguished by unexampled intelligence and prosperity. Its pressure will extend the surface of cultivation, and will force semi-barbarous tribes into the pursuits of industry. The country will at length be opened by the use of the magnificent water-courses that have hitherto been so strangely neglected. Up the Godavery there will be access by steam to Central India; and up the Irrawaddy to the frontiers of China. The Ganges and Jumna above Allahabad, and the Gogra penetrating Oude, and many more streams now unused for steam-boat traffic, will be busy as the Mississippi. Our countless and invaluable mines will be explored. The money now hoarded and concealed, will be produced to extend internal commerce; the reputation of our welfare will attract the noble races of Afghanistan and Central Asia, to trade largely and

to settle peacefully in our plains; and prejudice being overcome, the people of India will spread abroad to other lands, and by their capital and skill will animate the trade of China and the Archipelago. It seems now as if the mind of India were aroused, just as the mind of Europe was, after the invention of printing. Our dark ages are now passing away, and a power will soon be developed in the great population of this country which must necessarily affect the whole of Asia. The tendency and direction of that power, and the nature of its influence, cannot be matters of unprofitable speculation. Like all human powers, it will certainly contain elements of destruction, and there is but one force that can effectually control its action. That force is Christianity. As ancient heathenism disappeared to be followed by the establishment of this beneficent religion; as the wild hordes of northern invaders were subdued by the strength of this silent conqueror, so now, in the East, the energies that will burst forth from the people of these crowded regions, must be directed into the channels of peace, by the Gospel. No worldly policy, severed from Christianity, will avert the danger of convulsions; enlightened heathenism will be no obedient child of civilization and no friend to the lasting interests of mankind. The Gospel of Christ, and that alone, will employ the newly found powers of India, in the work of mercy and benevolence.

We have the proof of this, in the contrasted histories at which we have glanced. The distinction between the course of Europe and the course of Asia, did not arise from natural differences between the inhabitants. The invaders and conquerors of the Roman Empire met and were conquered by Christianity. That is the secret of the mystery. They met it in days of much ignorance and corruption, yet it conveyed to them new motives, and inspired them with new fears and new hopes. Henceforth there was an element working in their nations, that could not rest—that conveyed new life, with divine power. It was stronger than they, and was destined to subdue the hearts of all men, and to cover the whole earth with its glory. The invaders of India, on the other hand, came with the ardour of Muhammadan fanaticism, not to find a purer faith, but to impose on others the obligations of their own. And then in India there was exhibited the proof of what man will do, (the utmost he can be expected to accomplish) even with all the resources of fertile regions and of civilization, without the purifying, controlling aid of the religion of the great Redeemer. In other lands the same proof has been exhibited, and is now, in decay and degradation. History has proved, that there is but one way of peace; and in the contrast between Christian and unchristian

countries at the present day, we have a complete attestation to the remedial power of Christianity, and to the destructive force of those pretended revelations which are dishonorable to the character of God and degrading to His intelligent creatures.

It is in connection, then, with the certain progress of Christianity, that I anticipate the future prosperity of India. Already, under the ascendancy of a Christian Government, imperfectly as it has discharged its obligations, the people are learning and using the blessings of freedom. Whatever be the resources of the country, whatever the mental gifts of the people, there is now free scope for the developement of them all. There may be hindrances, from the arts of the priesthood whose craft is in danger, acting on the credulity and prejudices of multitudes whom it has ever been their practice and policy to retain in bondage and ignorance; and there will, I fear, be hindrances from the timidity of many who are personally delivered from thraldom, but who still lack the courage and the generosity to emancipate their countrymen. But you know, my friends, that in the case of every one of you there is the responsibility of a powerful influence. Those great natural gifts which God has graciously bestowed on you, the knowledge you have attained, and the grand opportunities of the present age, are talents which it is your duty, and should be your happiness, to employ in His service. You may have to incur the reproach, and some of the penalties, incidental to the position of leaders in all great national changes; but the path of duty is still clear and manifest. Come what may, you are called to the noble work of delivering India from the miseries and degradation of superstition.

But be assured that amidst the various trials by which this work will be attended, there is one influence only, that can impart adequate strength for its accomplishment. Not till the love of Christ constrains you, will you learn the glorious art of living not for yourselves, but for Him who died for you. Not till then will you be armed with the mind that was in Christ, and count it your meat and drink to do your Father's will and to finish His work. Inferior motives may excite to temporary fitful action, but for a life-long course of unselfish untiring benevolence, no motive less powerful than this will avail.

I know that you pause and hesitate, that you are yourselves shrinking from the confession of the faith which your conscience has often told you is the only true one. It may be, therefore, that after all the privileges of this favoured time, some here, and many throughout the land, who know that an idol is nothing, and who also know that there is no other name under heaven given whereby men may be saved but the name Jesus Christ our Lord, will stifle convictions, check, within the sphere of their

own influence, the recovery of their country, and perish at last hardened in heartlessness and transgression! Well would it be for such men, had they never been born. But there will be some, whom the truth will make really free, and to whom the honor of establishing Christianity in India and, with it, India's lasting peace and prosperity, will belong. They may be few in number, and may mistrust their strength. But let them remember the first days of this dispensation. Let them look to Him who had lately been betrayed and crucified, deserted by his nearest friends, and reviled and hated by those among whom He had gone about doing good. Surrounded by a small company of terrified disciples, in a country filled with prejudice against his doctrine and contempt of his person, beholding in all the great cities of the world the gods of the ancient mythology enthroned in undisturbed supremacy, seeing whole nations and the great mass of mankind slaves to every species of delusion, even then, in that dark and gloomy day, He calmly uttered His great commission, and bid these feeble followers go forth into all the world, and preach the Gospel to every creature. All probabilities and appearances were against them. In their ignorance and timidity, they had to contend with the Greek philosophy and the Roman tyranny, with the arts of a licentious priesthood and the barbarous cruelty of savage tribes, but there was added to His command the simple but sufficient promise, "Lo I am with you, always, even unto the end of the world," and they went forth, in the power of His grace, conquering and to conquer, destined to the purest of all victories and the crown of blessing and immortality. As the ennobling faith that animated them, as the faith that claims and secures for man in his weakness the co-operation of omnipotent strength, as this faith prevails in India, we shall see the beauty of holiness and the ardour of self-denying zeal, and over every obstacle the triumphant Gospel of Christ will have free course and be glorified.

V.—*Old Calabar, Central West Africa.*

The West African mail steamer, a few weeks ago, among other items of intelligence from the coast, brought word that "King Eyo Honesty, of Old Calabar, was dead." Of the multitudes who read that brief statement in the *Times* and other papers, both at home and abroad, comparatively few, probably, knew anything about the person mentioned, or felt any interest in the matter whether he died or lived. "A petty chief on the coast of Africa," they would say; "it is a wonder they thought it worth while to mention his name at all." But the comparative few who knew something about him—not a

small number on the whole—felt a deep interest in his life, and were much grieved at his death, for he was a somewhat remarkable and important man, and was certainly used by God as an instrument of much good in his generation. It has been suggested to me, by an honoured friend, as one acquainted with the subject, to furnish your readers with a little information concerning him, his country, his people, and the work of God now being carried on among them.

In the deepest recess of the Gulf of Guinea, called the Bight of Biafra, south-east of the mouths of the Niger, the Calabar river enters the sea, due north of the island of Fernando Po. Up that river, about fifty miles from its outlet, stands Duke Town, a place of perhaps about six thousand inhabitants; and seven or eight miles further, on a branch of the river, stands Creek Town, containing, it is said, about four thousand inhabitants. These towns, though peopled by the same tribe, are the capitals of separate territories, the representatives of different lines of policy, and the seats of different and heretofore rival kings, to one or other of whom all the other Calabar towns have allied themselves. King Eyo Honesty lived at Creek Town, was the friend and helper of Missionaries, and the leader of those in the country who were favourable to civilisation and social improvement. Of a royal but decayed family, he commenced life in a small way, determined to repair its fortunes, and by indefatigable industry, great sagacity, unusual integrity, and a marvellous power of government, he accomplished his object, and attained a distinction far beyond that of all his competitors and predecessors.

Reserving, for the present, some account of the origin and history of these distinct and rival sovereignties in one tribe and so near each other, I shall notice first the circumstances attending the death of King Eyo, remarkable in several respects, but especially interesting as affording the most satisfactory evidence of the complete abolition of the old, barbarous, and bloody customs which formerly belonged to the death and burial of the chief men of that country. Next to Ashanti and Dahomey, and scarcely inferior to them in that respect, Old Calabar had an infamous notoriety for the bloody atrocities enacted on such great occasions. One hundred or two hundred persons were usually sacrificed at the death of a King, from among his own people, or those of his friends, who killed their slaves for him as proofs of their sorrow, hurried by swift-footed murder after him, to bear him company in the lower world, where his rank, it was supposed, would be judged of as on earth—by his following. Some of the elder wives used to be strangled, and the younger ones to be buried alive in the same grave with their departed lord. Then used to follow the poison ordeal, by means of a certain bean, called *Esere*, ground up with water, to be drunk, miscalled in broken English "*Chop-nut*," to determine who had killed the great man, the conviction being general that his death, unless in extreme old age by natural decay, had been caused by some enemy employing witchcraft. By this means many died, especially negligent or impudent wives, unfaithful headmen, who may have been the executioners of their inferiors in the earlier tragedies, even freemen and gentlemen ob-

noxious by their intelligence, wealth, or power; in short, whoever during the lifetime of the departed had been offensive to him, and were not strong enough to resist his successors or executors.

These horrid customs continued unabated, unrebuked, till the settlement of Christian Missionaries from Scotland there in 1846, sent by the "United Secession," now the "United Presbyterian Church;" after which they were certainly rebuked, frequently and publicly, and severely rebuked, and it is probable partly abated, though it is uncertain if they were wholly discontinued till this late remarkable occasion. Happily, there is complete proof that on the death of King Eyo not one person, man, woman, or child, by any means, or under any pretence, were put to death for him, and that by his own express injunctions, and the zeal of his eldest son, a Christian young man. Inferior men had indeed died and been buried at Creek Town, previously to this event, without the sacrifice of human victims, so far as could be ascertained, because King Eyo, supporting the Missionaries, had set his face against it. But that could hardly warrant favourable anticipations that the bloody rites would not be renewed in the case of his own death, which, however, every friend of humanity will rejoice to learn have not taken place.

The following is a sketch of the proceedings previous to and on that occasion, as detailed at great length by the Missionaries there, in their journals and letters. Two weeks before his death, King Eyo had been at one of his distant plantations superintending his work-people. The Sabbath occurred while he abode there, and as usual he intermitted all work, and assembled his people to hear the Word of God, which he called on one of the Christian youths in attendance to read and preach to them. That youth was one of those educated in the Mission School, deemed a slave, but treated as free, and there on the river-side in the woods, he preached to his master and fellow-servants from the words, "Watch, therefore, for ye know neither the day nor the hour," &c. The King had returned home the Sabbath following, but was sick and unable to attend church, and he sent his message to that effect to the resident Missionary; for though not a professed Christian, he always kept the Sabbath, and attended church, and encouraged the Christian instruction of his people. In the course of the week he recovered so as to attend to business, and among other things had a long interview with the Missionaries of the different towns, who waited on him in a body, respecting the attempt then being made by the French ships to take away slaves from the country, under the disguise of free labourers. On that subject he gave them every satisfaction. Two nights afterwards he had a number of his friends at supper, but felt unwell and ate but little. They had left him, and he was rising to retire, when he fell backward on his sofa, and never spoke again. Within a few minutes he was a corpse.

The consternation produced by the sudden death of the King was almost indescribable. With a few exceptions, his servants fled in silent horror. The exceptions were native Christians, his house-steward, and others attending on him. His house people, fleeing down the stairs and through the yards, were followed by the yard

people into the streets, and thence to the bush, or whithersoever they could get a hiding-place. The people in the streets took the alarm and fled; the panic became general; many asked, and few could or dared to answer, "What is the matter?" Before morning the town was deserted of all but "the gentlemen" left without attendants. Two or three women of his yard, Christian women, escaped to the Mission House, but in such terror they could hardly speak to say what had happened, nor could they be quiet or feel safe till they got into an inner room, and under the bed, where they lay concealed till morning. Many more found their way to the Mission House during the night, who next day made off under the escort of armed men to the farms. Why were his people thus terrified? It was the first impulse of the old feelings naturally urging them, as had ever been usual at such a time, to escape for their lives. Such a man as King Eyo had never passed out of this world in that country, without multitudes of slain hurried after him to attend him in the next world. They knew indeed that he had opposed the barbarous practice for some years past, and had restrained others disposed to it, but they also knew that some of his own family still favoured the old bad ways, and who was there now to restrain them?

The fright which emptied the town that night, though not unnatural, was happily unfounded. The Christian converts in immediate attendance on the deceased Sovereign, as already stated, had not fled: and the Christian women of his yard, who, on the first alarm had run to the Mission House to hide, next day returned to their own houses. They were not without fear, they said afterwards, but they trusted in God to preserve them, and held to their posts as in duty bound, to perform the last sad offices to their old master. Young Eyo or Eyo Ita, the eldest son of the deceased, whom his father had some time before declared his heir and successor, is a Christian, a member of the Church, as is also a younger son, Eshen Eyo; he being present at his father's decease, encouraged his fellow Christians to stand by him and help him in this extremity, pledging himself for their safety. So the little band of native disciples, sons and servants, brethren in Christ, dug the grave deep under his palace, and interred their King. The gentlemen of the town, of course, were there to observe certain formalities of sepulture. But the Christian servants were the only ones who maintained their ground, and did their duty to the last, though the time was not long past, when the grave would have been soaked with their blood.

Of the town slaves who fled during the night some betook themselves to the farms, propagating the most dreadful rumours of what was going on; and terror spread through the country like fire; for every one, remembering the terrible slaughters of former times, was ready to believe every tale of horror. Others seized their guns and cutlasses, and mustered for self-defence at a village near the town, commanding both the high road to the farms and one of the King's powder-magazines. There they entered into a covenant—the most binding known in the country, a covenant of blood—by each one tasting his fellow's blood, and thus swearing brotherhood, that they would stand by

each other and defend each other, and secure the lives of all before disbanding. These people had right on their side, even legal right; for the chiefs of the country had by law, at the instance of the Missionaries and captains of ships and supercargoes, some years before, forbidden the making of human sacrifices for the future; and the slaves now armed only in their own just defence against whosoever would violate the law. But they were perfectly peaceable. They had no fears, they said, of the King's two sons already mentioned, but they mistrusted some others of his family, especially two or three of his brothers, now with increased powers of doing evil, who had always opposed the King's enlightened reforming measures. The King himself seems to have mistrusted them, for some time before his death he made a solemn stipulation with his eldest brother and two other great chiefs next to himself in authority, in whom he could confide, that whoever of them should die first, the others would neither kill their slaves for him, nor suffer any one else to do so. He had thus secured the safety of his people, but they knew not of it. The Missionaries and young Eyo went among these armed bands to allay their fears and induce them to disperse and return to their avocations. But while they believed their young master, for himself they would not disperse, indeed their numbers were constantly being augmented, till the King's brothers and other chief men of the town had met them and sworn to them by the most fearful and binding country oath that no person should be killed. This being done, they went every man to his own place, some to the towns, and others to the farms, in the most peaceable manner.

The danger seeming to be past, Inyang, the eldest daughter of the late King, a large woman, proud and imperious—a heroine, had she not been a fury—was displeased that terms had been made with the slaves, and that none had been put to death for her father; and she complained before the rulers of the town of such base compliances with foreign customs, saying that it had never been known in Calabar that such a man as her father had been allowed to go out of the world unattended. They repulsed her, indeed, but her words were overheard and reported among the slaves, and her having seized and chained two women, suspected to be for the purpose of sacrificing, was reported also; and in a few days the slaves mustered, again armed as for war, every man with his musket and cutlass, to the number of nearly a thousand. This time they did not remain in the outskirts, but poured into the town, and filled the main street, taking their places in perfect order and perfect quietness. Tom Eyo, the patriarch of the family, and now chief ruler of the town, together with young Eyo, and other head men, met, and peaceably inquired the cause of such a gathering. The chief speaker of the slaves stated what they had heard of Inyang's doings and sayings. Tom assured them that he and the other chiefs had not given, and would not give, any heed to the woman. The slave leaders would not be satisfied till the haughty lady appeared and answered for herself. She spoke with natural commanding eloquence of her father's greatness and goodness, and the honour due to him, all which was admitted by her audience; but she found no one willing to be the victim of her

ideas of the honour due. She must "chop blood" with them—that is, enter into the bonds of their mutual covenant. They were determined, their demands were reasonable; they could have enforced more or anything, for she was in their hands, and the town was at their mercy. She had to submit; and others of the family also, who had not previously taken oath, were required to do so then and there, even to the youngest son, only nine or ten years old. That done, the armed bands vacated the town, leaving everything as quiet and safe as they had found them. On this and the former occasion the King's two eldest sons, being Christians, would not take the idolatrous oath of the country, nor "chop blood" with the people; but to satisfy them all, they swore on the open Bible, in the name of the Lord their God, that they would not suffer the old murderous fashions to be revived; and if they heard of others attempting such a thing, they would call in the slaves to defend their rights.

In the midst of these exciting events, we are told that young Eyo went everywhere—to his late father's farms and to the country markets, some of them forty miles off—to meet the people and allay their fears; and that no injury or insult was offered to him, though the country was in that disordered state mentioned, and the slaves were met everywhere, armed for self-defence.

There are many things worthy of particular observation in the passage of African history here related, which may be just alluded to—the Christian servants remaining faithful to their old master by their faith in God amid fears and dangers, which had created a panic among all others; the Christian sons maintaining their fidelity to the name of the true God, and refusing to swear idolatrous oaths in circumstances really dangerous; the confidence felt by the slaves in these young men as men of God; the unity, firmness, and moderation of the slaves, satisfied in securing their own safety, when their masters persons and property were so completely in their hands, that they were able to make and enforce their own terms; lastly, the gracious providence of God, which has thus completely crowned the efforts of His servants for the abolition of the old murderous customs by which hundreds of human beings were annually sacrificed on the altar of the Calabar Moloch down to a period which may be called recent, even since the establishment of Christian Missionaries in that country.—*Beacon.*

NOTICES OF RECENT PUBLICATIONS.

The Life and Times of CAREY, MARSHMAN *and* WARD.—*By J. C.* MARSHMAN, *Esq.* Two vols. London, Longman and Co. 1859.

After perusing these interesting volumes we have come to the conclusion that, whilst they demand a notice in our pages, it is the wisest plan for us to adopt the review, from the pen of an impartial and competent writer, which appeared in the *Friend of India*, and which exactly expresses our opinion of the work. Unfortunately we have not room for the whole.

While the generation that personally knew Dr. Carey has been passing away, many other names connected with Christian Missions in India and in other lands, have been attracting attention. But with the sole exception of Dr. Judson, no man has followed the Serampore Missionaries with a similar combination of attainments, influence, energy, and self-devotion. It was well therefore that Mr. Marshman should contribute to the history of Christianity, his extensive and accurate knowledge of their Lives and Times, and should claim for them the rank they merit in the annals of the benefactors of mankind. He says of them with truth;—"In the infancy of Modern Missions, it fell to their lot to lay down and exemplify the principles on which they should be organized, and to give a right direction to Missionary efforts. They were the first to enforce the necessity of translating the scriptures into all the languages of India. Their own translations were necessarily and confessedly imperfect, but some imperfection may be forgiven to men who produced the first editions of the New Testaments in more than thirty of the oriental languages and dialects, and thus gave to the work of translation that impulse which has never subsided. They were the first to insist on the absolute exclusion of caste from the native Christian community and church. They established the first native schools for heathen children in the North of India, and organized the first college for the education of native catechists and itinerants. They printed the first books in the language of Bengal, and laid the foundation of a vernacular library. They were the first to cultivate and improve that language, and render it the vehicle of national instruction. They published the first native newspaper in India, and the first religious periodical work. In all the departments of Missionary labour and intellectual improvement, they led the way, and it is on the broad foundation which they laid, that the edifice of modern Indian Missions has been erected."

Were this all that could be said of these men, their Memoirs would be invaluable. But it is a guarded and inadequate statement of their claims to the gratitude of posterity. Mr. Marshman has written his book with a constant dread of the charge of partiality and exaggeration, and in thus summing up, has omitted much that justice demanded. Mr. Ward's work on the Hindus remains to this day the most valuable account of the manners and habits of the people of this Presidency; and he was the first Missionary, who, returning from India to England, disseminated popular information respecting Missions, and created in the public mind an intelligent zeal for their advancement. At a time when there was no day-school for the lower Christian classes of Calcutta, Dr. Marshman originated, and for years sustained in efficiency, the Benevolent Institution on the plan of the British Schools at home, and in it he afforded education to many hundreds who otherwise must have sunk below the level of the heathen. Dr. Carey was the founder of the Agricultural Society. Acting on their own responsibility, and depending on their own labours for the means of maintaining them, these men drew forth into active and most efficient service, many from the ranks of the

army and the East Indian and Armenian communities, who laboured with a zeal and constancy seldom equalled by Missionaries from Europe. At a time when indiscretion or fanaticism would have supplied the enemies of Missions all the arguments they desired, and would probably have postponed the admission of Missionaries for twenty years from 1813, the learning, the irreproachable character, and the wise moderation of the Serampore Missionaries, supplied Mr. Wilberforce with the topics for his most effective appeals to the good sense and to the sympathy of Parliament, and presented the best proofs that could be desired, that Missions might be safely sanctioned.

It may be admitted that the translations of the scriptures, which at one time were deemed the chief foundation of Dr. Carey's celebrity, proved in many instances, like Dr. Marshman's Chinese Bible, of limited value. We believe it to be true that some few of the versions never have been used, and never can be. But certainly the Bengali and Sanscrit Bibles, and all Dr. Carey's labours in the Bengali language, were of importance to subsequent students, and the Assamese and Uriya versions formed the basis of the translations now in use. But this is not all that can be said. Every one of the versions might have proved to be worth no more than waste paper. Still the undertaking had an immense effect. It indicated the first and chief duty of every mission. It exhibited an example of heroic industry. It inspired thousands with high thoughts and benevolent desires, and it led the way in labours which have now provided for nearly all the people of India the scriptures in their own tongue.

Mr. Marshman's book however is not confined to a bare description of the direct services of the three great men of Serampore. He has been compelled to enter largely into contemporary history. He might indeed, have supplied much more information respecting the state of the native mind, and the condition of native society, at the time when Dr. Carey arrived; and we believe that justice will never be done to our early Missionaries, till the contrast is fully exhibited, between India as it was when they arrived and when they died. But on other matters there is a vast amount of most interesting, and not a little original, information on the state of European society and the temper of the Government at successive periods from 1793; on the struggles to preserve or to banish missions, as they were carried on both here and in England; on the characters of many men who are only imperfectly known, Mr. Charles Grant, Jonathan Duncan, Sir G. Barlow, Lord Minto, &c. on the first efforts to educate the people through Missionary schools and with the assistance of Government; on the policy and influence of successive Governors General; on the progress of ameliorating laws, in the suppression of infanticide and suttees; on the gradual expansion of missions; and on the indirect effect of the Serampore Mission in Great Britain and America.

No one, probably, but Mr. Marshman, could have written so complete and accurate, and withal so affectionate a narrative of the Serampore Mission; and certainly the internal economy and the varied external relations and influences of that Mission, deserved a permanent record and a comprehensive history.

THE

CALCUTTA

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I.—*Propositions regarding Marriage and Divorce, as they affect Native Converts to Christianity.*

Certain circumstances, which it would perhaps be premature to publish, render it advisable once more to direct attention to this important and difficult subject; and we therefore reprint two documents which were adopted many years ago by the Calcutta Missionary Conference.

RESOLUTIONS ADOPTED IN 1841.*

I. The Bible being the true standard of morals to a Christian Government, and its Christian subjects, it ought to be consulted in everything which it contains on the subjects of marriage and divorce; and nothing ought to be determined evidently contrary to its general principles.

"*Note.* This, with a slight alteration, is the second of the original propositions already referred to; and is too self-evident to require any comment."

II. It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

"*Note.*—This is the first of the original propositions which the former Secretary pronounces 'nearly a truism.' 'No marriage or divorce,' continues he 'is legal, unless it be according to the law; and whatever the law enacts, or even recognizes, is to be held valid: thus the law practically *defines* marriage and divorce. It may define wrongly, and place them on other than a scriptural foundation; but so it may do in regard to everything with which it meddles. Under these circumstances, the duty of the Christian is plain. He needs not to seek for such marriage or divorce as is forbidden by the Bible,

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though legally free to do so: and if the law refuses what the Bible allows, he must submit to its ordinance. (Romans xiii. passim.)"

The duty of the minister is a little more complicated.

"Though the state may tighten or loosen the marriage tie, more than the Bible sanctions, it is plain enough that it has no power to force him to use improperly the authority it may have delegated to him; and accordingly, it may be his duty in certain cases to refuse both marriage and divorce. But it seems impossible to deny the validity of either, when sanctioned by the state, on the ground of its wanting the authority of Scripture: otherwise, as Christians are commanded to marry only in the Lord, we would be unmarrying nearly the whole world. The law, for instance, might allow two persons to marry within the forbidden degrees of relationship; but, however much he lamented this, no Christian minister would feel himself at liberty to remarry one of those persons to a third party, while the other was still alive, and the *legal* union undissolved. If the contracting parties were Christians, and aware of their guilt, it would be a case for church-discipline; but in other cases, surely common sense and charity require, that the offenders should be excused. To conclude, marriage and divorce are to be held legal and valid, when recognized in any way by the state; but there may be cases, where, though the Christian allows the legal right, he denies the moral rightness: it is his duty to suffer them, but not to form or share in them, to bear his testimony against them, and to search the Scriptures, that he may be enabled to choose his own path aright."

III. A mere contract, oral or written, between the parents of two parties, proposed to be united in wedlock, without the actual celebration of the marriage ceremonial, not being regarded by the natives themselves as of the essence and validity of marriage, ought not to be so regarded by the Christian Church or the Christian legislature.

"*Note.*—It is found on inquiry that such contracts are occasionally entered into; but that they are not held by the contracting parties themselves to be of the essence or validity of actual marriage. Either parent may resile from his promise,—only the party so resiling is liable to reproach or disgrace."

IV. When the marriage ceremonial, authorized by Hindu and Muhammadan law and custom, is formally celebrated between the parties, whatever be their age, we are called on by reason and Scripture to regard such marriage as *civilly* and *legally valid*, and, consequently, its obligations as mutually binding.

"*Note.*—It ought ever to be borne in mind that marriage is a contract, *both civil and religious*. As its essence seems to consist in the union of a man and woman, who are *pledged to* live *together as husband and wife*, its *validity* cannot depend on the *mode* or *form* of the *ceremonial* by which it is ratified. That ceremonial may be wholly civil, or partly civil and religious,—and it may vary indefinitely with the manners, customs and sentiments of different ages. In every country, whether civilized or barbarous, there is some act, form, or ceremony, which is generally held to constitute marriage and to legitimate the children. When the question therefore is raised, whe-

ther we, as Christians, are called upon to regard those marriages as valid and legally binding, which are considered as such, by the tribes or nations to whom the married parties belonged at the time when the matrimonial alliance was contracted and the matrimonial rites duly celebrated?—it is humbly submitted that we are so called upon. The very expression of the Apostle "unbelieving *wife*, unbelieving *husband*," i. e. *heathen wife, heathen husband*, of necessity imports that he regarded them as *legitimately* husband and wife, while in their heathen state—because so constituted and accounted by their own customs and laws. So our Saviour, when he says, "What God hath joined together, let not man put asunder," seems to imply that those were 'joined together, by an ordinance of God,' or lawfully married, or were so united and regarded by the laws and customs which prevailed in his time, though none of the parties had then become believers in Christ."

V. Renunciation of Hinduism or Muhammadanism being regarded by Hindu and Muhammadan law and usage as tantamount to civil or legal death, the non-renouncing party is at liberty to treat the other as repudiated or divorced; but the Christian convert is not entitled to avail himself or herself of the Hindu or Muhammadan law, and regard his or her voluntary renunciation of ancestral faith as *of itself* releasing him or her from the obligations of the previous conjugal alliance, or as rendering him or her free at once to contract another.

"*Note.*—The law of the unbelieving party may entitle it to regard the other as civilly dead or legally repudiated. But the law of the believing party does not entitle it to regard the other, as, *ipso facto*, civilly dead or legally repudiated. A change of religious opinion does not, according to *Christian law*, dissolve any previously contracted bonds or obligations. Should the unbelieving party, therefore, not avail itself of the conceded right or permission of its own law, but still *think it good or well* (συνευδοκει) *i. e.* consent, wish, or will, to live with the believing party, and discharge, as before, the duties of husband or wife, it is concluded that the latter or believing party is bound by the previously contracted obligation, to treat the unbelieving party as husband or wife, precisely as if no change of religious sentiment had taken place. See 1 Cor. xii. 13, 14.

VI. If the unbelieving party wilfully desert or appear obstinately to refuse to live with the believing party, as husband or wife, such wilful desertion or continued refusal being presumptive evidence of a real or an intended divorce, it is supremely desirable that some legal plan or measure should be devised for universal adoption, whereby the believer might satisfactorily ascertain whether he or she has been definitively cast off or formally repudiated.

"*Note.*—This proposition assumes it as indisputable that in no case whatever save that of adultery, is the believer entitled to sue for divorce (see Matt. xix. 6—9, and 1 Cor. vii. 10, 11). Whether the Hindu or Muhammadan law declare a renunciation of Hinduism or Muhammadanism to be, *ipso facto*, a just ground of divorce or not, the law of the Christian utterly disclaims the validity of any such ground. Accordingly, if the unbelieving party be will-

ing to abide by the antecedently formed nuptial bond, the believer has no option—no alternative—as, in that case there neither is, nor can be, any dissolution of the original marriage. But if, in consequence of the permission and sanction of Hindu or Muhammadan law, the unbeliever *depart*, i. e. separate himself or herself—in other words, finally and formally cast off, repudiate, or divorce the believing party—the latter, *not being in this case the divorcer but the divorced*, must be accounted as freed, by the wilful and deliberate act of the former, from the ties and obligations of the previous matrimonial union; and, consequently, at liberty to contract another (see Cor. vii. 15.) From the present constitution of Hindu society, however, and the entire want of any legislative enactment on the subject, it is often impossible to learn the real mind of the unbelieving party; particularly, if that party be the wife. She may be herself in close confinement in her father's house, or in that of some other friend. Her husband, on his conversion, becoming an out-caste, may be positively debarred all access to her. How then is he to discover her own mind—her own unconstrained will or desire—concerning the continuance of her conjugal alliance with himself? How is he to know whether she is obstinately bent and determined to avail herself of her own law, and so to disown and repudiate him for ever? or, whether, from natural affection towards him or any other cause, she is willing to forego the right and privilege conceded by her own law, and consequently willing still to live with him in conjugal union? Some authorised plan or method by which these important points can be legally ascertained, without doing unnecessary violence to natural feeling or national custom, seems imperatively demanded alike by the conditions of private and social well-being, and the pressing exigency of circumstances."

VII. It is therefore humbly suggested, that, in order to ascertain the true sentiments of the unbelieving party, the Magistrate be authorized on petition of the believing party to have the former, (being at least 14 years of age, in the case of a male, and 12 in the case of a female,) brought before him, in open court, or in his own private house, or in any other convenient place, there to be questioned in the presence or hearing of the petitioning party and friends, as to his or her willingness or unwillingness to live with and be considered the husband or wife of the latter—that, if the unbelieving party be found willing thus to live with the other, he or she be at once pronounced at liberty to do so, and immediate steps be taken to ensure the consummation of such voluntarily expressed wish;—but that, in the event of a positive refusal on the part of the unbeliever, at the *first* examination, the same party, (after the lapse of at least a twelvemonth, during which there may be ample scope for reflection on the one hand, and conciliation on the other,) be again brought before the Magistrate and similarly interrogated as before—that, after all possible means of conciliation have been tried, should the refusal be still persisted in, the fact be publicly announced and officially recorded—and that a copy of such record, countersigned by the Magistrate, be furnished to the petitioning party, as the voucher of a legal divorce.

II.—Rules adopted in 1842.*

Rule 1st. That in cases where there may have been no children the fruit of the marriage, no new marriage be solemnized within two years from the date of the first friendly application to the repudiating party for the continuance or restoration of conjugal rights.

Rule 2nd. That in cases where the parties have lived long together as man and wife, or have had children, the fruit of the marriage, no new marriage be solemnized within three years from the date of the first friendly application to the repudiating party for the continuance or restoration of conjugal rights.

Rule 3rd. That in both cases one whole year be devoted to attempts at friendly communications in this matter, previous to the adoption of any more formal procedure.

Rule 4th. That should these friendly attempts to accomplish reconciliation and reunion continued for a whole twelvemonth fail, the following mode of procedure be adopted:

1. That in cases where personal communication can be obtained with the party, a notice (written or verbal) demanding conjugal rights be personally communicated to the heathen or Musalmán, in the presence of witnesses, who are to sign a written document recording the fact; (see Appendix) a copy of which record is to be left with, or communicated to, the chief native authority of the village or thannah, in which the repudiating party may reside.

2. That every six months the above proceeding be repeated until after the expiration of one year, in the case referred to in Rule 1st, and two years in the case referred to in Rule 2nd, from the date of service of the first notice.

3. That in cases where personal communication with the party cannot be obtained, the notices above referred to, be served on some of the nearest friends or relatives of the repudiating party, who may be found at the place of his or her residence; and the same course of procedure be followed as in the former instances.

Rule 5th. That it be understood that when the repudiating party is ascertained to have committed adultery, or have entered into matrimonial relations with other parties, the repudiated party be considered as immediately at liberty to form a new marriage.

Appendix.

1. A form of document that may be signed by the witnesses for the purpose of being recorded and deposited with the village or thannah authorities, referred to in Rule 4, section 1.

We, the undersigned, do hereby assert that A. B. of ———, Christian, did in our presence this day require (orally, or by writing, served personally according to circumstances) of C. D. of ——, to live with him (her) as his (her) wedded wife (husband) and that she (he) refused to comply with his (her) request. Dated this —— day of ——— 184—

* Reprinted from the *C. C. Observer* for Sept. 1842.

2. A form of the first written communication to the party referred to in section 2.

I, A. B. of ——— do hereby require of you C. D. of ——— to state whether or no, you are willing to fulfil the obligations contracted at our marriage by coming with me, and living with me, as my wedded wife (husband).

3. A form of notice referred to in section 3.

I, A. B. of ——— do hereby inform you or ye X. Y. Z. &c.—as the friends (or relations or guardians) of C. D. of ——— that I require of her (him) to state whether or no she (he) is willing to fulfil the obligations contracted at our marriage by coming to me and living with me, as my wedded wife (husband); and having no opportunities of personal communication with her, (him) I call upon you to communicate to her (him) this my application. Dated ——.

We the undersigned do hereby assert this document was delivered to X. Y. Z. &c. in our presence this —— day of ——

4. Addition to the above three forms when notice may be served for the last time.

Having now for the last ——— years repeatedly made the above or similar applications without effect, I hereby give you final notice that unless a satisfactory reply be received within a month from this date, I shall consider you (him or her) as having altogether rejected me as your (her or his) husband (wife); and that consequently the marriage relation between us will be considered and pronounced as finally dissolved.

II.—*Old Calabar, Central West Africa.*

Rightly to appreciate the wonderful change which, by God's blessing on his own Word, has taken place in Old Calabar within the last few years, one must compare the narrative contained in my former letter, of the recent events at the death of King Eyo Honesty, with those which took place at the death of King Eyamba in Duke Town, in the early history of the mission. The Missionaries arrived there in April, 1846, and in May, 1847, Eyamba died. Though after a period of severe sickness, and not unexpected, his death diffused terror through the whole town. The common people were stricken with dismay, and fled in all directions, consulting only their own safety, yet no one dared to say what all understood, that the King was dead. His brothers and nephews with trusty attendants searched the houses and killed whom they could find, by strangling or beheading. Entering the outer door of the yards they gave command, "Shut the door, and if any escape, you look to it." Yet a Mission House servant in one of the yards did hide, and escape after witnessing the executions. They sent armed men immediately to guard the passes, and not let the town slaves escape to the farms to give the alarm, while others were despatched direct to the plantations to kill all they could find on the way, in the fields or in the

houses. For his burial they dug a great pit capable of containing many bodies, in it they placed two sofas and him between them, dressed out in his ornaments, and with his crown on his head, and then killed his umbrella carrier, his snuff-box bearer, his sword man, and other personal attendants, whom they interred beside him with the insignia of their offices, and great quantities of prepared food, money, and trade goods.

Eyamba had a hundred wives of high families, and of them thirty were killed the first night after his death, one of them being a sister to King Eyo Honesty. When those who had the direction of this dreadful work determined who should die, the well-known message was sent to her, formerly received with pride, now with horror, "King calls you." Knowing the fatal import of the words, the doomed woman quickly dressed herself in her best attire, drank off a mug of rum, and followed the messenger to the outer yard, where she was strangled either by a copper rod or a silk handkerchief. Persons of rank were never disfigured by beheading.

Every night the work of death went on in the river, so near the Mission House that the screams of the victims were heard by the mission family, as well as by the crews of the trading ships at anchor, for an hour at a time. Sometimes a number were sent out bound in canoes and drowned; at other times persons returning in their canoes from the markets of the interior, ignorant of what had taken place, and heartily chanting their paddle song, glad to get home, were waylaid, seized, decapitated, and flung into the river. There were also armed ruffians lying in wait along the paths, who cut down or shot indiscriminately all that came their way, young and old, male and female. The managers of this butchery seemed to think that they could not get sacrifices enough for the deceased sovereign. This account does not fully depict the horrid scenes of that time; for the chief perpetrators concealed their murderous doings as much as they could from the Missionaries and ship captains: and yet to all this must be added the numerous atrocities committed on the farms, of which only broken accounts could be obtained, and also the renewed slaughter, four months afterwards, when the funeral ceremonies were completed, by all the towns owning allegiance contributing victims for the grand sacrifice.

The Missionaries did all they could, by unceasing expostulation, entreaty, and rebuke, to stop that dreadful carnage, but seemingly without effect. Some of the "gentlemen" of the town deluded them with fair promises; others repulsed them with a decided negative, saying that white men had no right to interfere with their fashions. They then appealed to King Eyo, who had always expressed more humane sentiments than others, and strong disapprobation of the system of human sacrifices for the dead; but he said that in the affairs of Duke Town he could do nothing, that the people there would follow their fashions in spite of him, and if he should attempt to put down the customs of the country by force, they would poison him. But he promised his best endeavours to prevent the recurrence of such scenes. The efforts of the Missionaries and ship captains to

stay the awful destruction of human life were not, however, wholly ineffectual. Ofiong, Eyamba's daughter, a bloody-minded woman, vehemently upraided the chiefs of the town, that they had not killed people enough for her father; but one of them answered her that he would kill no more, as white men made too much palaver with him about it. Such at least was his own account of the reply he gave her.

The horrid massacre at the death of King Eyamba coming to the ears of the British Government, it sent out a strong remonstrance against the continuance of such barbarities. It had a very good right thus to remonstrate with the chiefs of that country, having entered into formal relations of friendly character with them, in the close of 1841, for the abandonment of the slave-trade, and paying them for some years a considerable sum for any losses they might sustain thereby. It would be a strange inconsistency, in the practice of humanity, had they suffered the chiefs of Calabar to kill their superabundant slaves without cause and without mercy, after inducing them to give up trading in them. This remonstrance, transmitted by the Captain of one of H. M.'s cruisers, and read in a full assembly of chiefs on board his ship, had some good effect, and led Eyo Honesty, and Archibong, Duke of Duke Town, who had succeeded Eyamba, with other principal men, to promise their best endeavours as individuals for the abolition of the cruel custom. More they could not and would not promise at that time. They required to consult other chief men in other towns in a regular country palaver, before coming under any more general or more binding obligation.

About two years afterwards the death of two native gentlemen at Duke Town was the occasion for a renewal of the old atrocities in the most flagrant manner, as if the perpetrators would taunt and defy those who had rebuked their bloody deeds, and with as much daring recklessness and barbarity, as if no remonstrances had ever been made on one side, and no promises ever given on the other, against the devilish system of human sacrifices. On this occasion seventeen persons were killed and buried with their masters, and twelve more were known to be chained in one place by one long chain, doomed victims in the town, besides others in the farms, when it came to the knowledge of the Missionary there and one of the ship captains, who immediately exerted themselves to secure the lives of those whom they knew to be under arrest and condemnation, and not without gaining their object. Then all the Missionaries, supercargoes, and masters of vessels met and resolved to act in concert, and vigorously to resist the continued perpetration of the atrocities. They invited the gentlemen of the town to meet them for consultation, and then urged upon them the necessity of abolishing these customs by Egbo law. The Duke Town gentry said they must consult King Eyo Honesty, and all Creek Town, before coming to any decision. The white gentlemen, Missionaries, and traders, formed themselves into a permanent society for the suppression of human sacrifices in Old Calabar, and proceeded in a body to Creek Town, where they had very pointed dealings with King Eyo and his gen-

tlemen on the subject, and declared to them their feelings had been so shocked by these horrid proceedings, that all friendly intercourse between them must cease, unless within a month they passed an Egbo law for the entire suppression of human sacrifices. King Eyo entirely concurred in the proposal, and his assembled chiefs assented. He said afterwards to one of the Missionaries that since the Queen had sent men-of-war to make palaver about it, he knew the thing must be done; and he had told all the gentlemen of the country, that they had best make up their minds to abandon that bad old custom, and please the white people, on whom they depended for their trade and everything; for he feared the visits of men-of-war every year to make palaver with them, as they had formerly done about the slave-trade; knowing that they would not rest till they had gained their object. A few days afterwards a general meeting of all the native gentry and all the white people was held on board one of the ships, when, after much discussion, the former agreed to have the Egbo law passed within a month as desired, against the killing of slaves on the death of their masters; and after regular meetings of all the officers and members of the Egbo society throughout the country, the highest native authority, a kind of House of Peers, in which the King is but chairman, the law was made, and in due time publicly proclaimed by solemn procession of the highest officials of that confraternity in the principal towns of Old Calabar.

This happy consummation of several years' efforts in the cause of humanity was chiefly the result of moral force, and designed to be carried out on our part in like peaceable manner. The enforcing of the native law was left to the native authorities. King Eyo, however, knowing that they would meet with considerable difficulties in enforcing it on those who had reluctantly come into the measure, agreed that if he and the other rulers found themselves unable to maintain it against strong opponents, he should call on the white people to help him, who would then be at liberty to send for the consul and a man-of-war to come to his aid. This was the first instance in which the lives of the slaves of that country were put under the protection of public law, and only in the case provided for. In all other matters they are entirely dependent on those who own them for all things. But as a beginning—a first measure—its importance cannot be exaggerated, as evidenced at the death of King Eyo.

A savage and ancient custom could not so easily die. One branch of it still survived—the ordeal of poison by the *Esere* bean, commonly called "chop nut," to discover who, by the *ifod* or native witchcraft, had killed the deceased great man. It was thus employed as a judicial proceeding for the detection of crime, according to native ideas; and though the Missionaries tried then and at other times to enlighten their minds on the subject, and as to King Eyo and some others not in vain, yet the chiefs generally could not be persuaded to abandon the use of the *Esere*. Advantage was therefore taken of this exemption by the followers of the old customs, to renew the murderous system in another form.

In the early part of 1852, Archibong, Duke of Duke Town, died. His mother, Obuma, called by white people Mrs. Archibong, a great lady, and highly connected and influential, sought to comfort herself for the death of her son by the death of as many others as she could lay hands on. Four distant connexions of his were charged by her before a high official, best known by his English name Mr. Young, brother of the late King Eyamba, and they had to purge themselves by the poison ordeal from the imputation of having caused his death by witchcraft. They all died. Some of his wives were also put to death that day in the same way. It was generally believed that she took the old short way of killing some of her slaves off-hand, but it could not be proved against her to bring the new law to bear. The next day a host of armed slaves, her own and her family's, and others hired by promise of great reward, came from the Qua river plantations and filled the town, determined, they said, to find out who had killed Archibong. Supported by them, the bloody-minded woman had many more put to death, charging them with practising witchcraft against her son, and making them chop nut. These were mostly women, and the process was publicly carried on in the open town-place, and in presence of the chief men of the town.

The efforts of the Missionaries to arrest the work of destruction were in vain. Duke Efraim, who was next in authority to the deceased, was full of wrath that they should presume to interfere by a single word in the matter, and the murders went on. The farm people, who had been called in by one party in the town to aid them in destroying another, their rivals, now had the game in their own hands, and seemed to think they might as well destroy both, and get rid of all their masters at once. Mr. Young, with others of the late Eyamba's family, being charged by some of Duke Efraim's family, and called on to "chop nut," managed to get the trial postponed till next day, before which time he and a wicked brother succeeded in escaping from the town, and making their way under cover of night to Creek Town, where they claimed King Eyo's protection. Some of their friends said that if Mr. Young must "chop nut," Obuma (Mrs. Archibong) must "chop" too. She was as little inclined to clear herself in that way as he had been; but as she could not, like him, escape, she shut herself up in her son's house, where were barrels of gunpowder, and declared that, if they attempted to force her to "chop nut," she would blow herself and them and all to pieces.

Thus the work of death went on, till above twenty free people were known to have died by the poison ordeal. Duke Efraim was now afraid of his life, and there was no authority in the town. Utter anarchy prevailed. The "bloodslaves," as they were called, had the town in their hands. The Missionaries having failed in their efforts among the townspeople for the restoration of order, entreated King Eyo to interfere and save the town. The rulers of the town, even the proud headstrong Duke Efraim, were now glad of his intervention; and he came down with, not a large, but select and respectable force of superior people. He entered the town peace-

ably, but with some state, and took his seat at one side of the market-square, under his great umbrella, surrounded by, not his slaves, but his able free men and brothers armed. The "bloodslaves," in ranks three or four deep, surrounded three other sides, all armed with gun and cutlass, to the number of some hundreds. The slaves all had, and on that occasion showed, a great respect for King Eyo and his family. They sent their head men to confer with him, against whom they had no complaint, and whose power they feared, and by his advice they every one left the town that very day and returned to their farms. Thus by his prudent management the town was saved and order restored. These "bloodslaves" were no ways connected with those who afterwards at King Eyo's death behaved so very differently at Creek Town.

The death of Willy Tom Robins, the chief of Old Town, in February, 1854, manifested how determinedly many of the Calabar people seemed disposed to adhere to their old bloody funeral rites. His town, once a large and commanding place, was now decayed, as may be related in another letter; and his family was nearly worn out, himself taking pains to destroy the last remnant of it. When he became very sick, two months before his death, he caused all his wives and children to be arrested and chained, on the charge of having *ifod* or witchcraft for him. A proclamation was also made, by beat of Egbo drum, that if he died, every man in the town must "chop nut." So soon as the breath was out of his body, several of his sons and six of his wives were at once strangled or poisoned, old Willy himself having doomed them to die. Many of his slaves were also butchered; and others escaped only by fleeing to the Mission House, and hardly escaped, having been pursued to the very doors by armed men. Some fleeing thither were seized at the gate of the mission yard and dragged off to death, while crying "O, white people, save me!" the Missionary, suffering under strong fever at the time, being able only to call from the window to them to let the man go; a call unheeded by the ruffians.

In the yard of the old chief three pits were dug, and all his murdered wives, sons, and slaves were buried near him. Eighteen were known to have been thus destroyed in the town, besides those slaughtered in the distant farms. Strange to say, the relatives of the murdered persons made no attempt to save them. Perhaps their own lives would have been risked by any movement of the kind or even of sympathy. Perhaps habit had hardened their hearts and reconciled them to such things. Nobody would care for them, and why should they care for anybody? Such is the course of human degradation and moral deterioration. They seemed to think that such things were just as they ought to be, and the interference of the Missionaries quite unnecessary. Even the children in the school at that place, who had lost mothers, brothers, and other relatives, shocked the Missionary there by their hardened indifference, so used were they to blood and crime of every kind.

One of the women of old Willy's farm, up the country, had a marvellous escape. A week after his death the Missionary there,

being in his boat on the river, was hailed by a person in the bush on the river side, and on his steering thither, a poor, emaciated, almost naked creature hastened to scramble into the boat, and squatted down in the bottom of it. She had on a former occasion been saved by the Missionary's wife, from a horrible fate, when doomed by that old monster, her master, to have her lower jaw cut out, she living, and presented to "Eybo." After that she lived in a far away farm till the death of her master, when hearing the work of destruction begun, by the firing of guns, and screams of the people shot down, and seeing her own husband fall and beheaded, she escaped into the woods and hid herself. Not daring to return to her house, she made her escape, empty handed, through the woods six or seven miles, to the Qua river. (The writer has walked the road, and knows the place.) On her way she passed eighteen headless trunks of persons who had been shot down as they were met by the messengers of death from the old chief's family. Hearing pursuers, or fearing them, she plunged into the river, and swam down some miles, till she got a landing on the opposite side, and found her way across the country to the Calabar river, seeking her old protectors of the Mission House, or some white person whom she could trust in for safety. When taken up, she had been several days without food, and was worn and torn almost to the bone.

By comparing the affairs of Creek Town in the month of December last, when King Eyo Honesty died, with the horrible transactions which had taken place at Duke Town and Old Town in previous years, and remembering that not one man, woman, or child was put to death on the last occasion, by any means or for any cause, though King Eyo was by far the greatest man in the country, we are able to mark the progress of civilisation and, what is more, of evangelisation in Old Calabar, and may hope that the old bloody and brutal funeral rites of a former period will never be revived in that country. King Eyo, though not a professing baptized Christian, was a man that had more sense and conscience than his fellows. In many things he showed that he feared the Lord, though his heart was not altogether right with Him. His instructions before his death, that nobody should be killed for him, were ably and willingly carried into effect by his eldest son, who from his heart, I believe, desires to serve the Lord and enjoy His favour.

It is not out of the way here, in conclusion, to refer to the dreadful scenes of slaughter lately presented at Abomy, the capital of Dahomey, on the death of that monster, Gezo, the King of that country. And seeing how much can be done, even in a few years, by rightly directed human efforts, under the blessing of God, to change those infernal customs, and introduce successfully the holy Gospel among the cruelest and vilest of mankind, we may well desire and endeavour to avail ourselves of every opportunity for sending Christian Missionaries as well as traders, to enlighten, civilise, and save the people of Ethiopia.

W.

III.—*Biographical Notice of Yesúbá Sálave a native Christian connected with the Ahmednuggur Mission.*

From the *Dnyanodaya.*

It has pleased God to afflict us by the removal of our much-esteemed brother, Yesúbá Sálave. He died on the 27th of February, the third anniversary of the day on which he with seven others were constituted into the Chande Church. That little company of eight persons has increased, till the Chandè Church has sent out a colony to form the Dedgav Church, and there are now in the communion of the two churches about seventy persons. But adversity walks hand in hand with prosperity, and we forget for awhile to rejoice over the goodly number that this year even has come out from among the heathen and professed Christ, while we remember that Yesúba has gone. A standard-bearer has fallen. He was elected to the office of deacon when the Church was formed, and discharged the duties of his office with exemplary fidelity till his decease. It seems desirable that there should be some record of his life, and this is made with the hope that it may give example a wider influence.

He belonged to Sonai, the principal town of a Máhal, and which lies some twenty-five miles to the North of Ahmednuggur. But for twenty years or more he has resided in Pimpalgáv, a small village lying eight miles East of Sonai. He chose this place because of the advantages it offered for grazing his cattle. He was a Mahár, but a man of too much energy to content himself with keeping the village gate and doing such menial work as is usually given to Mahárs, and too much pride to allow him to go from house to house and gather the leavings of the villagers' dinner and use them for the food of his household, as Mahárs usually do. From childhood he felt above so degraded a condition. He chose the business of a *hedyá* or drover, buying and selling cattle at the different fairs which form the cattle markets in this region. After gaining experience and confidence, he would go and buy cattle among the obscure villages in Khándesh and Bear, and sometimes go as far as Bombay to sell them. A *hedyá* is a synonym for a man of shrewdness and general information, and Yesúba was sagacious and well informed above most of the class. He prospered in business and was in general repute as a man of substance and ability.

He determined to give his children an education, and as there was no school in Pimpalgáv, he proposed to have a family school While he was arranging for this, Sakharám, the late well-known catechist, came to his village and advised him to ask the Missionaries to establish a school there. He was impressed with what Sákharám said then and at subsequent visits. He had also the example and instruction of the catechist Sákharám whose village is near Pimpalgáv.

Before he had gained a correct knowledge of the plan of salvation, at one time, on his way from the Wálke fair, he called on Mr. Ballantine at Ahmednugger. He then took a bag of money he had brought

with him, and emptying it on the floor, he said with affecting earnestness, "Saheb, take this money and give me salvation."

The first indication his wife noticed of his change in belief was his giving up visiting the Wálke fair, because it was held on the Sabbath. This step he took about twelve years ago. The following cold season Mr. Ballantine and his family visited Pimpalgáv and spent a day in instructing the people there. It was a high day for Yesúba. He killed a sheep and made a dinner for the missionary and those who were with him. But he did not seem prepared at that time to profess Christ. The free intercourse with missionaries and native Christians that ensued, was blessed to his farther enlightenment, and he was at last baptized, March 24, 1850, by Mr. Wilder, and admitted to Christian privileges in connection with the Ahmednuggur Mission Church.

A storm of persecution at once burst upon him. It were vain to try to describe the annoyances and vexations he endured. Their force and extent may be imagined from the more tangible fact that he was soon stripped of his property. One day he took four high priced oxen to a fair. All four of them died of poison before night. His cattle and horses were poisoned from time to time, and soon all were gone. He was frequently told, if he would abjure Christianity, his cattle would cease to die. But he said, "There was a man in the land of Uz whose name was Job, and though my sorrows become as great as his were, I will not deny my Lord. And he will bring me out of all my distresses." At last his persecutors despaired of bringing him back to Hinduism by such means and he was no more annoyed. He turned his attention to farming and for several years ceased to trade in cattle. But farming was uncongenial to him, and for the last two years of his life he engaged again in his favourite business, and with his wonted success. Though old and infirm, his activity and energy exceeded those of his youthful partners in trade, and the expression of his opinion decided theirs in trading. His judgment was deemed by them almost infallible.

As a Christian, his earnestness and decision were no less conspicuous. His conversation turned much on religious subjects, and he strove to let his example teach. He was so fearful lest he should be thought to retain caste feelings, that he sought occasion to drink water from hands of Mangs.

He was remarkably hospitable and generous. The stranger was welcome to share his meal. His friends found it hard to withstand his urgency that they should stay another day. When persons of higher castes visited him on business, he would provide their food by means of the higher caste people of the village. He did it unostentatiously, but it became generally known that he gave a rupee each month for the spread of the Gospel.

I stated at the beginning of this notice that he was a deacon of the Chande church. He magnified his office. He was untiring in whatever he thought would promote the welfare of the church. The evidence of his faithfulness appeared in the results in his own family. He had the privilege of seeing all who lived under his roof become members of the church. First his wife, then his four children who

still remained with him, the wife of the eldest of them, and a widowed daughter who after the death of her husband sought an asylum there, and also two young men employed on his farm and the wife of one of them, professed Christ and were received into the communion of the Chande church.

If he was disposed to claim his full share of authority in the church, it was what was conceded to him in other relations in life: and if his care, lest evil should creep in, made him sometimes censorious, his grey hairs might suggest a sufficient apology. He was never employed as a catechist or reader by the mission, nor did he receive any emolument or help (except from his native Christian brethren) on account of his being a Christian. But on the contrary he suffered reproach and loss.

He was strict in his observance of the Sabbath and loved the assembly of the saints. He attended Sabbath services at Chande, until the Missionary began to reside at Wadale, and after that he came more than two miles to morning service at Wadale, and then returning home went as far the other way to Chande for the afternoon service, and in the evening he had a special service at his own house.

His memory is fragrant. He was a sincere, earnest Christian, his enemies being judges.

For several months before his death he was subject to attacks of intermittent fever. And sometimes in the paroxysms of fever his mind would wander; and it was interesting to notice that the tenor of his thoughts at such times was almost exclusively religious, and particularly about the welfare of the church, his pastor, the little home missionary society of which he formed so important a part, and the conversion of individuals for whom he had been making special efforts.

He ripened fast as his end drew near. He was convinced that he was soon to leave us, but we could hardly believe it. He would not, however, give up his business, and often laboured beyond his strength. A few days before his death he laboured excessively at stacking wheat and became heated and exhausted. He sat down to rest and took a severe cold, which was followed by inflammation of the lungs and resulted in his death. The disease made it difficult for him to speak, but he showed much pleasure when we had singing and reading the Bible and prayer by his bedside. It was good to pray with him and feel the warm pressure of his hand. During the night before the Sabbath in which he died he called his son-in-law three times and had him pray at his bedside.

During his sickness he was visited by those of other castes, who, as a usual thing, would not go to the Mahár quarter. One of these, a Kinabe, talked with him about the days of his prosperity, and expressed regret that he had lost his property. "I have lost it, it is true," said Yesúba, "but I have gained an inheritance in heaven that I shall never lose."

The morning of the Sabbath, his last day with us, found him apparently better, but he was not deceived and proceeded to set his house in order. He assembled his children, all seven of whom were gathered

there on account of his sickness, and gave each of them a few words of advice. He said he was ready to leave them all, except the widowed daughter with her two orphans. His most earnest charge to the son who would have the homestead, was this. "F—, never forget to put the rupee in the missionary box on the first Monday of the month, *never* neglect it." Afterwards he had prayers, and then a visit from his pastor. He received him with his usual cordiality, and expressed his satisfaction with God's dealings and his conviction that he was one of God's people. He was tired and soon dozed. At noon he asked to be carried "to the outer room where he usually had family prayers," and there he gently sunk away till his spirit departed at 4 P. M. He was buried, as he had requested, in his field beside his well.

The memory of the just is blessed. Yesúba is dead, but his influence lives. May a double portion of his spirit fall on the Church that mourns his loss.

IV.—*Lecture on St. Augustine.*

We now have the pleasure of laying before our readers the second of the Lectures recently delivered at the General Assembly's Institution. It is from the pen of the Rev. W. KAY, D. D., Principal of Bishop's College.—EDS. *C. C. O.*

ST. AUGUSTINE OF AFRICA.

"*Thou O Lord, madest us for Thyself; and our heart is restless, till it find rest in Thee.*" (ST. AUG. *Confess.* I. 1.)

GENTLEMEN,—Last Tuesday evening Mr. Wylie addressed you on a theme, which could not fail to rivet the attention of every one of you. He spoke to you of INDIA;—and what race in the world admires and loves his native soil more than the Hindu? He spoke to you of India, as she has been and as she might be;—and when I looked across the room and saw your earnest faces, I rejoiced, but certainly could not wonder at it; for I am persuaded that there is no nobler field of human exertion than is presented by this Indian Continent, no problem relating to the future history of our race more deeply interesting than this—'Will the nations of this vast region rise to claim a place in the Catholic church of Christ?'

Very different indeed is the subject, which I am to bring before you to-night, but—not less important: I am about to ask you to go with me through the inmost privacies of a human soul. We are to witness the fierce struggle of human passion and conscience in one who, by the admission of all parties, was a man of singular energy of character, acuteness of intellect, and profundity of thought. And we are to see the grandest of victories achieved, the victory of a man over his own corrupt

self, when he rises in the strength of faith, and gives his whole soul to the service of his Maker. Here is that which will touch the feelings of every one of you; though the appeal is made to you not as Bengalis, not as Hindus, but as *men*.

I am here, then, to give you the authentic history of a human spirit,—a spirit like yours and mine—which, by God's grace, found its way through sin and misery to peace and God. *You* must form your own judgment upon it. You must do so honestly, and with the seriousness which befits all who have been made partakers of that awful privilege,—Rational existence. Work out then your own theory in explanation of the facts. That is your part,—your absolute duty. My present office is to lay before you, as distinctly as I can, the facts themselves.

When I said just now, that I would give you an *authentic* history, I used the word 'authentic' in its strictest sense: for the materials of our sketch will be almost all supplied by Augustine himself in his book of Confessions, the most wonderful piece of self-anatomy that any age or country has produced. We are thus sure of the truthfulness of the picture. It was painted by him, who went through the long and eventful conflict, and was familiar with every turn of it.

For our present purpose, St. Augustine's life may be divided into *four* periods.

The *First* will comprise his boyhood and youth up to his *nineteenth* year;—during which he was devoted to Pagan literature.

The *Second* will extend from his nineteenth to his *twenty-eighth* year;—during which he attached himself to pantheistic philosophy.

The *Third* period will show him to us falling away for awhile into scepticism, and then in his *thirty-third* year converted to the love of God.

Whilst the *last*, and by far the longest period—extending over a space of forty-three years from his baptism to his death—will be barely glanced at.

I.

Aurelius Augustinus, commonly known as St. Augustine, was an African, born in the year 354 at Thagaste, a country-town in Numidia.

His father Patricius was a man of respectable family, but poor. Though not a Christian himself, he had sought the hand of a Christian maiden in marriage, and won it. The marriage was for some time, as might have been anticipated, far from a happy one. Before a month was over, Patricius had fallen back on the company of his old boon companions, and joined them

in their nightly revels. Monnica, however, if she had made an imprudent marriage, lived wisely as a wife. Always meek and amiable and good, she at last conciliated her husband's respectful love, and after seventeen years,—one year only before his death,—Patricius embraced the Christian Faith.

Such was the home, in which Augustine's boyhood was spent:—his father a good-humoured, jovial man of the world, caring nothing at all about religion; his mother a pious, godly woman, on whom the experience of life was exercising a maturing and sanctifying influence:—so that already in his very home we may see the contending elements, which displayed themselves so prominently in his after-life.

As a boy, he was delighted, he tells us, with the fables of Latin mythology; but that was the only literary taste he showed. Ardent and headstrong, he was fond of play, was a ringleader in all boyish crimes, and set his gentle mother, Monnica, completely at defiance. He was allowed, however, to go with her to church, and to sit among the catechumens there: and in this way he acquired a veneration for the character of Christ, which in his darkest days of dissipation and philosophic conceit he could never entirely shake off. Once, indeed, in his boyhood, he had a severe attack of illness, and, thinking he was going to die, begged to be baptized; but in a day or two he recovered and thought no more about it.

Time wore on, and Augustine was in his fourteenth year. Patricius saw that his son had talents, and determined to give them a fair opportunity of showing themselves. A good education was, at that time, in the Roman Empire, much as it is now in the Indo-British, the road to Government employ. Patricius said that it should not be his fault, if his lad did not get on well in life. So he sent him to the neighbouring city of Madaura, where was a school—corresponding, I imagine, very much to one of your higher Zillah schools—in which Rhetoric and Belles Lettres were taught. Here Augustine spent his 15th year.

Whether, what he learnt there, was altogether the best thing for him or not, we may judge from the following passage of his Confessions:

"Woe is thee, thou torrent of human Fashion! Who can stand up against thee? How long shall it be before thou driest up? How long wilt thou continue to roll the poor sons of Eve into that waste and desolate ocean, from which return is all but hopeless?—Didst not *thou* teach me to read about Jove, at once the thunderer and an adulterer? And what could be the issue of thus attributing human frailty to the gods, but to take away from crime its criminality? If a man sins,—can he not produce

the gods as precedents? Terence brings a profligate young man on the stage, narrating how he encouraged himself in an attempt at seduction by looking at a fresco-painting of Jupiter and Danae, and arguing with himself thus:

> ——— What then? Shall *he* do thus
> Who shakes heaven's highest concave with his thunder,
> And I, poor mortal man, must I abstain?
> I did it, and with all my heart I did it.

"These things, O my God!" continues Augustine, (turning as is usual in the *Confessions*, to address himself to his heavenly Father,) "these things I at that time learnt full willingly and with great delight: and for doing so was pronounced to be a hopeful youth.

"I got my praise from them whom I thought it the highest merit to please;—I saw not the abyss of vileness, wherein I was cast away from Thine eyes."

At the end of the year he came back fram Madaura, and his father resolved to send him to finish his studies at Carthage. But this could not be done at once, as it was necessary for the family to economise and save up some money to pay the young student's expenses. So Augustine was kept at Thagaste during his 16th year.

A sad year it proved to be. He was just growing into the consciousness of being no longer a boy: his fervid imagination had been stimulated by the licentious poetry he had read at Madaura: and he had no restraint or guidance from his father. Not that he was without better thoughts;—how could he be without *some* aspirations of a higher kind, while he was daily under Monnica's eye? He himself says in one place:

"In the very commencement of my early youth I had said to Thee, 'Give me chastity and continency;—only, not yet!' For I feared lest thou shouldst hear me too soon."

But on the year as a whole he could only look back with deepest sorrow:—

"I call to mind" he says, "my past foulness, and the carnal corruptions of my soul, reviewing them in all the bitterness of their memory, that Thou mayest be the more endeared to me, Thou Sweetness never-failing, Thou blissful and assured Sweetness!

"Whilst I turned away from Thee, I was lost in the endless variety of objects. I burnt to be satiated with earthly things; I was frenzied with unsubstantial loves; pleasing myself, and desirous of pleasing the eyes of men,—but loathsome in Thine eyes.

"My delight was to love and to be beloved. But I kept not the true measure of love, the union of mind to mind; my

heart was so covered with a thick mist of passion, that I could not discern between the serene brightness of affection and the dark fumes of lust. Thy displeasure was all the time gathering over me; and I knew it not. Deaf to thy voice, I strayed onward, away from Thee;—and thou heldest thy peace, O my too tardy Joy! I wandered further and further into the barren seed-plots of sorrow, with a proud dejectedness and a restless weariness. . . . I burst through all restraints: but I escaped not Thy scourges:—what mortal can? For Thou wast always present, mercifully rigorous, besprinkling with most bitter alloy all my unlawful pleasures; that I might learn to seek pleasures without alloy.

"My friends took no pains to restrain me. Their only anxiety was, that I should learn the art of fine speaking and of persuasive argument. And yet one there was, Thy faithful servant, my mother, who warned me strongly against the ways of sin; but Thy voice in her I despised;—her words seemed to me mere womanish advices which I should blush to comply with."

So passed that year at Thagaste.

And now at last the wearisome delay is over: and, with no safeguard beyond the memory that he had a mother at home praying for him, he is launched out into the perils and excitement of life in Carthage.

It has been calculated by some Frenchmen, who explored the site of Carthage, that it probably had a population of 1,300,000. It was the metropolis of what was then one of the most fertile provinces on the shores of the Mediterranean: and this prosperity had brought with it an almost incredible corruption of morals. The patron-goddess of the city was Venus (miscalled) Cœlestis;—the same with that Syrian goddess, Astarte, or Ashtoreth, whose impure worship did so much to debase the nations of western Asia. The prevalence of her worship may be judged of from the fact that her temple was two miles in circumference.

He now engaged with the full bent of his mind in literary pursuits, and won the chief prize in the Rhetoric School: "Whereat" he says, "I joyed proudly and swelled with arrogancy." He also frequented the theatres, and sometimes wrote pieces for them. "All this" he remarks "added fuel to my fire." He found that intellectual studies, however successfully cultivated, cannot of themselves satisfy the heart of man; they may only add vehemence—the vehemence of a proud, ungodly self-will—to the solicitations of sense and fancy and passion. So Abelard found in the twelfth century; so Lord Byron in the nineteenth; and so Augustine found in the fourth century.

"Surrounded" he says "by that fermenting mass of unholy living, I was hurried along, the victim of my imagination. I longed to be in love. I longed for some more intense, absorbing passion. And I soon found myself rushing headlong into the snare, which I had desired.... oh my God, my Mercy! with how much gall didst Thou of Thy great goodness besprinkle those vain enjoyments! How didst Thou scourge me with the red-hot iron rods of jealousy and suspicions and fears and angers and quarrels."

Before he had been a year at Carthage, he had contracted an irregular union with a frivolous, light-minded young woman. He had a son by her in his 18th year, and called his name—strangely enough—Adeodatus, "God's gift." He remained faithful, however, to this union so long as it lasted—which was for about twelve years.

We now close the first part of Augustine's history. Up to this time all has been dark indeed, although even in this dark season we have seen some feeble indications of better things working beneath.

We proceed to look at the second phase of his life.

II.

He was in his nineteenth year, when an incident occurred, which undoubtedly gave his life a new bias. "In the course of study" he says "I fell upon the 'Hortensius' of Cicero; which contains an exhortation to philosophy. This book turned the current of my feelings and desires. My vain-glorious hopes lost at once their charm; and I longed with an incredible ardour of desire after an immortality of wisdom. How did I then burn, O my God! to soar from earthly things to Thee:—yet I knew not what Thou wert doing with me. I loved the book, because it professed to follow, not this or that sect, but *wisdom* only; and then, when my rapture was highest, a chilly feeling came over me at thinking that Christ's name nowhere occurred in it. For I had drunk in this name with my mother's milk, and whatever was without this name, however learned, or polished, or truthful, could not take entire hold of me.

"I turned, therefore, to the Holy Scriptures, that I might see what they were like. But I found the approach to that lofty and mysterious shrine, too lowly for me to stoop my proud neck to it. The Scripture seemed to me unworthy of being compared with the stateliness of Cicero. I refused to bow to the authority of such a book."

In this state of mind he was ripe for a novel form of teaching, which professed to unite Christianity and philosophy. There was a sect at this time, called Manichæans, which had

been founded about a century before by Manes, or Mani, a native of Persia, who, after giving up his inherited belief,—Parseeism or Zoroastrianism,—for Christianity, had travelled into India and China, and finally took up his abode in a grotto in Turkestan, where he set himself to work out a new scheme with the purpose of grafting the pantheistic systems of central and southern Asia upon the Gospel. He affirmed that Zerdusht, (or Zoroaster,) Buddha, and Christ were all manifestations of the one God; but he said, (as Muhammed afterwards said of *himself,)* that he—Mani—was the Paraclete, or Comforter, promised by Christ, who should guide believers into all truth. This boast he endeavoured to make good by propounding a theory of the universe, which embraced at once all questions, physical, moral, or religious.

Those of you, who are acquainted with the tenets of the Sankhya and Vedanta Schools and of Buddhism, will see in Mani's statements many analogies to different portions of those systems.

There were two eternal principles, he said, which were irreconcileably hostile. These two antagonistic principles he called essential light and essential darkness,—corresponding to good and evil, in the *moral*, to spirit and matter in the *physical*, world. The world, he asserted, was formed by the union of these two. Matter had made an inroad into the domains of spirit, and spirit had allowed itself to be imprisoned in matter, and was gradually benumbed into unconsciousness and ignorance of its own nature. Thus the human soul (the Manichæans said) belonged to the kingdom of light, and the body to that of darkness. In this scheme, evil was only an accident arising out of a temporary state of things;—but all would come right as soon as the new science was received. Only let the soul *recognise* of what nature it is, (here you have exactly the Vedantic view) and strive to detach itself from matter, then the work of redemption is set in motion: every such soul becomes a Christ, "a Christ crucified in matter," "a Son of man suffering to take away sin;"—so that, according to them, the whole material universe was a vast cross on which spirit was suffering crucifixion from the hands of implacable matter.

One can easily see how well adapted such a system was to lay hold of one in Augustine's condition.

There was a new and mysterious view of the universe, clothed in novel and highly poetical phraseology, very attractive to a youthful, fervid, and rhetorical mind. There was also something that looked *candid* in its admission of Christ to the position of a great world-Reformer. The simple truths, which, from Monnica's mouth, had laid secret hold of his conscience,

while his intellectual pride had openly rejected them, were now seen to be capable of an interpretation consistent with the highest generalizations of science. This was a great relief to him. He was now free to use the language of Scripture, (very much as some modern writers—Emerson, Parker, Carlyle, Fichte, and others have done,) and could speak of "the Way, the Truth, and the Life," "Regeneration and Redemption," "Crucifixion and Resurrection," "Christ and the Holy Ghost," without any of that humiliating submission of his reason to what came before him as a Revelation, which the orthodox Church demanded of him. This, indeed, was one of the main boasts of the Manichees, that they "relieved men from the terrors of authority, and taught nothing but what was manifestly derived from Reason."—There was also another powerful inducement which Manichæism could urge upon him;—it supplied him with an answer to all the reproaches of his conscience. He had set at nought the suggestions of that internal monitor, and had suffered many a pang in consequence. *Now* he saw further into things. His 'sins' had been only the necessary result of certain cosmical arrangements for which he was no way responsible. In spite of all his aberrations, his *soul* was pure; for *that* was essential light, and could no more be defiled by the deeds of the body than the rays of the sun are defiled when they fall on a marsh covered with miasma. No! his soul was, after all, bright and ethereal, and would in due time free itself from its thraldom to matter, and be united with the Infinite.

Thus he joined the Manichæans, and continued with them for nine years; during which he carried on his profession as Teacher of Literature and Rhetoric, occasionally at Thagaste, but chiefly at Carthage; pursuing at the same time a Cyclopediac course of reading. "Whatever" he says "was written either on rhetoric or logic, geometry, music, or arithmetic," (and some, at least, of these names had a wider *range* of meaning in those days than we allow them now,) "I read by myself without an instructor."

It would seem that these years of study were gradually preparing his mind for shaking off the errors of Manichæism. One indication of this is given, I think, in the title of a treatise which he wrote in his 26th year, (of which the *title only* survives,) "De Pulchro et Apto," "on the Beautiful and the Fit." —He could not resign himself to the thought that this world of order and adaptation and loveliness sprang from a wild struggle between light and darkness. "Do we love anything," he used to ask his friends at this time, "except the beautiful?" Such a question shows, at any rate, that he could not wholly sym-

pathise with the grotesque,—I had almost said, chaotic—imagery employed by Mani. He felt that order, not disorder, was the basis of this visible creation.

His actual deliverance from Manichæism, however, was owing to his progress in scientific knowledge. The Manichæans pretended to talk very grandly on questions of astronomy and physics; but they had no really scientific method. Their physics, just as much as their theology, rested on imaginary assumptions. Now the ancient astronomy—the astronomy of Hipparchus and Ptolemy—did, at any rate, diligently observe and register facts, and called in the aid of mathematics, while investigating theories to account for those facts. Augustine observed the difference of spirit, that existed between the two parties,—and could have no doubt as to which of them showed the truly philosophical temper. He lost all confidence, therefore, in his teachers; and only waited for a favorable opportunity to break with them altogether.

This brings us to the end of the *second* period of the life of St. Augustine. Before passing on to the *third*, let me answer a question, which I *hope* has occurred to some of you:—"But where during these nine years was Monnica? how did she view her son's career?"

She remained at Thagaste. Her husband had died in the year after Augustine's first going to Carthage. She remained in her now desolate home, with but one object in life,—to pray for her son's conversion. She sent him of the savings of her small income, while he continued a student; and afterwards watched the course he took with intense anxiety. When she heard of his joining the Manichæans, she went to a learned bishop and entreated him to speak with her son. He declined doing so. He said: "The time is not yet come; he is full of conceit, and taken up with the novelty of these views. There leave him, and only pray to the Lord for him. By and bye he will find out his mistake." Advice like this only made her redouble her entreaties and tears; till the bishop said with some little warmth: "Go your way, live on as you have done. It cannot be that the child of these tears should perish."

Another incident is recorded of her, which is too good an illustration of her character and state of feeling to be passed over. She had a dream, in which she thought herself standing on a platform of wood, sorrowful and weeping; and as she stood, a young man, of cheerful looks, came up and asked her why she grieved so much. "Because" she said "my son is ruined." The youth replied; "Be of good cheer; for, look and see! where you are, there he is too:" on which she looked round (in her dream) and saw her son standing by her on the same platform.

"When she told me this story," says Augustine, "I tried to evade it, and said; 'It means, mother, that you need not despair of being one day what I am.' 'Not so;' she replied, without a moment's hesitation; 'for it was not said, Where he is, you too are; but, Where thou art, there is he also.'"

This sanguine hope never forsook her: and when at length she heard of his giving up Manichæism, she looked on it as the first step towards his final recovery, and told him, "she believed in Christ, that, before she departed this life, she should see me holding the Catholic Faith."

We now enter on the third period of his life.

III.

The schools at Carthage were anything but homes of quiet thought. They were resorted to by many young men, whose chief aim was to qualify themselves for the Bar or for Government offices; and who felt it no inconsistency to go from the lecture-room to the circus, or the theatre, or other worse scenes of dissipation. Augustine was tired of this, and determined to go and exercise his profession at Rome, where a student's life was, at least, an orderly one. He had not been long there, when the authorities of the now imperial city of Milan sent to Rome to ask the Prefect of the City to look out for a Professor of Rhetoric for them. Augustine's name was reported to the Prefect with high commendation, and he was nominated to the vacant chair.

The new Professor—he who was to form the minds of the rising young men of Milan—came to his post a *sceptic*. He had not yet recovered from the shock, which attended his disenchantment from Manichæan errors; and believed that no determinate knowledge could ever be arrived at about moral and religious questions.

Soon after his settling in Milan, he called on the Bishop, Ambrosius,—better known to later times as St. Ambrose;—a man of remarkably firm and decided views. He was the man, who, as you may have read, excommunicated the mighty emperor Theodosius,—the sole sovereign of the Eastern and Western Empires,—for having ordered a vindictive massacre of the citizens of Thessalonica on account of an insurrection they had committed. Augustine felt himself drawn to Ambrose both by his force of character and his masculine eloquence;—and at last joined his Church as a catechumen.

This step was the result of a long and careful review which he took of his past life. I will give you an abridged sketch of his reflections on that occasion.

"It is now eleven years, since my heart first kindled with the desire of wisdom. I am now in my thirtieth year; and still my

heart is not weaned from the world. I am still panting after honours, gain, marriage; and still miserable, anxious, procrastinating. Can *aught* be worse than that desolating scepticism, which now sits so heavy upon me? I will go, and take my stand, where my parents placed me as a child, till the clear truth be found out. I will have set times on each day for the care of my soul and reading the Scriptures. My forenoons belong to my pupils; but the rest of the day shall be given to serious thought. But then, what time shall I have for calling on my patrons? or for unbending my mind from all this intense thinking?

"Perish every thing! Let those hollow vanities be turned adrift; and let me betake myself to the one work of searching after truth. Life is wretched; death uncertain: if it should steal on me unawares, in what state shall I depart? Why delay, then, to give myself wholly to seeking after God and blessedness?"

Then, too often, he tells us, after reaching this conclusion, his old feelings returned with overwhelming force.

"But stay:—these things must not be too lightly abandoned. See how near I am to the height of my ambition. I have now a store of powerful friends. If nothing else offer, a presidentship at least (a magistracy, or collectorship, we should say) may be given me; and I must find a wife, too, with some money; and then I will be satisfied. I will then engage in the study of wisdom."

"Thus," he says at a later period of his life, "thus from day to day I deferred to live in Thee; in love with happiness, and yet shrinking from it. The prospect of resigning my carnal pleasures seemed utter misery. I felt myself unequal to the task: and I knew not that Thou, O Lord, wouldst give strength to all who put their whole trust in Thee."

At this crisis in his mental struggle, he derived some good from the writings of the Neo-Platonists. They helped him to higher and worthier conceptions of the divine nature, than he had yet formed. They taught him that the intellect cannot be a light to itself, but must shine by participation in another light.

"Thus admonished, I retired into my inward self, under Thy guidance. I entered and beheld with the eye of my soul the light unchangeable;—a light not merely surpassing the natural in an infinite degree, but wholly different in kind;—not *above* my mind, as heaven is above earth; but above me because it MADE me,—transcending me as the Creator does the creature. He who knows the truth knows what that light is: and he that knows it, knows eternity. Love knows it. O Eternal Truth! O

True Love! O loving Eternity! Thou art my God, after whom I pant night and day. How didst Thou then give me a glimpse of Thyself; calling to me from afar; *I am that I am.* And I heard, as the heart hears: nor had I room for doubt. I should sooner have doubted my own existence, than the reality of that eternal power and godhead, which are clearly understood by the visible creation.

"Now I understood that all things are in their nature good, and that that only is evil which turns aside from Thee, O God.

"Fragrant indeed was the memory of these moments. But, though I was now sure that Thou wert supremely good and amiable, yet I could not sustain my gaze on Thee. The light was too dazzling. I now knew what was the goal, but I knew not by what way to reach it, until I embraced the Mediator between God and Man, the Man Christ Jesus, who is God over all, blessed for evermore."

Platonism sent him back to the Bible: and he now read St. Paul's writings with a zest unknown before. He read, and was convinced; and yet—as if paralyzed, he could not take the decisive step.

One day he was speaking with an aged Christian about some Platonistic books, which he had been reading,—translated from the Greek by a rhetorician, Victorinus, whose fame at Rome was so great, that a statue had been erected to him in the Forum.

'Victorinus,' interposed his friend, 'is now a Christian. After writing elaborate treatises in defence of polytheism, he came in his old age to know more of Christianity, and was convinced of its truth. For some time he did not openly profess himself to be a Christian; and, when the duty of his making a public confession in Church was urged upon him, he would say; What then, do stone-walls make Christians? The fact was, he had not made up his mind to offend his senatorial friends. At length, however, he gathered firmness, and ascended the pulpit in Church, and made his formal profession of the faith.'

Augustine's heart was deeply stirred by this narrative: and he longed to imitate Victorinus.

'But,' added his friend, 'this step was a costly one. Under the law passed by the Emperor Julian, Christians were forbidden to teach literature or oratory. So Victorinus had to give up his professorship.'

"Happy," says Augustine, "I thought him, and groaned in spirit, that I might be like him. But alas! I was fettered,—fettered by my own iron will. Unrestrained lust had become habit; and unresisted habit had become necessity. The new will, indeed,—the new desire of serving Thee, my God, Thou only sure Joy! grew within me. But I was like one, who is only half

awake; I made an effort to rise, and my somnolency pulled me back, saying, 'By and bye, let me have one or two moments more.'

"Deep were the shame and remorse that now dwelt in my soul. When I heard of this and that man resigning the world for Christ, it shook the inmost chamber of my soul. I lay naked before the All-seeing Eye,—a loathsome object:—yet I could not break loose from habit,—it seemed as if death itself were less fearful. One day, after a conflict of this kind, I went to my friend Alypius, and said; 'What is the meaning of all this? What ails us? The unlearned rise up and take heaven by force, and we with all our erudition wallow in flesh and blood.' My friend gazed at me, and said nothing. Agitated in spirit, I hurried into the garden, and he followed. We sat down at the further end of the garden. I felt like a man, whose limbs are tied or palsied. I willed to do: and could not. *My will was not thorough.* Had I willed thoroughly, to will was to do:—and yet it was not done. The will was imperfect. I was still at strife with myself.

"But Thou, O Lord, in severe mercy didst press on me, redoubling the lashes of fear and shame. 'Be it done now,' I said; 'Be it done now!' And as I spake, I all but did it. I all but did it; yet I did it not. The very toys of toys, and vanities of vanities, my ancient mistresses, still held me. They plucked my vesture of flesh, and whispered softly: 'Are we then forced to part? And from that moment shall we be no more with thee for ever? and from that moment shall not this or that be lawful to thee for ever?' And though I turned away my eyes and ears from them, yet they seemed to hold me spell-bound; I hesitated to burst away and shake myself free,—a violent habit saying to me, 'Thinkest thou, thou canst live without them?'

"Yet now it spoke very faintly. For on that side whither I had set my face, though I trembled to advance towards it, stood the chaste dignity of continence, not lightly gay, but serenely cheerful; and beckoned me to come on. 'What?' she said, 'canst *thou* not do what so many Christian youths and maidens have done,—not indeed in their own strength, but in that of their Lord? Cast thyself on Him: He will not suffer thee to fall. Cast thyself fearlessly on Him; He will receive and will heal thee.'

"And now this heart-controversy came to a point. The storm broke in a torrent of tears. I felt I must retire even from Alypius: even his presence was a burden then. I went, and cast myself down under a fig-tree, and the floods of tears gushed out freely; and I said, 'How long? O Lord; how long? to-

morrow and to-morrow? Why not *to-day?* *Why not now?* Why may not this hour put an end to my slavery?'"

As he was thus pleading, he heard from a neighbouring house a voice, as of a boy or girl, singing over several times the words 'Take up and read:' 'Take up and read.' Infinite wisdom is sometimes pleased (as if to set at nought man's pride) to weave what we call accidents into the web of providence. You may have heard of a King of Israel entering a battle in disguise, and receiving a mortal wound from an arrow shot by a soldier who had drawn his bow at a venture. And so it was here. Those chance words fell on Augustine's ear, as if they had been a heaven-sent direction to open the volume of St. Paul's writings which he had lately had in his hands. He did so, and the first passage that met his eyes was; 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ; and make not provision for the flesh to fulfil the lusts thereof.'

"I read no further;" he says; "I needed no more. With the concluding words, rays of confident hope shot into my heart, and all my darkness and indecision were scattered."

"O Lord, I am thy servant. Thou brakest my bonds in sunder. In what deep recess had my free-will been all those years lurking! How sweet did it now at once become to me to be free from those pleasing toys. I had dreaded losing them; it was now a joy to part with them."

We must not dwell any longer on this history. Suffice it to say that some six months after his conversion, on Easter-eve, 387, he and his friends Alypius and his son Adeodatus were baptized at Milan; and that, having then nothing to detain him any longer at Milan, (for he had vacated his professorship before the close of 386,) he set out with his party to return to Africa.

One of this little party, however, was destined not to leave Italy. Whilst spending a few days at Ostia, the port from which they were to sail, Monnica, who had gone to Milan to witness her son's baptism, sickened and died.

Augustine's narrative of what occurred is too interesting to be omitted: "One day she and I stood at a window looking out on the garden of the house, where we lodged. We were speaking about the eternal life of the saints,—which eye never saw, nor ear heard, nor human heart conceived. The highest earthly delights, we said, were in respect of the sweetness of that life not worthy of mention. Gradually mounting in thought above all this fair scene, up to and beyond the material heavens, into the very bosom of eternity, we remained for awhile in speechless contemplation, and then, breaking silence, said; 'What, if all these glories of earth and heaven, which are for ever proclaim-

ing, HE who abideth for ever, made us,—what if these were all to be hushed, and our busy intellect itself to be hushed, and we were to hear nought but the voice of eternal Wisdom itself—the voice of Him whom in all these things we love,—would not that moment reveal to us what is meant by 'enter thou into thy Master's joy!'

"While I was thus speaking, she said: 'Son, what do I any longer here? I have no remaining earthly hope. One thing there was, for which I desired to linger on,—that I might see thee a Christian, before I died: and my God has now done this for me in abundant measure!'"

Five days after this conversation she was laid up with fever, and on the ninth she was released from the burden of the flesh.

We have now reached the conclusion of the third period of our history; and must part company with the *Confessions*. But before we do so, I cannot deny myself the pleasure of reading you a few extracts from the passage with which he winds up the narrative. I think you will all be glad to hear them.

"And now, Lord, I depend wholly on Thee, and the hope of Thy mercy. I am a little one, but my Father ever liveth and my Guardian sufficeth me. What temptations I can, or cannot, resist, I know not. My hope is in this, that Thou art faithful and sufferest us not to be tried above that we are able to bear, but with the trial makest also a way of escape that we may be able to bear it.

"Not doubtfully, but with assured consciousness, do I love Thee, O Lord. Thou hast stricken my heart with Thy word, and I have loved Thee! But what do I love, when I love Thee? Not the fair face of nature, nor the beauty of the seasons, nor the bright light, so dear to these eyes, nor sweet melodies of varied songs, nor the fragrance of flowers, and unguents, and spices, not manna and honey, nor any corporeal enjoyment. I asked the earth, and it said, I am not HE: and all things that are on earth confessed the same. I asked the sea and the abyss, and they said, We are not thy God; look higher than us. I asked the air and sky, sun, moon, and stars; and all said, *We* are not God; HE MADE us. Only in Thyself can we find Thee. Oh! too late loved I Thee, Thou primeval beauty! Too late I loved Thee. I sought Thee amidst these beauteous forms which Thou hast created, and found Thee not: and yet Thou wert ever near me, calling me to Thyself.

"And now my whole hope, throughout this sorrowful life, is nowhere but in Thy exceeding great mercy. Give what Thou enjoinest, and enjoin what Thou wilt. Since Thou hast given Thy only Son to be incarnate and die for us ungodly, I need no other help, no other Mediator. My hope is strong in Him that

Thou wilt heal all my infirmities, since He sitteth at Thy right hand to make intercession for us:—else I should despair. Many and great are my infirmities, but Thy medicine is mightier still. Christ died for all, that they which live may now no longer live to themselves, but to Him, who died for them and rose again."

Such is the picture of this eminent man, drawn by himself. I do not believe there is one in this room, who does not say, "This was a truly good man." Many of you are, of course, not prepared to sympathize with his dogmatic views; but I am sure, you all say, "If this be not genuine piety, there never was such a thing as piety in the world."

IV.

A few words only about the remainder of his life.

After Monnica's death he remained a year at Rome; and then returned to Africa. There he lived in quiet seclusion for three years, wholly given up to the study of the Scriptures. Happening to pay a visit to the city of Hippo, the people seized him and compelled him to be ordained presbyter; and three or four years later, (viz. in 395) he was made Bishop of Hippo. How entirely he gave himself up to his ministry, may be conjectured from the fact that his collected works in theology fill ten large folio volumes. He held the See thirty-five years, living to witness that great flood of Vandal invasion which poured into Africa in 430.

The last of his public acts was writing a letter to a brother Bishop, exhorting him to remain at his post during that terrible crisis. He himself was in Hippo, when that city was attacked by Genseric, and died before the conclusion of the siege. His last ten days were spent in penitential exercises.

No nobler name stands on the pages of Ecclesiastical History than that of him, whose early struggles you have had described to you. Through many a century of darkness and barbarism, St. Augustine's authority handed down the precious truths, which his own bitter experience had taught him to value aright: and when the Reformation broke forth, no Church-teacher exercised a wider influence by his writings than St. Augustine of Africa.

"After the Holy Scriptures," said Luther, "no Doctor in the Church is to be compared to St. Augustine."

And now, may I be allowed to add one remark on the narrative to which you have listened with so much attention?

You have heard the word *conversion* applied to that great change through which Augustine passed. I wish the word were never used except in reference to that change—the turning of

the soul from the love of self and the world to the love of God. We have got to use the word too frequently of what *may* be very superficial changes, and speak of conversions to Christianity, Romanism, Protestantism, &c.. I wish we could use the word only of *conversion to God.*

Now my remark is, that such conversions are very common in the history of Christianity. They have been so in every age,—from the conversion of St. Paul downwards. But I think you will find that outside Christianity they hardly occur at all. Philosophy has in every age set her face against them; and "common sense" has joined in deriding them. The well-known physician, Galen, brought this point specially forward as an objection to the views of the early Christians. "A bad tree," he urged, "can never be made to produce good fruit." Tertullian replied, "No, not except by *grafting.* Divine grace may be engrafted on human nature, and then it shall bring forth good fruit abundantly."

In a book called "*The Mission to the Mysore,*" by the Rev. Mr. Arthur, the following incident is narrated. A Brâhman, when asked if he ever knew a bad man changed into a good one by puja, penances, pilgrimages, and the like, stared with surprise at the question, and said, "Of course, not; the shasters say, a confirmed sinner cannot be reformed, though he wash in the Ganges." "Well, then," said the Missionary, "mark my words: I have known *many* cases in which, by faith in that Jesus whom I preach to you, the worst men have been changed into the best:"—a reply to which an almost exact parallel is found in Justin Martyr's Apology, written seventeen hundred years ago.*

How, then, are we to account for this remarkable difference between the Christian and other systems? How do we explain the fact that the one predominant desire and effort of the true Christian is to bring his erring fellow-men back to the knowledge and love of goodness, while those who are not Christians do not so much as believe in the possibility of such a change,—and even, if they are themselves comparatively moral, are for the most part quite content to leave the mass of mankind in ignorance and worldliness and sensuality?

You may readily account for it by another fact. Neither Greek, nor Roman, nor Hindu, nor any other philosophy, except such as has been influenced by Christianity, knows aught of the *condescending love of God to man,* or of the *reverential love of man to God:*—whilst these are the very heart and soul of the system, which Augustine embraced.

*. See Neander's *Memorials of the Christian Life: Chap.* I.

Do not these two facts, laid side by side, show why the Gospel differs so widely from every other system in the world? HOLY LOVE is its essence? It is by this that it achieves the conversion of men's hearts to God.

My friends! (for, though I know hardly any of you even by sight, I will venture to call you so,—I certainly am *your* friend, and have no wish but to promote your highest welfare,) what are the thoughts that this narrative has roused within you? Are there none among you, who resemble Augustine in his devotion to earthly pursuits, in his slavery to the senses and sensuous emotions? Are there none who, like him, have wandered in the labyrinthine mazes of a proud and swelling pantheism, which has well-nigh deadened their convictions of sin? Are there none who have fallen away into a barren and enfeebling scepticism, which leaves them no energy for taking a manly part in life? And are there none, then, among you, who will resemble him in his persevering search after truth, and his unquenchable longing after some soul-satisfying wisdom? Are there none here, whose hearts say within them,—"Yes! we *will* arise; we will stand forward, in God's strength, and shake off our fetters, and become God's freemen, and pray Him to register our names in the Book of Life, that we may be HIS for ever?"

This is no time for dallying with theories. Your country wants you. The teeming populations of India—just awaking out of their sleep of centuries, and finding themselves no longer an isolated portion of the world, but planted in the thick of the world's commerce—they want your help. Yes! and the Church of God, too, calls you to aid her. She asks you to come and assist her in that gigantic work, which has begun and must (be sure!) go on—the regeneration of India.

You, indeed,—unlike Augustine in this—have no mothers praying for your conversion. With most of you, maternal influence acts in just the other way, to hold you back from truth. God forbid that I should say one word to diminish the feeling of filial respect in any one of you. But this I do say:—there is One, to whom you owe more, and are bound to show higher regard, than even to a parent;—and that is, your GOD. What does He bid you do?

And, if you have no mother seeking your salvation, you are not without those on earth who follow you with their intercessions. The Christian Church would perform this office for you. Many is the heart that has—not a dream or vision, like Monnica—but a sober, waking certainty, that *where we are, you shall be.* And when you reply; "Then we must meet on a common ground of syncretism or eclecticism or scepticism;"—we say,

"Never! It is absolutely impossible. The soul that has learnt what it is truly to love God, can never forsake Him;—and can never cease to long that all others should possess a share in the same happiness.

> "Man's sickly soul, though turned and tossed for ever
> From side to side, can rest on nought but THEE,
> Here in full *trust*, hereafter in full *joy*."

V.—*Extracts from the Forty-sixth Report of the Calcutta Auxiliary Bible Society.*

OFFICE-BEARERS.—Last Report presented the resolution on the death of Daniel Wilson, so long the revered Bishop of Calcutta. It is matter for thankfulness that the successor to that distinguished man is one who likewise both loves the Bible, and is heartily attached to the great cause of sending it without note or comment to all families of the earth. Bishop Cotton, before quitting London, became a Vice-President of the Parent Society; and he has now cordially accepted the office of Patron to this Auxiliary.

It is with much satisfaction, also, that your Committee have it in their power to report the appointment as one of their Vice-Presidents of the Venerable Archdeacon Pratt, who is himself warmly interested in their operations, and whose sagacious father formed one of the little band by whom, under God, the British and Foreign Bible Society was organized at the beginning of the century.

They have been called to regret the loss, on 20th July, of one of their number, a zealous advocate of enlarged Bible distribution. The following resolution was adopted on the occasion:—"That this Committee desire to place on record their sense of the services of a member of the Society who has lately been taken from them by death, the Rev. James Thomas of the Baptist Mission Press. On many occasions Mr. Thomas afforded the Committee valuable information and advice, and during a long series of years largely contributed through his own Mission to the extension of the circulation of the Word of God in this country."

PARENT SOCIETY.—It is impossible to make too grateful mention of the friendly, ungrudging, and wise spirit in which the Parent Committee invariably receive overtures for the wider extension of God's holy Word in this country.

The only subject of regret is that greater use cannot be made of their liberality; that its outlets, at least on this side of India, are so restricted by the unpreparedness of most of the people to profit by the printed Word. So long as nine-tenths are unable to read it intelligently, and the number of Christian instructors dispersed among them is so utterly inadequate, it is vain to attempt a vast circulation.

PRESS AND TRANSLATIONS.—I.—*Bengali.*—In Bengali the only work completed in the past year was Genesis with XX. Ch. of Exodus. Of this 10,000 copies were printed, but only 6000 bound separately.

On observing that of the Scripture portions sold by their colporteurs comparatively few belonged to the New Testament, the chief demand being for Genesis and Proverbs, your Committee resolved to make experiment of uniting one of those books with one of the Gospels—so, if it might be, to lead on those who were attracted by general narrative or sententious sayings to study the history of our Lord Jesus Christ; and, accordingly, of the present edition of Genesis 4000 copies will appear in one volume with St. Matthew. By carrying these through the Press, the Rev. A. F. Lacroix has laid the Society under fresh obligations.

It will be necessary to republish, without much delay, the entire New Testament in Bengali.

II.—*Mussulman-Bengali.* 1. The 2000 copies of Isaiah mentioned in last Report as printed have come into the depository.

2. The edition, 5000, of the book of Psalms has also been received from the Press.

3. Of St. Matthew 10,000 copies have been printed, whereof a portion has passed to the depository.

4. The same number of the Gospel by Mark has been finished, but none have yet come to hand.

All these are new works; and they complete what your Committee desire for the present in Mussulman-Bengali—in which dialect there are now Genesis with part of Exodus; Psalms; Isaiah; the four Gospels; and the Acts of the Apostles.

By the end of June the Rev. S. J. Hill had perfected these translations; and the arrangement therefore terminated, by which his own Society had agreed that he should appropriate a stated portion of his time to this work, the Bible Society defraying part of his salary. His good offices have been and will be continued, gratuitously, in supervising the issue from the press of Scriptures in this version.

Your Committee have recorded their sense of the value of Mr. Hill's services and also of the kindness of the London Missionary Society in this matter.

III.—*Sanscrit.*—In Sanscrit no new work has been undertaken, but Proverbs, in Bengali character, has been received into the depository; and the diglott edition of Psalms in Sanscrit and Oriya (also spoken of in last Report) has been finished. Mr. Stubbins, reporting its completion at Cuttack, says:—"I have already had applications for it from some Oriya Pundits, who look upon the effort as something wonderful. I have no doubt it will do good, and trust it will by the Divine blessing directly or indirectly lead to the conversion and salvation of some poor deluded Oriya."

IV.—*Hindui-Kaithi.*—The large editions of the historical books of the New Testament ordered in 1857 in Hindui-Kaithi have now been completed. During the past year 10,000 of Luke have been received from the press; also 20,000 of John, and 5000 of the book of Acts. In addition, 10,000 copies of Luke and Acts together were ordered: they have, of course, been all printed, but only a small portion has as yet reached the stores of the Society.

V.—*Bghai-Karen.*—A second edition of the "Sermon on the Mount" has been published in Burmah for this Auxiliary. Of the first Dr. Mason writes:—"My fatigue was soon forgotten, when between 50 and 60 youths of both sexes gathered around me to repeat in chorus the "Sermon on the Mount" in Bghai. Several of the number were able to repeat the whole correctly, and all large portions. *** It has been circulated throughout our 50 Bghai Christian villages, introduced into the schools and, judging from the specimen before me, introduced into the heads and hearts of hundreds of Bghai youth. In the Bible class on Sabbath afternoon I examined the pupils, and was surprised at the amount of knowledge they evinced. If the Calcutta Bible Society had done nothing more during the year than pay for this little tract they would have done a great and a good work."

2. The epistle of James and the three epistles of John have been rendered, for the first time, into Bghai by Dr. Mason; and 3000 copies printed at Moulmein for the British and Foreign Bible Society.

The preparation of these has caused delay in the issue of Genesis, previously sanctioned.

Adverting to the destruction of the presses at Agra and to the almost universal loss of scriptures over the North West Provinces, your Committee were desirous of printing in Calcutta a supply of such books as might most urgently be required by the North India Auxiliary. Their offer, however, to this effect was not encouraged; the Committee of the N. I. Society being of opinion that a small edition of one or two of the Gospels and of the Acts would soon emanate from Mirzapore, which would suffice until the arrival of large editions undertaken in London.

CIRCULATION.—From Calcutta, ...	24,295
From Monghyr, ...	972
Total,...	25,267

An examination of previous reports of the Society will show that the figure has not been so low since 1849, when the branch depôt was first opened. The numbers then stood thus:—

From Calcutta, ...	16,032
From Monghyr, ...	1,706

For two years thereafter, indeed, the number from Calcutta continued to be less than that which is now reported; but the aggregate issues were much larger—those from Monghyr alone amounting to more than 12,000 and 18,000 copies.

It will be observed how insignificant have been the issues of the past year from Monghyr. They fall short of one thousand. Yet this can surprise no one who reflects on the disturbed state in which the greater part of Behar has been, up to a very recent date.

It will be noted also that nearly a fourth of the entire issues have been copies of the Bible and New Testament in English—amounting to more than 6000 volumes. No former period has witnessed anything approaching to this, and the explanation of the unprecedented fact is manifestly to be found in the immense increase of European

soldiery in the land. But how small is the number of books for the teeming native population!

1. With regard to vernacular scriptures sent directly from Calcutta, it is known that the Society is mainly dependent for their distribution on the Missionaries—located among the people, and enjoying the best means of judging where a copy can be hopefully bestowed.

It is satisfactory to be able to state that every demand from them has been promptly met. If their applications have been few and limited, the fact proves that they found no fit opportunity for a larger dissemination. All are aware how readily this Society responds to their calls for books; and even when necessary to a request for pecuniary aid, that they may further Bible circulation.

Small grants have been made to labourers in the zillahs of Burdwan, Murshedabad, Midnapore, Nuddea, Jessore, Hughly and the 24-Purgunnahs: and a considerable supply has been sent to the promising field of Chota-Nagpore. But the greater proportion has been forwarded to the eastern districts—for circulation by the Dacca brethren, who derive assistance for their travelling expenses from the Itinerancy fund.

The Report contains copious extracts from Missionaries and other persons engaged in the distribution of the Scriptures. We have only room for a few paragraphs written by the Rev. W. Pryse of Sylhet.

The method which we found most efficient with Muhammadans, with a view to induce them to listen to our teaching, was to lead them first to their own Koran; and from some principle held in common by them and ourselves, to bring them step by step to Jesus. Such are numerous. For an example, the fact of the extraordinary generation and birth of Jesus Christ; (Sura Imran 47-68. Sura Maryam 16-24. Ambiya 91.) His being called the Word of God, *Kalam-Ulla;* (Sura Nuran 39-45. S. Nisa 169.) His power to perform miracles in proof of his Divinity and Mission; (Sura Baqr 86. Imran 48. Naida 109-118 etc.) His being a sign for the whole human race; (Baqr 258. Ambiya 91, &c.) The necessity of repentance; the responsibility and immortality of man; the resurrection and last judgment, etc. etc. These subjects held in common in the Koran and Bible, when the parallel passages were repeated in succession, generally gained for us a patient hearing whilst expatiating on the points upon which we differed. They admit a Messiah, but not the suffering, vicarious One of the Bible. They profess faith in a God; but a God who could hold in abeyance the authority and honor of His own law, for the sake of saving man.

"Among the rayats, and residents in small villages in rural districts, full nine-tenths are utterly illiterate. The subjects most commonly pressed upon the consideration of these were the compassion and love of God; the abundance of grace in the Saviour who died to save us; the universality of the offer of salvation, irrespective of grades and castes, the sinfulness, duty, and responsibility of man and the like.

"In bazars and the larger villages, where a larger number of intelli-

gent and reading people are to be found, we made a point of enquiring; First, into the religious state of the people—the earnestness or carelessness which generally obtained in the observance of their own religious performances, the particular type of errors in sentiment prevalent, with reference to creation, the object and responsibility of man; sin, its origin, extent, and effects on our natures, wills, thoughts, words, and actions; regarding salvation, its conditions, and the means necessary for obtaining it; regarding God, His attributes, law, and His connection with man; the doctrine of rewards and punishments. Secondly, into their moral and intellectual state: the books generally read, schools and other means of intellectual improvement. Thirdly, their social state; and life within the village and domestic circles; the subjects of conversation which generally turn up in the evening meetings of the villagers for conversation. At the risk of being accused of joining in the dolorous tone too frequently used, perhaps, to describe the intellectual and social state of the lower classes of society, we must say that the information gathered on most of these points did not furnish anything very favourable either to the present aspect or the future hopes of the community.

A number of Bráhmans and other Hindus followed us soon to the boats. There we had a conversation of two or three hours with them. They listened with considerable attention to our explanation of our object and of the principles of our religion. One of them remarked; "I have five brothers at home: if I embrace your religion, we can neither live, eat, nor sleep together, we will regard each other as enemies. Under these circumstances what ought I to do?" Another observed: "You admit that it is a duty to honor one's parents; if we accept your religion we must disobey and dishonor our parents and relations.—Do you think that some of God's commands are against the others?" A third said: "Our good or our evil can be neither a gain nor a loss to you, why then do you go to all this trouble and expense to come about the country to teach us? You believe, no doubt, that what you teach is true; but you know that we do not wish to hear it." A fourth, an aged Bráhman, remarked; "We believe that it would be much better if the rulers and the subjects were one in their religion and their interests, it would be better for the rulers (Sircar) and far better for the subjects (rayats.) But if Government wishes us to become Christians, why not publish that, and why not adopt the way the Hindus and Musalmáns do for that purpose, by giving *purwanahs* to *Rajmantris* and *Maulvis* to protect them from the violence of the Zemindárs and Darogahs? This whole country would profess your religion in ten years, if the Sircar did so. See now the Raja of Tripura has converted his whole kingdom in five years. Only five years ago his *Rajmantri* came from Benares. He sent teachers amongst the hill people, and after teaching them for a short time, one village after another was asked to take the *mantra* and profess the Hindu religion under a penalty of a fine of Rs 25 from each man who would refuse: all came, took the *mantra*, and are now Hindus. Why does not the *Sircar* adopt the same plan?"

"13*th.*—*Aymengunge.* Went to visit a Government aided school.

Found in it thirteen lads, and a youth of about 16 as a teacher; were told that he was the son of the Moonsiff, a Calcutta Brahma Samaj man. The Darogah, an aged Hindu, soon came in, and took us into a shop, where a large number of people had gathered to converse with one of my assistants. The subjects of our conversation were sin and holiness; the responsibility of man, immortality of the soul, and a future state of reward and punishment. The Darogah advocated the pantheistic tenets of the Vedánta. Moreover he professed his faith in the gods and goddesses, and the Puranic tenets. At the close of the conversation they asked us to explain the principles of our religion, which was done, and then we retired. During the remainder of the day, crowds of people visited the boats for books and for conversation. We went up again in the evening to the bazar, and after two or three hours' discourse and conversation, at the request of the people we fixed 7 A. M. on the morrow, it being Sunday, to meet them again. The Moonsiff, a Calcutta Baboo, sent down to invite me up on the morrow to see him.

"14*th*.—Sunday. Went up early according to appointment. Entered a shop in the bazar. No man was willing to enter into any conversation with us. Removed to another shop at some distance. Found the people everywhere avoiding us. Those who yesterday greeted us would not come near us to-day. Went on through the bazar to the Moonsiff's cutchery; found there no people. The Babu excused himself with being unwell. We were obliged to return with perturbed feelings and confused thoughts. What had become of the hundreds who crowded around us yesterday? Those multitudes who seemed so anxious to listen or to converse from one end of the bazar to the other, to-day look askance and try to evade us; why is it thus? Whilst cogitating over these things in my mind, my assistants who had remained behind in the bazar arrived, and told me that the people were grumbling at the conduct of the Moonsiff, who had sent his people throughout the bazar to order all not to come near us, to converse, to listen, nor to receive books; and that he had placed three men in different parts of the bazar this morning to see that his order was carried out. The whole riddle was cleared up at once. I had noticed two burkundazes in the bazar, and the people of the village who came down to bathe confirmed the matter.

"It is a deplorable fact, but a fact that cannot and perhaps should not be concealed, that we have all the intelligence and influence of Government native officials against us every where: actively, diligently, and occasionally violently against us. Whether we strive against general immorality, religious errors and absurdities, silly customs and ceremonies, or particular local evil practices; we have to fight against their influence. It is a fact, whether Government approves of it or not, that the Moonsiff, Darogah, Patwari and the like are diligent in their efforts to thwart the Missionary, counteract his influence, nullify his teaching; and what causes the wound thus inflicted to fester and bleed is, that occasionally European officers side with their native subordinates, sometimes by an encouraging laugh only; at other times, by standing aloof, and looking down with cool reserve upon a lonely

Missionary trying to make head against the powerful torrents of immorality and error which inundate the country.

Perhaps I may be excused for making a few observations regarding the general impressions produced on my mind during the tour, with reference to the social, moral and religious state of the people in the rural districts in Eastern Bengal; and the prospects of Missionary labours amongst them.

1. A kind of inanity and listless fatalistic ignorance is very prevalent. The reason seems to be asleep. There is no desire to enquire into the origin, utility, or truth of any established notion or custom prevalent in the villages. The mind appears to be devoid of the powers necessary for such enquiries. The methods in vogue for eating, drinking, dressing, working, and worshipping seem to be the result, not of thought and judgment, but of passive unthinking humanity cast into a mould, invented and established by the ancients. This mental inability or inertia extends not to the action of the mind in petty intrigues and low cunning regarding the tangible; but only to the higher sphere of thoughts, and more rational and ennobling duties of man. In spite of reason, I frequently found it difficult to keep my thoughts from hovering between the rational and irrational creation, whilst conversing with the villagers. The number of their ideas, and the circle of their thoughts seemed to be so limited and confined, that it was difficult to decide whether reason was not wholly displaced by mere instinct. The darkness is certainly grosser than that of the feudal ages and the millennium of Popery in Europe.

2. The people have no higher standard of moral actions than the custom of the village. It is true they say that right is right, and wrong is wrong; that truth-telling is good, and falsehood is bad. A Patagonian, a Flathead, or a Naga does the same; and does it often on a higher principle than a Bengali villager. The latter, as far as I could find, never thinks that his morality has anything to do with his volitions and his judgment. It consists, as he thinks, in the conformity of his actions with the *lokâchar* (custom) in his village. The villager seemed surprised at our teaching that morality consisted in the conformity of man's thoughts, feelings, and actions with the will of his Maker; and that it had to do with the training of the nursery, with the habits and regulations of the domestic and social circles. The nobleness of sentiment and feeling connected with the purity, benevolence, simplicity, manliness and delights of the higher walks of Christian morality, is unknown to him. Even the lower morality, which emanates from a half obliterated natural religion, he comprehends not. The spiritual, rational, and divine ethics of the Gospel he can neither know nor practise, without a long course of training. From birth to death he is doomed to inhale the noxious vapour of his gloomy atmosphere; and closes his existence without morality and without hope.

3. As regards mental culture and intellectual enlightenment, Hindus and Moslems are in the same state. The latter, perhaps, are a shade lower in social morality; and are more illiterate. Neither class seem to have any clear notion regarding the nature and require-

ments of a spiritual religion. With both, religion consists of a set round of ceremonies and outward forms. In reference to religion these people seem to be like the compositors of Newton's Principia; each part must be attended to as prescribed, without the slightest idea of the work as a whole—of the adaptation of one part to another, or of the whole to its ultimate object. It is true, the spirituality, excellency, and glory of Christianity are far from being properly exhibited by the conduct of its professors. The Christianity of Christendom, and that of the Bible are very different. But in these two religions, the books and their votaries agree in making religion a form instead of a principle. The religions of the books and of the professors are alike mechanical, formal, and immoral.

4. The obstacles to the success of the Gospel in India are very great. The most formidable difficulty, in my humble opinion, is the immobility and servility of Asiatic society. The native community in Eastern Bengal is made up of a large number of small circles. At the head of each circle stands the Zamindár as the liege lord, surrounded by a number of religious teachers of his own faith. The views and opinions of these are paramount in all moral and religious matters. The rayats included within these circles are as much at the will of their liege lord and teacher as Abraham's 118 trained servants were at his will. No feudal lord ever had greater influence over his serfs. As long as the country continues in its present state politically; it seems to me doubtful whether religion, morality, or education can be successfully introduced among the people. Let the majority of landlords be Europeans, and the spell is at once broken. India will be secured for its Christian Rulers, and ultimately for the elevated morality of the Gospel. Its material, moral, and religious improvement will then advance at a rapid rate. Without that, the great want which Archimedes felt in physics will be morally felt in Bengal. There is no standing-place for the engine, by means of which society can be raised. In and around Missionary stations, light is slowly penetrating into the recesses of errors and evil customs. But the myriads in rural districts are still in utter darkness. The people are in "the snare of the devil, by whom they have been taken captive to do his will."

The native community in these parts is in a very peculiar state of feeling as regards religion. Not less than five of the most influential Bráhmans in the Sylhet district have been with me since my return from the provinces, soliciting me to recommend them to Government for the appointment of *Raj Mantris;* or Head Pandits, with a view to make all the people Christians. The origin of this view and this movement I know not. I only once heard the project mentioned during the tour. At that time I did not understand that these views were so extensively diffused among the Hindus, as I now find them to be. It is purely Asiatic, and of course unwise and impossible in a Christian point of view. This much is certain, however, that it is very extensively held among the intelligent portion of the community, that there can be no peace and real prosperity in this country as long as the rulers and the subjects differ as they do at present, in thoughts, interests and religion. And secondly, that the present Missionary mode

of operation will never succeed. Influential and respectable natives, they think, must take up the matter in order to make those efforts successful. And thirdly, Government must be more explicit and definite on the question of morality and religion. Notwithstanding the efforts of Government, the normal state of society in Bengal is undoubtedly feudal. The authority of the Zemindár is *de facto* much greater than that of the Magistrate in native society. *Rayats* invariably, as far as my experience extends, admit that they would burn any village, or beat any party, if their landlord ordered them to do so, and risk the consequences. The masses of the people are not hostile to Christianity as such; but they feel that they are serfs in reality, and consequently obey the behests of Zemindárs and native officers and their advisers. Christianity would have millions instead of hundreds of professors in Bengal, were it not for the power and hostility of these latter. The Christian Church and Christian Rulers regard a religious man too much as an abstract being; and think that his religious views and feelings should in no way be influenced by matters connected with his earthly existence. No such abstract being is to be found, from the elevated pinnacle upon which Lord Shaftesbury or any pious nobleman like him stands, down to the lowest rayat in Bengal. Every pious man will regard religion *the paramount* question of man's existence; but not a pure abstraction, without any connection with his temporal existence. Many Englishmen, like Lord Ellenborough, have gone home to England, and reported that they never saw a *sincere* native Christian. Such persons being better acquainted with the polite niceties connected with an ennobling civilization emanating from the moral principles of the Gospel than the exercise of the charity which that Gospel enjoins; because they discovered a few spots on the dress of poor Christians struggling in the vale below, condemned the whole class. Out of the present convulsions we may expect good effects for India. Christians at home will be enlightened; and the people of India will acquire new views. Let us hope that the Divine blessing may bring salvation for India out of her calamities.

FUNDS.—The local contributions of the past year amount to Rs. 4,531 for general purposes, and Rs. 949 to the Itinerancy Fund, making a total of Rs. 5,480. This is a slight improvement on the preceding year, and perhaps more could not reasonably be expected at a time when money was not plentiful, and other calls on charity abounded.

The sum realized by sales is the highest which has ever been reached, viz. Rs. 4,466. In 1855, the aggregate was Rs. 4,371, and in 1853 Rs. 4,263.

Upwards of 24,000 Rs. have been paid for printing and binding. The unusual sum of Rs. 1,532 has been expended on the despatch of books—the rates for inland freight, as is well known, being excessive. A large part, however, of this sum was on account of paper and boxes belonging to the Allahabad auxiliary, by whom it will be refunded. All the Promissory notes of the Society have now been sold; and the new financial year began, on 1st December, 1858, with a balance in hand of only 2,000 Rs.

Will the Lord's people help, with their substance, in proportion as He has prospered them?

BRIEF NOTICES OF RECENT PUBLICATIONS.

Correspondence relating to the Establishment of an Oriental College in London. Reprinted from the TIMES, *with Notes and Additions.*—London, Williams and Norgate, 1858.

The correspondence reproduced in this pamphlet is very interesting and important. Its object is to promote the foundation of an Oriental College in London, for the purpose of facilitating the study of Oriental literature, with a special view to the advantages which might be derived from that study by persons proceeding to India. The two principal correspondents are *Philindus* and *Indophilus;* but there is also a letter each from Professor M. Williams, Professor Syed Abdoollah, and Sir C. Trevelyan, the last of whom if we are not mistaken, is identical with *Indophilus.* It will be seen that the considerations which suggested this proposal are much the same which forty years ago led to the establishment of the "London Oriental Institution," now we believe defunct, but once flourishing under the management of Dr. Gilchrist, Dr. Arnot, and Dr. Forbes.

We can only afford space for a few extracts.

ON THE ESTABLISHMENT OF AN ORIENTAL COLLEGE.

SIR,—I have read with much satisfaction the letter of your intelligent correspondent "Philindus." It is indeed high time for us to wipe away the reproach that Oriental literature is less cultivated in this country than in some others which have not a foot of soil in India, and the still greater reproach that our young men proceeding to India have not even that ordinary knowledge of the colloquial language, without which it is impossible for them to do their duty in any state of life to which they may be called there. The hindrance to the cause of good government and religion in India which has arisen from this is not to be told. In order that the discussion may take a practical form, I will suggest a course of proceeding for consideration.

1. That an institution should be established in London for the cultivation of Asiatic languages, and especially of those of India and China.

2. That the selection of the public servants,—civil, military, clerical, &c.,—should have reference to their general education and qualifications; but that, after they have been so selected, they should not be permitted to proceed to India until they have received a certificate from the governing body of the new institution, that they are sufficiently instructed in the elements of one of the vernacular languages of the presidency to which they have been designated.

3. That persons not in the public service, intending to proceed to India as missionaries, merchants, planters, or in any other capacity,

should be at liberty to attend the classes on an equal footing with persons selected for the public service, and to offer themselves for examination in order to obtain a certificate of qualification.

4. That facilities should be afforded for the voluntary cultivation of the learned and more difficult languages, such as Sanskrit, Arabic, and the literary dialect of the Chinese, followed by appropriate examinations and rewards for distinguished students; and that the professors should be encouraged to publish, in forms suited for popular information, the result of their researches into the literary, social, and religious state of the several Eastern nations.

5. That the government of the institution should be vested in a chancellor, vice-chancellor, and council, appointed by the Crown, on the same footing as the governing bodies of the University of London, and the Queen's University in Ireland, care being, of course, taken that all the interests involved are represented in the Council; and

6. That, as the object of the institution will be eminently of a national kind, the building, the library, and a portion of the salaries of the professors should be provided by Parliament, and that the remainder of the remuneration of the professors should be derived from fees paid by the students. The excellent library at Haileybury might be transferred to the institution.

This plan would not interfere with the acquisition elsewhere of other attainments by young men intended for the different branches of the public service, such as a knowledge of law by civilians, or the elements of military science by cadets. Hindustani, Bengali, Tamil, and the other vernacular language would be attended to first, as the most necessary; and qualified native assistants would be obtained in order that the students might, from the commencement, acquire a correct pronunciation.

I am, &c.,
INDOPHILUS.

London, Dec. 31*st*, 1857.

In the third letter *Philindus* advocates with great ability the claims of the Sanskrit language in preference of all other branches of study, and thereby induced Sir C. Trevelyan to state his sound practical views of this subject.

ON THE RELATIVE IMPORTANCE OF SANSKRIT AND THE VERNACULAR LANGUAGES OF INDIA.

SIR,—"Philindus" has quoted a passage from my evidence which, taken in connection with the context of his letter, may cause misapprehension. I willingly admit that Sanskrit is a key to the colloquial languages of India, and, what is of greater importance, to the habits of thought, and the sources of the social, political, and religious institutions of the people; but this is only one part of the subject. The young men who have been selected for the Civil Service cannot be detained long in this country for the prosecution of professional studies; the elements of law have an equal claim upon their

attention with the elements of the native languages; and the compact, symmetrical Sanskrit requires almost as close mental application as mathematics. The knowledge of that language which the young men would acquire in the limited time allotted to them would, therefore, rarely enable them to master its derivatives and command its literature; while by applying themselves in a direct manner to the vernacular languages (as young people learn Italian or Spanish without previously studying Latin) they might, with the invaluable aid of an European teacher, get through the drudgery of first principles, and prepare themselves to profit by the less systematic, but more idiomatic instruction of their Munshi and Pandit on their arrival in India.

The professorships which ought to be first established in the New Oriental College, according to my view, are Hindustani and Bengali for Northern, Tamil and Telinga for Southern, and Maharatti and Guzerathi for Western India, to which Sanskrit, Arabic, Persian, Chinese, and Turkish might afterwards be added, under such arrangements as the Council of the College might consider desirable.

I am, &c.,
C. E. TREVELYAN.

January 7th, 1858.

Philindus reluctantly and perhaps unconsciously acknowledges the force of Sir Charles's reasoning in the following passage.

It would be a dangerous and, as far as I can see, uncalled-for innovation to make Sanskrit a voluntary instead of an obligatory subject in the education of the Indian civilians. It would be popular, no doubt, at a time when modern languages are recommended at public schools in preference to Greek and Latin, when no express seems to travel fast enough, and when to abolish and to change is considered grander than to keep and to improve. Sir Charles Trevelyan does not wish to see Sanskrit abolished. Far from it. No one has spoken so highly as he about the advantages which a knowledge of Sanskrit holds out to every civilian. But Sir Charles seems to entertain too favourable an opinion of the charms of Sanskrit and the acquisitiveness of young students, if he supposes that the study of that language will prosper as a voluntary subject, side by side with law, political economy, history, and modern languages, all rendered obligatory on the probationers. What Sir Charles expects to be a luxury may, perchance, by the students be considered as mere drudgery, and in a short time the very name of Sanskrit will be forgotten.

We conclude with a racy paragraph from *Philindus*.

Nothing could be more mischievous than a system of education by which the civil servants of India should be brought to know a little of everything. Your correspondent "Once a Boy" has pointed out, in his manly, or, as it is now the fashion to call it, muscular language, the dangers of "*diluted omniscience*" which threaten the public schools, and, in a still higher degree, the Universities. "A little learnt and that little well" is treated as an exploded truism

nowadays. A gentleman, besides learning Greek and Latin, and ancient history, and mathematics, is now supposed to acquire during his last year of residence in the University a little of botany, or a little of chemistry, or a little of mineralogy, or anatomy, or geology, or physiology, or mechanics—a little, in fact, *de rebus omnibus et quisbusdam aliis*. Undergraduates actually receive academic degrees for acquirements in physical science which they themselves feel and openly avow to be unworthy of any honourable distinction, and the physical sciences, which surely in our days might claim the same honours as Greek and Latin, are in danger of being degraded by their more zealous than prudent advocates into mere chit chat. The taste for that easy omniscience "which every gentleman ought to possess" is evidently spreading. A schoolmaster must know what every farmer knows; a clergyman must known what every schoolmaster knows; and the Squire must know what every clergyman, schoolmaster, and farmer knows. Formerly a man was supposed to maintain his position in society, not by what he knew, but by what he was; not by what he had read, but by what he had done. Everybody was supposed to know his own business, and a gentleman was not ashamed to ask advice from his clergyman, or schoolmaster, or farmer, on points which they ought to know better than himself. Though there may be certain advantages connected with this new polyhistoric and encyclopædic system of education, they are bought at a certain risk, and it will be difficult enough to keep our new prodigies of learning from doing much mischief at home. We do not quite believe that the old saying, of a little knowledge being dangerous, has been completely disposed of by the new discovery that a little knowledge is better than none. And anyhow, it is not desirable that the value of this new discovery should be tested for the first time in the government and administration of a country like India.

An Aid for Sabbath-Schools and Bible Classes.—Calcutta and London: G. C. Hay and Co. 1859.

This little book, written by a young officer of the Royal army, is a pleasing attempt to facilitate the labour of love in which Sunday-school teachers are engaged. We have examined it with deep interest, and derived great satisfaction from it; only regretting that the book is not very well adapted to other Sunday-schools than those connected with the Church of England, and that the printer has not done justice to it. We subjoin the preface and a short section, as a specimen of the whole:—

The design of this little Pamphlet is to furnish Sunday-school teachers, who may not possess much leisure time during the week, with means of instructing their classes, and leading them to the search of the Holy Scriptures.

I am well aware that many excellent little works for the assistance of Sabbath-schools have been published, far outshining this, yet

I humbly ask a place at the bottom of their list, in the hope that I may have a small share of sowing the good seed in the heart of the young. The pamphlet simply contains questions for every Sunday throughout the year, with an occasional illustration, or allegory. The references do not descend deep, but merely open out to the teacher a way of referring to the Scriptures upon the subject he may be teaching. I have ever found that the referring to Scripture will always produce matter for thought and instruction; and it is wonderful the way in which, at times, thoughts and sentiments will spring up from searching that blessed fountain of living waters,—The Holy Scriptures, and if such habit can be prayerfully inculcated into the minds of the young class, who can tell but that the grain of mustard seed, dropped from the hand of the diligent sower, may perhaps grow up into a large tree. The questions can be simplified, or made difficult, according to the capacity of the class, and many more answers can be found besides those already given, and even in some places the answer itself can be turned into a question. The best way to use them is for the teacher to copy out the question on a small slip of paper, giving only the chapter, and leaving the pupil to find out the right verse in that chapter. For instance, the first Sunday need only be read through, and the questions for the 2nd Sunday be given for the pupil to learn. This, I think, will be found most suitable.

As an instance of what I mentioned regarding the power of the Holy Scriptures, I remember once, when quite a child, meeting with a gentleman in a second class railway carriage, who in course of conversation quietly quoted the text, "I love them that love me, and they that seek me early shall find me."

Though it is now nearly 15 years ago, and many sad scenes of sin and sorrow have passed over that text, yet it is still fresh in my memory, and has been my consolation and comfort in many a dark hour; and so it is ever with the blessed Scriptures, they will always do their work; and I trust that here they may do so likewise, and be found useful in the hands of many.

It will be seen that many of the notes and anecdotes are extracts. The allegories are principally my own.

29TH SUNDAY.

On ACTS ii. 1-11.

Question I.—What caused the disciples to meet together of one accord?

Answer.—Faith. Hebrews xi.

Question II.—What is the honour put upon faith?

Answer.—Mark ix. 23.

Question III.—How is Faith in Christ Jesus wrought in the heart of the sinner?

Answer.—Matthew xvi. 17. Ephesians ii. 8.

Question IV.—Give an instance of faith under circumstances of great peril and danger in this life?

Answer.—Exodus xiv. 13-15.

Question V.—Give an instance of entire faith in Christ Jesus as the only Saviour?

Answer.—John vi. 68-69.

Question VI.—Give three instances of answers to prayer.

Answer.—I Samuel i. 27. Isaiah xxxviii. 5. Acts. xii. 5-17.

Question VII.—In the cloven tongues of fire descending upon the Apostles, whose prediction was fulfilled?

Answer.—That of John the Baptist, Matthew iii. 11.

Question VIII.—What were the workings of the Spirit in the hearts of the early Church, and what number out of the list may we now enjoy?

Answer.—I. Corinthians xii. 8-9-10. Wisdom, Knowledge and Faith.

Question IX.—What does our Saviour mean when he says (John xiv. 21.) I will love him and manifest myself unto him?

Answer.—I. Corinthians ii. 10; xii. 7. By his Spirit.

Missionary and Religious Intelligence.

Proclamation appointing a Day of Thanksgiving.

"The Restoration of Peace and Tranquillity to The Queen's Dominions in India makes it the grateful Duty of The Viceroy and Governor-General in Council to direct that a Day be appointed for a solemn Thanksgiving to Almighty God for His signal Mercies and Protection.

2. War is at an end; Rebellion is put down; the Noise of Arms is no longer heard where the Enemies of the State have persisted in their last Struggle; the Presence of large Forces in the Field has ceased to be necessary; Order is reestablished; and peaceful Pursuits have everywhere been resumed.

3. The Viceroy and Governor-General in Council desires that Thursday the 28th July be observed as a Day of General Thanksgiving for these great Blessings, and as a Holiday throughout British India by all Faithful Subjects of The Queen.

4. Especially His Excellency in Council invites all Her Majesty's Christian Subjects to join in a humble Offering of Gratitude and Praise to Almighty God for the many Mercies vouchsafed to them.

5. The Bishop of Calcutta will be requested to prepare a Form of Prayer to be used on the Day abovementioned by the Congregations under His Lordship's spiritual Authority.

By order of the Governor-General in Council,

W. Grey,

Secy. to the Govt. of India.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. NO. 236.—OLD SERIES, VOL. XXVIII. NO. 327.
AUGUST, 1859.

I.—*Third Lecture to Native Young Men.*

By E. B. COWELL, Esq. M. A.

THE EMPEROR JULIAN.

The subject which has been chosen for this evening's lecture has the advantage of being *new*, as it lies out of that routine of historical study in which educated Hindus are usually trained; while, at the same time, it embraces a period of deep importance and interest. Nor will it be without a direct bearing upon our own present time, if, as I believe, we ourselves are living in a period very similar to it, in many of its leading features. A peculiar interest indeed attaches itself to all those epochs of history, where we find great principles in collision, and especially to those eras of mental conflict and transition, where we can see the last struggles between the antagonist powers, and can watch the stronger gradually emerging victorious from the strife. Such an era was that of the emperor Julian; it was the final battle of the three centuries of warfare between Christianity and the ancient religion of Rome.

Julian was the son of Julius Constantius, the half brother of the emperor Constantine. His father had remained in a private station, contented with his affluent circumstances; and, as far as we can tell, he was guiltless of any wishes or hopes for power. But his nearness of kin was in itself a crime, when Constantine died and his empire was divided between his three sons; and the second of these sons, Constantius, at once imbrued his hand in the blood of his relatives. His two uncles and seven of their children were put to death, in the very year of the new emperor's accession, under a vain pretext of danger to his crown. The two other brothers engaged in civil war, and the victor fell by

a private assassin; and thus, by a singular series of fatal accidents, the ample family which Constantine had left at his death, and which he might fondly have expected to be the root of one of the proudest of imperial dynasties,—in 350, thirteen years after his death, was reduced to one reigning emperor, Constantius, and his two cousins, Gallus and Julian, the sons of an uncle murdered by his commands. The elder of these princes was now about twenty-six years of age, the younger about twenty, and, as Constantius himself had no sons, these were the presumptive heirs of the Roman empire.

They had been saved from the massacre which involved their kindred, and had been educated by their imperial cousin; but the influences which had moulded their youth were little calculated to tell favourably on their characters. On Gallus, they may have exerted but a negative influence for evil; his was one of those superficial characters which may receive any passing impression, only to lose it under the next moment's equally transitory emotion; but Julian's character was of a very different temper; and few could have seen or talked with him as a boy, without feeling that here were materials which were destined to exert a weighty influence for good or ill. Every thing, with him, depended on the right bias being given, and, alas! the bias which he received, is best seen in the career, of which it is my object, this evening, to attempt a hurried outline.

In the first place, Julian had been grievously wronged, and this had poisoned some of the best feelings of his heart. Constantius was a jealous tyrant, who disgraced the Christian name which he professed to bear, and the Arian bishops who crowded his court, were too often unworthy representatives of the Christian character; and very early, in the young prince, we can discover traces of a reaction against the religion in which he was being trained. He and his brother, as long as they were children, were transferred to various cities of Asia Minor, watched by the imperial jealousy, as dangerously near to the throne; and in their youth they were carefully guarded in a lonely farm at the foot of a mountain in Cappadocia. They were educated as ecclesiastics, and trained in the literature and science of the times; but while Gallus, with a passive indolence, yielded his mind to every outward impress, content to receive the truths presented, but allowing them no weight on his life or conduct, Julian, on the other hand, drew from the ancient poets and historians of Greece an aliment for secret wishes and hopes, which he never whispered even to his nearest friends. Christianity was unhappily associated in his mind with ideas of personal oppression and wrong; and he flung himself with all the youthful ardour of his temperament into the ancient long-past world of Greece. The

enthusiasm which those masters of thought awake in every generation of students, was roused to its full in his soul; but, unhappily, he linked together Grecian poetry and Grecian paganism; and the ever-living glories of the one threw a deceptive halo round the dying faith and the crumbling temples of the other. Homer became to him a prophet, and the Iliad a divine inspiration; and the old mythology seemed to offer to his search a series of symbols, within which all philosophical and divine truth was to be found. It is a singular trait in his character, that in the scholastic essays and declamations, which he and his brother used to compose for their tutor, according to the fashion of the education of the day,—Julian always chose the pagan side of the argument. The reason which he alleged was, that the weaker the side, the more elaborate the arguments required to defend it; but we can easily read, in this early preference, the beginning of that reaction which was destined to play such a part in the history of the empire.

When Constantius's second brother was murdered, and the western provinces which he had held were seized by the rebel Magnentius, in 350, Constantius, impelled by the difficulties of his position, began to treat more generously his neglected cousins. They were recalled from the solitude of the farm in Cappadocia; Gallus was invested with the title of Cæsar, and married to the princess Constantina; while the younger, Julian, received permission to pursue his studies at Constantinople. When the emperor marched in person, in 351, against the rebel Magnentius, Julian was allowed to study in Bithynia and Ionia; and, although he was forbidden to attend the lectures of one great pagan philosopher, Libanius, who lectured at Nicomedia, this prohibition was of little use, as there were numbers of other similar teachers who could be equally injurious; and, besides this, he could easily procure written copies of the lectures which he was forbidden to hear. Ionia at this time was the centre of a great movement, and Julian found himself suddenly in the vortex. He saw around him, on a larger scale, the same mental struggle and reaction, which had hitherto been raging in his solitary breast, and his own mind caught fresh heat from the friction with others. He eagerly caught the tone of the philosophers and rhetoricians who swarmed in the Ionian cities; their doctrines were just suited to his condition; and they naturally spared no pains to win a convert of such imperial hopes. At this time, the Pagan philosophers had added to their abstract doctrines, a mystical mixture of pretended magic and divination; and Julian's mind, which was eminently superstitious, was fired by the thought of intercourse with the supernatural world. When his philosophical teacher, Chrysanthius, first told him of the pretended magic of Maximus,

how by his spells he seemed to make the images of the gods laugh and torches kindle in their hands, and when he would have warned him against the unphilosophical imposture, Julian at once exclaimed, "Do you keep to your books, you have shewn me the man I want," and he hastened forthwith to Ephesus to find him, and there he was secretly initiated. Several years passed in this manner, until in 354, Gallus,—who, as Cæsar, had ruled in Antioch,—by his cruelties and extortions disgusted his subjects, and the murder of an ambassador from Constantius led to his deposal and death. Julian was now left alone; but so little did Constantius read his character, that he fixed on Athens as his residence, or rather as his place of exile. Of all the cities of the ancient world, Athens was the most dangerous to an ardent temper like Julian's. Every building, every name, was to him associated with the ancient glories of Greece and its paganism; and Athens became to him a kind of holy city, which never lost its hold on his imagination. Years after, when he had raised the standard of revolt, and was marching towards Constantinople, he published a series of manifestoes to justify his rebellion; and his epistle of apology to the senate and people of Athens is still extant, and is an interesting proof of the deep impression which his residence there had made on his mind.

Athens, when he was there, might perhaps be called the Oxford of the ancient world, and its famed colleges drew students of the ancient literature from every part of the Roman empire. A fellow-student with Julian was Gregory of Nazianzus, one of the greatest of the Greek fathers, and he has described, though with some natural exaggeration, the evils which he portended even *then* from the prince's impetuous temperament and pagan longings. At this time Julian was still openly a Christian, but in his heart he had renounced his religion; and whilst at Athens, he was secretly initiated in the far-famed Eleusinian mysteries, which, though they had lost much of their ancient magnificence, still lingered, with so many other ancient customs, and still drew votaries to attend them as of old. In fact, we may date Julian's paganism from his residence and initiation at Ephesus in 351, but for ten years after he wore the mask, and still frequented the Christian churches and still professed to bear the Christian name. In the year succeeding Gallus's death, he was summoned by the emperor Constantius to Milan, and there he was invested as Cæsar, and received the government of the province of Gaul. Of the years of busy action which he spent there, I have no time to speak,—he fully proved his energy and talents as a general, and the many wars which he waged with the German tribes were crowned with signal success. His very victories under-

mined him in the emperor's court, whose jealous temper listened to every breath of suspicion; and after a rule of five brilliant years the young Cæsar, in April 360, received an imperial mandate to despatch the best of his troops to the Eastern frontier. The soldiers refused to obey, and in a tumultuous mutiny proclaimed their general, Emperor; and Julian, after a vain and perhaps insincere refusal, was compelled by their clamours to accept the proffered dignity. A year is passed in useless negociations with the Emperor at Antioch; of course, all embassies fail; and in the spring of 361, Julian draws the sword, and openly renounces not only his allegiance, but his religion. It is a significant fact regarding his hopes and his position, that up to this time he had still professed himself a Christian, and however he might secretly patronise pagan teachers and even practise pagan rites, he had still kept up the name; and in the January of this very year he had celebrated the Christian festival of the Epiphany; but he now throws off the mask and reveals his true sentiments, and the long years of unworthy dissimulation are abruptly closed by his now making a public declaration, that he solemnly committed his cause to the ancient deities of Rome. As my purpose is to dwell rather on his character than on his acts, I only mention in passing his brilliant march from Gaul through the Black Forest and central Germany, and his skilful combination of movements, by which two other armies, marching by different routes, converge at the proper time to meet him at Sirmium, so that he bursts upon his astonished enemy, where he is least expected, with something of a Napoleon's foresight and expedition. But the sudden death of Constantius in Cilicia prevents the civil war; and in December Julian enters Constantinople, the undisputed master of the Roman empire, in the thirty-second year of his age.

I have thus endeavoured to give a rapid sketch of his early life and fortunes, and we have traced the gradual change of principles which came over him, and led him to place himself at the head of the votaries of the old creed, in opposition to the Christian faith which his uncle Constantine had established as the national religion. We have seen how, in his one case, there were influences at work which tended to produce this reaction; we must now take a wider range and trace a similar reaction, though arising from very different causes, which was moving the minds of men throughout the whole Roman world.

Christianity had now existed in the world as a new power among the elements of society for nearly three centuries and a half; and in spite of every obstacle and persecution, its progress had been continually upward and widening. It had appeared at the turning point of the history of the human mind.

Everything proves that, at that time, all honest faith in the national religions was gone; and men only clung to them at all, from the innate necessity to have some belief. There was a vague feeling of unrest,—the mind was unmoored from its ancient anchorage, and drifting, it knew not whither, on a wide sea of doubt and speculation. Men seemed beginning to lose all faith in anything beyond this life and its passing interests,—a hollow Epicurean scepticism was eating out the core of society; and before its blighting influence all that was earnest and noble in their hearts, was dying away. Christianity suddenly appeared among them,—they hardly knew whence or how. It came, says St. Augustine, to the men of a decrepit and dying age, that they, through it, might receive a new youth. Its first years had been spent in a distant province of the empire, and its divine founder had lived and died, unknown beyond the limits of Palestine,—when suddenly men found a new religion abroad, silently and gradually spreading in every province of the empire. It proclaimed itself of universal adaptation, that it was suited for all men of every age and clime; and this principle at once clashed with the two most prominent principles of the ancient world. The ancient religions had been exclusively national; their gods were the presiding deities of one peculiar land; and the Roman empire, when it absorbed the different countries into its circle, had carefully respected the religious systems of each. No Roman citizen indeed might worship any other than the gods of Rome, but the same duty was incumbent on the citizens of the conquered lands,—they too were bound to worship their ancestral gods, and to see that their due rights were maintained. Here Christianity had at once come into collision; and hence may have arisen *many* of the persecutions which it met from the Emperors.

Again, the philosophies of the ancient world had been strictly aristocratical,—they had rigidly drawn the line between the learned and the unlearned. False as the mythologies might be, they were good enough for the unlettered masses, in the eyes of the philosopher; and philosophy confined her teaching to a select and noble few. "It is impossible," says even Aristotle, "for the tradesman or mechanic to practise virtue;" and the majority of mankind were thus quietly left to welter in ignorance and superstition. To this haughty exclusive spirit, Christianity opposed its universal message, especially bringing it home to the mechanic and the slave; and hence philosophy became one of its bitterest foes, and the Imperial Philosopher, Marcus Antoninus, one of its most systematic and relentless persecutors.

For a long time, Christianity had been almost ignored by the learned of Greece and Rome,—it was spreading, as we know

from indisputable testimony, in every province of the empire; churches were rising in every city, each one a centre of influence radiating out into the surrounding country; persecution had done its worst in vain; cold indifference and scorn had equally failed; still this new principle had grown, and every generation had found it more vigorous and alive. Yet the philosophers and poets seemed resolved to ignore the distasteful fact,—they could not put it down, but they might shut their eyes against it altogether. And yet even they themselves did not, and could not, escape its influence,—they too were forced to feel it, however they hated its power. If we compare the Greek and Roman literature in the centuries preceding and following our era, we shall detect a marked change in the moral tone of the higher class of writers. Christianity had brought in new ideas of individual responsibility, conscience and duty; and these were not destined to perish as grain cast on a barren soil. The very Pagan philosophy had now borrowed something of a Christian tone, however little it might acknowledge the obligation; and just as in modern times infidel philosophers have been repeatedly indebted to the church for those very ideas of God and the soul, on which they have laboured to build their own systems, so too in the later schools of philosophy at Athens and Alexandria it was from Christianity, I believe, that they had unwittingly gained that purer moral light which they boasted.

At the same time the scepticism which had so universally prevailed when Christianity first appeared, had now given way to a more earnest spirit,—men had tried indifference and disbelief, and found them miserably fail. Man's spiritual nature "abhors a vacuum," and all earnest men now longed for something better than doubt. They now rushed to the opposite extreme, and sought to rest in a blind acceptance of ancient traditions,—glad to find anywhere a resting-place for their feet, away from the ever shifting speculations which had bewildered men's minds to no end. Immemorial tradition was now instead of evidence,—they wished to be content with their ancestral belief,—they only sought to give it a higher meaning by the aid of symbol and allegory. This new phase of thought was an immense advance on the hollow indifference which it supplanted; for it implied a certain earnestness within. Of all stages of thought, a worldly-hearted indifference is the most adverse to the spiritual life; and it were well if this were sometimes remembered in Bengal as well as in ancient Rome. The proverb says, "while there is life, there is hope,"—but there is no spiritual *life*, where there is *indifference*. Whatever a man's creed,—if he is really awake to the realities of life and death,—it cannot be to him a matter of little moment, whether truth *is* to be attained

in this world or not; it is only when he is himself not in earnest, that he can be content to remain a spectator and look on.

But from this new stage in men's minds there had arisen also a new hostility to Christianity; men were unwilling to be driven once more from the resting-place which they had found. Many indeed in time learnt to feel that the blind faith in national tradition was as unsatisfying to the soul, as the vague scepticism against which it was the reaction; and so passed on to a reception of Christianity on the ground of its *evidence;* but many, on the other hand, remained rooted in their position, resolved to hold by their principle to the last.

But, during the half century immediately preceding Julian's accession, Christianity had risen from its last persecution to triumph; and under Constantine it had been established as the religion of the state. Toleration for the ancient forms of faith was repeatedly proclaimed as the theory, however imperfectly carried out in practice. There were no doubt many individual acts of violence on the part of indiscreet partizans; many of the ancient temples were destroyed by lawless tumults; but on the whole, throughout Constantine's reign, a spirit of broad and tolerant charity was displayed. Pagans were admitted to office and dignity;—a man's religion was deemed no bar to his civil advancement; and only those Pagan rites and ceremonies were suppressed by law, which openly violated morality and public decency, and such as the wisest of the heathens had often themselves condemned. Christianity was left to make its own silent way into the hearts and consciences of men, "dropping like the gentle rain from heaven;" and it would have been well for the Church, had she always thus remembered where her real strength lay. But under Constantius, harsher measures were pursued; the pagan religion was now persecuted in its turn; and edicts were issued, declaring it a capital crime to offer sacrifice or worship to the images of the gods. Now, this was directly hostile to the principles of Christianity, and at once placed it in a fatally wrong position.

At the same time, contemporary with this change in the relative position of parties, we must bear in mind the unsettled spirit of the age. It was a time of transition from the old to the new. All the ancient land-marks were being removed or destroyed, and men knew not in which path to travel. It was not to be expected that of the numerous converts who now joined the church in her days of triumph, many were not moved by other motives than those of conscientious conviction; and every dishonest trimmer who professed an insincere allegiance was a real enemy to the cause of truth, which he pretended to join. We rejoice to know that there were many who came in from the purest feelings of the spiritual life; we learn from the bio-

graphies and letters of the time, how widely spread was the sense of dissatisfaction and want, how men were everywhere craving after something substantial and real, amid the mockeries of an obsolete mythology and the deceptive shadows of a mystical philosophy. Such men had long run a wearying round from one system to another, each offering its own boasted nostrum which had no power to "minister to the *mind* diseased,"—and many of these now turned as a last resource to Christianity, and found in it the repose they sought. But others had come from merely temporal motives, ready only to shout with the winning side, and these were destined to work incalculable harm. It was one of these very men whom the Emperor had appointed as Julian's tutor, a rhetorician named Ecebolius, a man utterly unfit for his task, who was a pagan while paganism was safe, but renounced it when it was under the frown of power; who reappeared as a pagan at Julian's accession, and again, at his fall, sought by the most abject apologies to cover his moral cowardice and regain his lost honour.

Thus the church, by its too numerous and sudden accessions of converts, was losing its own purity, and forgetting its own heavenly principles of charity and forbearance, in a wanton exercise of power; while paganism, by being subjected to persecution, was rousing all its scattered forces for a last dogged resistance to its oppressor. All things were portending a fresh struggle between the long-matched combatants, when a secret whisper crept through the pagan ranks that the heir to the empire, the renowned Cæsar of Gaul, was in his heart on their side. The secret was well kept, and Julian dissembled to the utmost; but the whisper spread beneath the surface, and many a heart began to beat higher at the hope of his approaching accession, while vague oracles and prophecies were circulated in the empire, as if mighty changes were at hand. In such a way had men's minds been long preparing for a reaction, when, in December 361, the news was borne by every courier through the empire that Julian had ascended the throne.

The long-delayed hopes of the pagan party were at length realized,—the days of their humiliation seemed over; and a great change passed for awhile over the face of society. Hitherto the late unjust laws of persecution had forced men to conceal their sentiments; or, when any were bold enough to avow them, as the rhetorician Libanius, of whom I have already spoken, they had been subjected to neglect and insult, and were always in danger of having the laws enforced against them. Paganism, in fact, had of late tasted a little of that cup which in her day of pride she had made the Church drain to the dregs; and just as the Christians of old had been always at the mercy of the

provincial governors, who might at any time enforce the laws against them—which were never repealed, even during the periods of lull between the successive persecutions,—so now the pagans, by Constantius's most unwise policy, had been placed in the position of a suffering party; and community of oppression and danger had naturally rallied the broken bands, and embittered their feelings and enflamed their dying zeal. And now the time of triumph was come, and, with Julian's accession, there spread everywhere a reaction in favour of the ancient religion.

The new emperor commenced his reign with issuing an edict of universal toleration, although of course, as the national faith, the ancient worship was restored. The closed temples were everywhere reopened, and the intermitted ceremonies renewed; and of course the crowd of insincere converts who had thronged to join an emperor's Christianity, fell away like summer-friends, when the Church's hour of adversity again drew near. We learn from the writings of the time, that the Christian leaders had expected a renewal of the old persecutions; and no doubt the threats of the victorious party were loud and vehement in the provinces; but Julian, with all his faults, was not cruel, and he naturally desired to make his reign shine the higher in contrast with his predecessor's violence. Nor must we forget that the Christian community formed a large proportion, nay probably even the majority, of his subjects; and he might well have paused, even if he had felt inclined to try the experiment, ere he roused, by open persecution, a spirit of civil discord, which it might be beyond his utmost skill hereafter to allay.

Constantine, when he established Christianity, had ordered that the Christian churches should be rebuilt, which had been destroyed in the persecution under Diocletian; and that the estates of which they had been deprived, should be restored; but at the same time provision had been made to prevent this restitution involving private injury or spoliation. The ruined churches the Emperor had himself rebuilt at his own expense; and where the church-lands had been bought by private individuals in a legal way, they had received a fair indemnity, when the lands thus reverted to the original owners. Julian similarly issued an edict for the rebuilding of the pagan temples which had been destroyed during Constantius's reign, but any Christians who were accused of having had a share in the destruction were now compelled to pay the expenses themselves, and no indemnification was allowed to the present owners of temple property, however fair the purchase might have been. This edict opened a wide door for provincial oppression and fraud; and we know from the letters of Libanius, Julian's personal friend, how it was

turned, by private spite, into an engine of personal revenge. Many even of those provincial magistrates, who had been noted, under the Christian supremacy, for their justice and moderation towards the Pagans, were now reduced to beggary, under the false charge of assaults upon the temples,—and on more than one occasion they were only rescued by the honest exertions of Libanius in their behalf.

At the same time Julian resolved to reform the very paganism which he was labouring to restore; and here we may unhesitatingly trace the influence of that Christianity which he was so bent to overthrow. We have seen how, even in her days of persecution, the moral power of Christianity was visible in the philosophers and poets of the day, even when they tried to ignore her very existence; but much more was this influence to be seen in this last attempt of Paganism, ere she fell, to reseat herself on her ancient throne. The religion which Julian sought to establish, was not borrowed from those old pagan times which he professed to restore; it was not from ancient Greece or Rome that the ideal of his state religion was borrowed,—it was from the Church and Christianity that he drew the model which he now tried to realise. Here in fact lay the true weakness of his cause, and hence, had he not been blinded by prejudice, he might have drawn a certain omen of inevitable and hopeless failure.

The ancient religion of Greece and Rome had been simply an external ceremonial,—it consisted in gorgeous rites and external acts of purification, but it claimed no power over the heart of the worshipper, and made no attempt to enlighten the conscience. It was simply a system of external ceremonies,—certain pompous processions and sacrifices; while it was *philosophy* which professed to give the ethics which were to regulate the life and conduct. It was one distinguishing feature of Christianity that her system alone united the *two*.

But in Julian's plan of reformation, all this was to be changed, and a paganism was to be now established, which should contain that union of these elements which had been hitherto found only in Christianity. Morality was now no longer to be isolated from the public worship; his priests were to be rigidly chaste and temperate; and he issued edicts to regulate their lives and conversation, which were undoubtedly borrowed from the Church. They were to avoid the theatre and the tavern,—they were to read no comedies or satires, and no works of immoral or atheistical tendency, but to study only such philosophical systems as those of the Platonists and the Stoics; and their lives were to be spent in devotion and retirement. If the priest ever left his quiet home to mingle in the world, if he came to the forum or

the palace, it was only to be on some errand of mercy, to plead for the innocent and the oppressed. At the same time, hospitals were to be built for the poor, and houses for the reception of strangers; and the Christian duties of charity and benevolence were now transplanted from the church to the temple.

I have purposely used the words "Christian duties," for these were pre-eminently introduced by Christianity. Julian, in his imperial edict, bears unwilling witness to this truth, and Christianity may proudly point to the words of her last imperial foe, as a testimony to her character. "It is shameful," he says, "that the godless Galileans" (his favourite name for the Christians), "should support, besides their own poor, those of the pagans too, while the pagan poor obtain no assistance from their own people;" and he recites this as one great reason for urging his new charitable institutions on his followers.

Nor was it a change only in the morals of the priesthood and the social aspect of the religion which the new emperor sought to introduce,—he was resolved to reform the creed itself and spiritualise the obsolete mythology. His own belief was a mystical Platonism which professed to receive the ancient legends as divine allegories, and to draw from the old poems deep lessons of wisdom, hitherto concealed under the outward disguise of mythological tales. To awaken a new faith in these dying traditions, it was necessary to give them a new meaning; and in order to meet the spiritual wants of the age, that meaning must be something spiritual and divine. Hence Julian next borrowed the Christian sermon; and his priests were to be the teachers of their flocks; and on certain stated occasions they were to harangue their followers, and deliver their laboured disquisitions on the allegorical mysteries of the ancient mythology. These occasions were to be solemnised with all due pomp and ceremony, and the sacerdotal lecturer was to mount the tribune with a garland round his head, like the orators of ancient Athens, and dressed in a gorgeous purple robe. But it was not by such idle imitations as these that a dead religion could be re-animated; it was but decking out the cold corpse in flowers and ribbons, when the living breath and spirit were away.

He spared no pains or expense to win proselytes to his cause, and there is no doubt that in many cases he was successful. Those who in the preceding reigns had joined the church from interested motives or from imperfect convictions; those whose faith was like the sower's seed, in the gospel parable, which was scattered on the rocky soil, and immediately sprang up because it had no depth of earth,—such as these were drawn aside, and in the time of temptation *did* "fall away." But the mass of the Christian body stood firm; and we know from Julian's own

confession in his letters, that he was deeply disappointed at the strenuous opposition which he met.

Especially did he direct his efforts to gain over the army, and various were the expedients which he adopted, to tempt the Christians in it to deny their faith. His statues were surrounded with pagan symbols, so that homage to the one implied worship to the other. He distributed donatives with his own hand among the soldiers, but each was required, before he received the present, to cast a few grains of incense upon an altar by the Emperor's side. "He might hope," says Neander, "by accustoming them to such mechanical acts, by the golden bait, to carry them a step further hereafter. When they had once become aware that by such conduct they had violated the obligations of the Christian faith, and that the love of earthly gain had overpowered the voice of conscience, one step in sin would easily lead on to another." But at the same time we may be sure that many at the moment knew not the real nature of the act they had performed, and it was only after it was done, that they understood the snare into which they had fallen. Thus an interesting anecdote is preserved to us, that in a certain legion some Christian soldiers had unthinkingly followed the example of their companions, and had thrown the grains of incense into the fire on the altar, as they passed before the Emperor and received the donative from his hands; they had viewed it only as a part of their military duty, and they had been dismissed after the review, and had gone with quiet consciences to their tents. The usual festival had followed in the camp, where the soldiers mingled in rough conviviality. But when these soldiers, according to their wont, drank to the health of their comrades in the name of Christ, it was *then* that they heard the bitter retort, "Why use this name now as the badge of your profession? You have just denied him by your offering of incense." It was then only that conviction came home to their minds,—they now saw the true nature of the temptation; and with honest hearts they hastened to the emperor, and implored him to take back his perilous gifts, if they were bestowed as bribes to them to deny their religion.

Such conduct as this was a flagrant violation of Julian's pretended respect for his subjects' consciences and his boasted love of toleration; and it was a disgrace to his character as an emperor as well as a man, to lay such snares for the faith of his soldiers, and to cover them under the disguise of military order and discipline. His boasted philosophy should have taught him a higher lesson than thus to tamper with his soldiers' honest convictions: he should have known that true converts are not to be bought by gold, and, least of all, to be entrapped by trickery and fraud.

At the same time, though the word toleration occurs continually in his letters and edicts, it was very imperfectly carried out in the provinces; and local governors and excited crowds in distant cities renewed many of the cruelties of the old imperial persecutions. We have several well attested instances, and, more than this, we have expressions in Julian's own letters which amply confirm them; and in one of his more laboured compositions he speaks with evident approbation of "those who at a signal given by *me*, destroyed all the tombs of the atheists, being so ardent and zealous to punish those who had transgressed against the gods, as even to exceed my wishes." Marcus, the aged bishop of Arethusa in Syria, under the preceding reign had destroyed a magnificent pagan temple, which he was now bound by Julian's law to restore, or at any rate to make good its value. He was too poor to pay the money, and at first the old man determined on flight, to escape from his infuriated assailants. But others were involved in danger on his account, and he at once came forth from his place of concealment and gave himself up to his enemies. In spite of his age and venerable position, he was treated with the greatest inhumanity, and after every sort of insult he was besmeared with honey, and hung up in the air in a basket, to be tormented by insects and the sun. He bore all these sufferings with heroic firmness; and at length the Governor ordered him to be released; and we know from the letters of Libanius himself, how deep an impression this new example of the constancy of ancient times now produced. The constancy of the Christians under their old persecutions had again and again won converts to their doctrines; and fathers of the Church, as for instance Justin Martyr of the second century, themselves trace their first impressions to such scenes of martyrdom. The same effect seemed about to be reproduced; and Julian, in an edict, commands that Marcus be set free, as he had no wish, he says, to give the Christians any more martyrs; and Libanius, in a letter to another governor in Syria, who was following the same violent measures, expressly warns him by the previous precedent, "Beware lest thou bring upon us *many Marcuses*."

But Julian, as he proceeded, was led on by circumstances or impulse, and his next measure was one which even many of his own friends condemned. He knew that Christianity was no foe to education, that many of her teachers had been profoundly skilled in the ancient literature and philosophy, and that her schools in Alexandria and elsewhere had been renowned for centuries, as nurseries of science. According to the system of education, widely adopted under the Roman emperors, in every large city, there were professorships of the various

branches of literature and science which were then in fashion, chosen apparently by the municipal authorities, but subject to the approbation of the emperor, and their salaries were paid by government endowments. Besides these government professorships there were numerous private instructors; as for instance, the Greek professors who were Julian's associates in Asia Minor. Rhetoric and Greek grammar and literature *(alankár, vyákaran* and *sáhitya)* were especially the favourite studies of the day; and hence it is that we meet so many celebrated rhetoricians and grammarians in the history of these times. In fact, a degenerate and tasteless rhetoric was one great mental disease of this period; everything was sacrificed to antithesis and effect, and a perpetual straining after novel and far-fetched allusions.* It has been often remarked that the prevailing style of a period betrays its moral character and tone; and we need not go beyond the very *language* of Julian's contemporaries, to detect the artificial and hollow nature of their culture. As the type of these writers, we may take the sophist Libanius,—a man whom I have already had occasion to praise; for, though a zealous and even bigoted adherent to the old religion, he was an honest and upright man, who retained his own belief amid all the changes of the times, and was always ready to lend a helping hand to the oppressed, whether pagan or Christian. Libanius's works were admired beyond measure by his contemporaries; Julian lavishes the most exaggerated praise upon their style; and two thousand of his elaborate letters, besides orations and panegyrics, are still extant, to tell us what his merits really were. But we cannot read a page without feeling that (in the words of Gibbon) "we are dealing with the vain and idle compositions of an orator who cultivated only the science of words,—a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth." And here I may pause to remark, how thoroughly Julian's own temperament was in unison with the prevailing taste; and how completely such a rhetorician as Libanius became his ideal of style. We have a voluminous collection of the emperor's writings,—but they are nearly as wearisome as those of his rhetorical master; everywhere we are met by tricks of rhetoric and far-fetched allusions to the bygone customs and proverbs of Athens in the days of Pericles. Julian's mind was eminently rhetorical,—and he carried into the Palace the same

* It was an era in the later Greek literature which corresponded very nearly with the later era of Sanskrit literature; men now valued the form above the matter,—the *alankar* above the real thought; just as in India we pass from the plays of Kalidâsa to the *Nala* of his later namesake and the *Naishadha* of Sriharsha.

pomp of words and antitheses of thoughts which he had learned in the schools. His edicts and state papers are the frigid and artificial exercises of a rhetorician, who balances his periods and polishes his turns of expression,—and we need perpetually to bear in mind his active life and his deeds, to counteract the idea of him which we should derive from his books. In the camp and in the council chamber, Julian was really great,—his mind here acted with all its native vigour and insight; it was only when he seized the pen, that we lose the emperor in the pedant.

But to return to my immediate subject. He now issued an edict, still extant, by which he prohibited any Christian from teaching the arts of grammar and rhetoric, or from giving any instruction to the young in the poets or historians of ancient Greece. Some of his own friends and contemporaries disapproved the measure, and we may well characterise it by the expressions used by Ammianus, the great pagan historian of this period. "His driving from their schools such teachers of rhetoric and grammar as professed the Christian religion, was a harsh measure, and one that should be buried in eternal oblivion." Julian's object in this prohibition was two-fold. He at once prohibited the Christians from *teaching;* and he virtually prohibited them from *learning,* unless they chose to attend a pagan professor. Now, in Julian's eyes, as I have said, Greek philosophy and poetry were intimately associated with the Greek religion; and he hoped, by excluding all counteracting influences, that the two might react on each other. If the Christian youth forbore to attend the schools of the new teachers, they were doomed to grow up in ignorance; debarred from the study of those models of human style which we call the classics, they would lose that power and influence which the learned Christians had so ably won and maintained; and all the learning and taste of the empire would be gradually ranged upon the pagan side. On the other hand, if the youth *did* attend, he hoped to produce a reaction in their minds, and that the study of ancient literature, under anti-Christian teachers, might lay hold of their ingenuous enthusiasm, and gradually lead them, by the charm of taste and poetry, to embrace the religion which those ancient sages and poets had held.

The scheme was deeply laid, but Julian's reign was so brief that we can barely guess what its effects might have been. We are apt to be deceived by the magnitude of the interests and the multitude of events which it embraces, to think of his reign as if it were a long one,—when in reality it only extended over one year and a half, and even of this period three months were consumed in the ill fated Persian expedition. His days and nights were crammed with employment,—his brain was ever on

the stretch, and we hear of his dictating three letters at once, and wearying out fresh relays of secretaries. We can hardly believe the narrow span, into which chronology contracts his busy reign,—we deal with *months*, instead of *years*; and yet a year's transactions seem crowded into each. A year's experience was far too short to enable us to describe the effects of such a law as that which we have mentioned,—its influence would have only made itself visible after the lapse of one or two generations.

But it was not without its influence on personal character; such a law was like a touch-stone to try sincerity. We learn that many a teacher resigned his office rather than his convictions; and two are especially mentioned by name, Victorinus and Proæresius. I will only allude in passing to the history of the former, as it has been already told in its relation to the mental struggles of St. Augustine. Victorinus was the professor of rhetoric at Rome, and in his heart he was a Christian; but he long resisted convictions: he was afraid to tarnish his reputation among his pagan admirers, and he sought to retain his religion within the depths of his heart to himself. But conscience and the study of the scriptures had at length forced him from his hiding-place, and he had lately made an open confession of his belief in Christianity. On such a man, the edict of Julian came as a solemn call to be faithful; and regardless of his friends or fame, he now cheerfully renounces his office. In the same way Proæresius was a famous rhetorician of Athens, and to him likewise comes the edict as a solemn touchstone of his fidelity. Perhaps he may have hitherto lived in the intellectual luxury of the Athenian university, half-bewitched by the intoxicating atmosphere. We find him an old correspondent of the emperor's, and many of his friends were of the anti-Christian side,—one might have well trembled for his constancy, lest letters and learning should win the victory over *conscience* and *truth*. But it is the fire which proves the pure gold; and Proæresius awakes at the crisis. It is said that the emperor, out of ancient friendship, would have granted him a dispensation from the general law; but Proæresius felt that it was no time to be neutral, and with manly openness he chooses his side, and throws in his lot with the other confessors.

We have thus traced through Julian's reign, short though it was, a downward slope from the high principles of toleration with which he began; as the months roll on, he seems more embittered and vehement, and his measures become more decided and harsh. It is impossible to predict what his conduct might have been, had he lived to return from his Persian war; but there is great reason to fear that the philosophical theory would

have snapped under the increasing pressure of circumstances, and that his vehement temper would have borne him onward into measures of open persecution, which might have involved the whole empire in civil war.

How far, during his reign, he was successful in promoting any extensive reaction for paganism, beyond summoning into full energy the pagan party itself, which had been kept down under the oppression of Constantius,—it is very difficult to determine; as every trace of the revolution which he was labouring to effect, passed away like a dream at his sudden death. He seems to have pursued a very similar plan to that which James II. attempted under Tyrconnel with regard to the Protestants and Catholics in Ireland; the Christians were gradually excluded from all offices of trust and honour, and these were everywhere filled by zealous pagans; and thus a transformation was being introduced into all the machinery of government. But there was this one great difference in the parallel,—and it is a difference which would have affected most materially the result of Julian's experiment, had Providence allowed it to have been fully tried,—that in Ireland the Protestants were an insignificant minority, which had only maintained their ground by being dominant in the government; whereas the Christians formed at any rate a large proportion of the population of the empire, and in many of the great cities, as Antioch and Alexandria, were the decided majority of the inhabitants; and a long series of insults and oppressive enactments, even had they not been succeeded by open violence, would have undoubtedly awakened a spirit of resistance, which at any casual outrage in the provinces might have blazed up into actual war.

He frequently complains in his letters that men crowded to the temples for the emperor's sake, not for the sake of the gods; and in his heart he must have despised the sycophants who could so easily change their religion at his command; and he *must* have sometimes reflected with sadness, how entirely the movement depended on his one life to maintain it. Wherever he went, the temples were thrown open, and hecatombs of victims offered in his name; every effort was made to revive the ancient ceremonial in even more than its pristine magnificence; and the emperor himself, in his character of Supreme Pontiff, mingled with crowds of priests, and even slaughtered the victim with his own hand. But the transient enthusiasm which he seemed to awaken, he must have known to be a most deceptive sign; the shouts which applauded his devotion, were after all the paid plaudits of hirelings; and Julian himself had to rebuke a crowd, who were thronging the temple of Fortune at Constantinople, when at his sudden entrance, instead of being

engaged in the worship, they burst into loud shouts of "Long live the Emperor."

He passed his second winter at Antioch, and there he strained every nerve to re-establish the ancient worship. The most costly sacrifices were offered in the temples of the city, and the emperor himself took a principal share in the processions and ceremonies; and wherever a temple, even in ruins, was to be seen on any of the mountains that surround Antioch—however steep the path, however inaccessible the spot—Julian was sure to find it out and to clamber up, to revive its sanctity with a sacrifice. The far famed temple and grove of Daphne, which under the Syrian kings had become one of the most celebrated sanctuaries in the world, stood a few miles from the city,—with a fountain whose waters were fabled to possess prophetic virtues, and where the emperor Adrian is said to have first read his future fortune on a leaf dipped in the stream. But these ancient glories were departed,—the temple was deserted,—and Julian's brother Gallus, while Cæsar in Syria, had himself caused the bones of a Christian martyr to be buried in the grove. Julian now restored the honours of the place—the temple was re-opened, and a splendid colonnade erected, and the grove was consecrated anew, and the bones of the martyr removed. But the issue must have tended to convince the emperor, on what a difficult enterprize he had embarked, when he proposed to himself to revive a faith, which of itself had gone to decay. The martyr's bones were escorted to their new resting-place by a vast procession of the Christian population,—men, women and children thronged along the five miles between Daphne and Antioch, chanting passages from the psalms against idols and their worshippers,—and, however we must blame their disloyalty and intemperate zeal, here at any rate there was a living belief,—there was a *heart* in all this passionate excitement. But when Julian revived the ancient festival of the temple,—when he hastened to meet the expected crowds of worshippers, who would throng to bear their part in the solemn rites, held for such a long series of years in this sacred spot, and only of late fallen into oblivion,—his mortification is best described in his own words: "I hastened thither, expecting to see a profusion of wealth and splendour. Already I figured to myself and saw there, as in a dream, the solemn pomp, the victims, the libations, the dances, the incense, and the youths with minds rightly disposed towards the god, arrayed in white and elegant garments. But when I entered the temple, I found there neither incense, nor cake, nor victim. This much surprised me, and I concluded that the men of Antioch were waiting without the gate, by way of respect, for a signal from me as sovereign Pontiff. I therefore asked the priest, what offering the city intend-

ed to make on this solemn anniversary? He replied, 'I have brought for the god a sacred goose from my own house, but the city has provided nothing.'"

He left Antioch early in March 363, A. D. and marched to the Euphrates against Persia, resolved to signalise his reign by chastising that ancient enemy of the empire, which had so often held its own against even Rome's all-victorious legions. It is not my purpose to enter into any details of that ill-starred expedition; suffice it to say, that at first it prospered, and Julian was lured on by victory to cross the Tigris in a vain hope to reach the capital of Media. But the fertile country was now a desert —the inhabitants had left the villages and fled to the walled towns,—the corn-fields had been laid waste, the cattle were driven away; and Julian's victorious army was compelled to pause by the immediate prospect of famine. The disastrous retreat had already been commenced,—the legions were struggling to reach Armenia with the Persian cavalry hanging, like Mahrattas, on their flanks and rear,—when in a little skirmish, like the arrow from the bow drawn at a venture which struck down the king of Israel, a chance javelin pierces Julian's side, and he falls mortally wounded to the ground. He is borne by his weeping followers to his tent; and Ammianus the historian, who was present, has preserved the emperor's dying discourse on the immortality of the soul.

The army, thus left without a head, tumultuously elect an emperor, and the common choice falls upon Jovian, a Christian, who in the previous year had resigned his commission, rather than sacrifice to idols.

From this time the ancient religion sinks almost without a struggle for life,—it dies away in the towns and cities, and retreats to its last hold in the remoter villages, where it may have long lingered among the unlettered peasants, until in course of time its vestiges even there faded away. We find occasional adherents of paganism under the succeeding emperors, but they are few and far between; Christianity gradually became universally received, and the cause for which Julian had laboured so zealously, passed away and—

> "Like the baseless fabric of a vision,
> Left not a rack behind."

It is a significant fact that the very word *pagan* or villager is first applied to the adherents of the ancient faith, in a law of the emperor Valentinian,—so rapidly did the revolution spread in the resorts of civilisation and education. The modified form of paganism, as Julian had laboured to have it restored,—the mixture of ancient mythology and modern philosophy,—was still

upheld in the philosophical schools; and the shadow of Platonism lingered at Athens, until even the reign of Justinian. In fact, the spirit of paganism haunted Athens, long after every other city had forgotten the ancient creed; it was so bound up with the classic glories of the place, that its degenerate inhabitants, unlike their ancestors, as they were, in everything that made ancient Greece really glorious,—fallen as they were from that old high standard in courage or morals or intellectual cultivation,—still clung almost convulsively to the one remaining relic, their paganism, which seemed to link them with the past which they so revered. We can read this feeling in the pretended legend which arose, that when Alaric, in his devastating career, laid siege to Athens, he and his host were scared away from the sacred spot, not by armies, for Athenian hands had long forgotten the use of the sword, but by the ancient goddess of the Acropolis and the Homeric hero Achilles. But under the Emperor Justinian, in 529, the Athenian schools of philosophy were closed by an especial edict, and henceforth even this shadow of ancient days vanishes from the place. I may mention, in passing, in illustration of the unpractical ideas which filled these philosophers—how completely they were dreaming their lives away in the midst of the social convulsions that surrounded them, the dying throes of the Roman empire—that at first the seven exiled philosophers sought an asylum for their school in Persia under the monarch Chosroes, thinking to find an ideal commonwealth in the semibarbarous Sassanian Court.

I have thus endeavoured to trace, in a rapid sketch, the leading features of the last struggle between Christianity and the ancient religion of the empire, and I have shown how the issue of the contest was in reality settled before the battle even began. By his very reforms and modifications, Julian had sealed the fate of his labours; since it was only by borrowing from the armoury of his rival that even he could hope to sustain his sinking cause. In fact, the emperor, with all his genius, had read the signs of the times utterly wrong,—he had made a fatal error, when he calculated his position and forces. He mistook a transient reaction for a settled revolution in men's minds,—he saw the receding *wave*, and he dreamed that it was the ebb of the *tide*. But a current, a tide had set in which no Cæsar or emperor could stay, any more than King Canute in his chair could bid the ocean pause in its inevitable advance. We read in earlier Roman history, how Sylla by a similar error had linked himself to the dying cause of the oligarchy, and had sought to undo in a year all that long series of reforms which it had been the slow labour of centuries to achieve; but Sylla was hardly laid in his

grave, ere his measures were swept away, and even the aristocratical Pompey was himself the leader in their abolition.

India, I believe, at the present time, is in a period of transition, not wholly unlike the period of Roman history which I have been endeavouring to describe. It appears to me impossible for the educated Hindus, trained in all the science and learning of the west, to remain anchored by the belief which satisfied their less enlightened ancestors; old habits of thought are breaking up, and they are being inevitably borne on towards something *new*. What that new phase of thought will be, we must wait for the future to unfold. But when we compare what the ancient Roman empire *was*, with what modern Christendom, and especially Protestant Christendom, in spite of all its faults, really *is*,—it cannot but be the trust and prayer of every true well-wisher to India, that that future may bring Christianity throughout the length and breadth of the land,—Christianity which we believe to have the promise of this life as well as that which is to come, and from which such unnumbered temporal blessings have flowed to *nations*, as well as eternal blessings to *individuals*.

II.—*Memorial of the Rev.* Thomas Gajetan Ragland, B. D.

Mr. Ragland was the son of an officer in the army, and was born at Gibraltar, April 26th, 1815. His father died before his birth, and his mother two years afterwards. From his childhood he exhibited a lovely disposition, and was a diligent student. The Holy Spirit appeared to influence his heart from his earliest years.

Upon leaving school, he entered the office of his uncle, a merchant at Liverpool, where he remained till twenty-two years of age. He then sacrificed good mercantile prospects, and through his uncle's liberality went to the University of Cambridge, with a view to the ministry. Six months sufficed him after leaving the counting-house, to prepare for College. He commenced his residence at Corpus Christi College, October 1837. In College examinations he stood each year at the head of the list, and on taking his degree, in 1841, obtained the high place of fourth Wrangler. From his first entrance at College he read systematically eight hours a day, always commencing with prayer. He found time to take an active part in the Lord's work. He visited weekly the village of Barton, between four and five miles from Cambridge, as a tract distributor; and he taught every Sunday in the Jesus-Lane Sunday-school, not excepting the Sunday in the week of the Senate-house examination. He greatly valued the ministry of the Rev. Professor Scholefield, whose church he attended twice every Sunday, and generally on the Wednes-

day evening. *Prayerful diligence* was his characteristic in all his employments from youth to the day of his death.*

He was elected a fellow of his College soon after his degree, and was ordained upon his fellowship in December, 1841, by his former tutor, the late Bishop Bowstead, and acted as Curate of Barnwell, adjoining Cambridge, receiving a stipend from the Church Pastoral-Aid Society. He took pupils after his degree; but finding that they interfered with his parochial employments after his ordination, he gave them up, and, though still residing in College, threw himself wholly into the work of a large and arduous parish. He afterward became assistant-tutor of his College, and confined his labours to St. Paul's Church which was a separate district of Barnwell, and of which Mr. Ferry, now Bishop of Melbourne, was the incumbent.

'Mr. Ragland never had, during his undergraduate career, the least idea of becoming a Missionary. He even occasionally repressed the ardour of some of his companions on that subject, and urged that there was plenty to do at home, and that it would be time enough after taking their degrees to consider whether God's providence pointed that way. Nor after his own degree did he ever feel moved to the Missionary work by the addresses which he heard from the pulpit or platform from time to time to the young men of Cambridge: such addresses often appeared to him to disparage the work of the Ministry at home. The full employment of a large parochial charge combined with the quiet seclusion of a College-fellow's rooms, had the highest charm with him, and he looked for no other change than the enlargement of his domestic comfort in a separate home. He had neither the taste nor the desire to visit foreign lands. He positively disliked travelling. Four years of such parochial ministry had served to deepen his attachment to the work, and to secure for him the esteem of his congregation, and the cordial friendship of the parochial ministers of Cambridge. Among these were then reckoned Professors Scholefield, Mr. Carus, and Dr. Spence. He had also gained an extended influence over the Undergraduates by that union of high talent, genuine modesty, and warm affection, which was conspicuous in him.'†

Mr. Ragland was at this time Treasurer of the University Branch of the Cambridge Church Missionary Association. As such, the Clerical Secretary of the Church Missionary Society first visited him, in December, 1844, to consult with him, and with other University friends of the Society, upon the means which might be adopted to bring the Missionary subject more distinctly before the young men. It was then arranged, that in each term, some Missionary friend of the Society should visit Cambridge, to address small parties of the students, meeting together at the rooms of different friends. Half an hour was allowed on such occasions by Professor Scholefield for an address to his Greek-Testament class on Friday evening. Mr. Carus allowed the same privilege in the case of his large Sunday-evening

* Statement of his brother-in-law the Rev. W. S. Dumergue, Vicar of Farcham, Hants, his fellow student at the same College.

† Rev. W. S. Dumergue.

class. Mr. Ragland agreed to assemble the Undergraduate Missionary Collectors of the different Colleges in his rooms on the Saturday evening. The Saturday evening meeting was regarded by the Secretary as the most important, inasmuch as those who assembled were already interested in the work: and it was proposed to make it an occasion of special prayer for the Cause, and an opportunity for answering any inquiries which might arise in a free conversation upon the subject.

The first of these terminal visits was made in the Lent Term of 1845, when the Rev. Robert Bruce Boswell, Chaplain of the East India Company at Calcutta, kindly attended on behalf of the Society. In May, the Secretary of the Society himself attended. The anniversary of the Cambridge Association was to be held at the same time. Mr. Ragland expressed his regret that the Saturday evening on which the meeting at his rooms was to be held, was the occasion of the annual procession of the University boats upon the river, as it might keep away some who would otherwise have attended. The Secretary, on his way to Mr. Ragland's rooms, passed through the crowd of spectators which thronged the enclosure of King's College, and could not but sigh for the time when the manly ardour of many such young men might be turned towards a holier and more noble 'race set before them.' Within Mr. Ragland's rooms a small company was assembled, pervaded by the quiet and devout spirit of the host. The subject of the address was the simple question, How may we best devote our talents to the glory of God—by Home work, or by Mission work abroad?

On the Monday following, the Anniversary Meeting of the Cambridge Association was held at the Town-hall, and the eye of the Secretary rested upon the stream of young men who passed out of the hall, at which Mr. Ragland and Mr. Allnutt* held the plates: he could not but indulge the hope that some of the younger men might offer themselves to the work; but he little anticipated that men of the experience and position of the two who received the pecuniary contributions should both be meditating, at that time, a better dedication than of gold and silver—even of their own selves. Yet within a few months, both became Missionaries to South India.

The following is part of the letter of Mr. Ragland, when he first opened his mind to the Secretary.

"'*June* 2, 1845.

'MY DEAR MR. VENN.—I have been thinking, ever since our meetings a fortnight since, about the great want of men to go out as Missionaries to the heathen, and after deep consideration, and much prayer and consulting of a few decided Christian friends, I write to you, in the hope that you, my dear Sir, will kindly give me your advice and prayers to help me to discover what is my own duty in this matter. I think, as far as I know my own heart, that I am willing to go out as a Missionary, if I could only see good reason to

* The Rev. Richard L. Allnutt, M. A., of St. Peter's College, and then Curate of a village near Cambridge.

believe that such is the will of God. I feel, too, the more I think upon the subject, my desire towards the work is increased, rather than diminished. I am aware of the wrong motives, of some of them at least, which I am in danger of being swayed by, and of these especially, the desire of being well spoken of by the Church at home. After, however, having endeavoured to extricate my heart from the influence of these wrong motives, I trust that I am not mistaken in thinking myself disposed to go out, if I could only discover what the Lord would have me to do. I must plainly confess that I have no burning desire for the conversion of the heathen, and have continually cause to lament that there is in me so little earnest desire about the salvation of souls in the district of the parish where I have hitherto been called to exercise my ministry. My reason for thinking of Missionary work, and for inquiring whether or not I should personally engage in it, is the want of labourers. There is abundance of employment, I am fully aware, for faithful labourers at home, but this alone can be no sufficient reason for my own stay, as otherwise all might be at liberty to remain behind, and the heathen would not have the Gospel sent to them at all."

Mr. Ragland's offer was cordially accepted by the Committee, 'and the peace of God within his mind from that moment assured him that his Master in heaven approved of the offer.'*

Mr. Ragland's ministerial experience, and his early habits of business, seemed to the Committee to point out, as the post best suited to him, that of Secretary to the Corresponding Committee at Madras, a post which had been ably filled by the Rev. John Tucker, like himself a Fellow of a College, which bore the same name, at Oxford. There was attached to the Madras Secretaryship a Mission Church, at which there are English and native services. It thus forms a point of union between the Christians of different races, as well as a centre of local Missionary zeal. In this situation, Mr. Ragland at once secured the confidence and affection of the eminent Christian men, high in the civil and military services of the Company, who formed the Corresponding Committee; and he was no less beloved and respected by the Missionaries with whom he kept up a correspondence. He visited the different Mission stations of the Society in Tinnevelly and Travancore, and from the income of his Fellowship he largely assisted his brethren in their work, by liberal pecuniary contributions to particular objects, such as schools and the building of churches.

In the Jubilee Year of the Society—1848—Mr. Ragland gave another proof of his disinterested love to the Missionary cause. He had inherited from his father a small investment of 5000*l.* value. This was all the property he possessed; but feeling strongly inclined to make it a jubilee contribution, he first offered it to his two relatives in England, and, upon their declining, he gave it to the Society, with a request that the name of the donor should not appear, and that it should not be appropriated to endowments, but be spent forthwith.

In a letter written to his relatives in England, he thus expresses his motives in making the gift—'I have a willingness to do it. It is cer-

* Rev. W. S. Dumergue.

tainly not evidently contrary to the will of God, and I think, if done with a willing mind, and out of love, must be, through Christ, an acceptable offering.' 'Moreover, I have never given money to the Lord or made any sacrifice, that I have ever had reason to repent of. His dealings in return have only encouraged me to go on as I have attempted to begin.' 'Pray that the Lord will graciously accept the offering, and will use it to his own glory, and look graciously upon me, that my steps may be upheld in his ways; and that, after having made professions, and given apparent signs of devotedness, I may not after all draw back.'

Mr. Ragland now occupied, in one of the Presidencies of India, a position of extensive influence and usefulness. He was surrounded by an attached circle of Christian friends, combining all the attractions of devoted piety and consecrated talents. But, in his visits to Tinnevelly, he had observed, as he thought, that the Mission needed a new effort towards its extension. The Missionaries were all so fully occupied with large congregations of native converts, that they could give but little time, comparatively, to itinerating among the heathen. He yearned over the untaught heathen in Tinnevelly. He thought that two or three Missionaries should be devoted wholly to the work of itinerating among the heathen, included, as yet, in no Missionary district, especially those inhabiting the northern parts of the province. Yet he had some fear lest such a plan might wear the appearance of rivalry with the established practice and system of Tinnevelly, and that it might thus be separated in sympathy from the Missionaries in the south, if undertaken by new men. 'As for myself,' he wrote to a friend, 'I would swallow the dust beneath their feet, and humble myself ever so much, or at least make an effort to do it, rather than excite any feelings of this kind, if possible. I really love the Missionaries in the south, and consider their work of very high importance indeed. If they wanted to leave it (to undertake itinerating) except others equal to them were ready to fill their places, I think I should be one of the most earnest in urging them to stay.' As it was, also, a part of Mr. Ragland's plan that the itinerating Missionaries should live in tents all the year round, continually changing their abodes, and devoting themselves from morning to night throughout the year to the simple preaching of the Gospel to the heathen, lest he should seem to impose upon such Missionaries a more than ordinary degree of self-sacrifice,—he felt that he could best obviate these apprehensions by presenting himself for the work he had devised, and by resigning his position in Madras as soon as a successor could be found.

The sacrifice of worldly comforts at Madras was comparatively easy to Mr. Ragland, because he regarded a purely spiritual work as more desirable than one which was necessarily connected with much secular business; and social comforts were as nothing to him, in comparison with the presence of Christ, and conformity with his example. In one of his letters, written in the midst of his employments at Madras, he thus expatiates upon a favourite text—'Whom have I in heaven but Thee!' "We have here the believer looking up to heaven, looking

abroad on the earth, looking unto himself, and into his own heart, and finding *nothing*—nothing he can delight in, and nothing he can trust in, but ONE, his God and Saviour:—God as He has revealed Himself in the person of his well-beloved Son. And then we have the believer, with this blessed object full in view, turning his eyes backward, and retracing his course, and beholding Christ in his heart and in his thoughts—Christ in the world—and Christ even in heaven! Even in the possession of ten thousand times more than heart can conceive, still Christ his portion—his all—and all he desires, for ever."

To those who are only partially acquainted with the details of Missionary work, it may seem strange that Mr. Ragland's plans of itinerations should be spoken of as bearing an *original* character. It is necessary, therefore, to explain, that the work in Tinnevelly had hitherto been carried on by each Missionary residing in a fixed home, and working from a central Station, at which was his church and schools, and native Christian village, involving a large amount of strictly pastoral ministration amongst native converts: while a large body of native catechists were employed in numerous out-stations. When these Missionary districts presented too burdensome an amount of work for one man, they were subdivided, and the same system was pursued from a new centre. The superintendence and extensive employment of native catechists had always been one of the striking features of the Mission: and no one can doubt that this 'Catechist system,' as it is sometimes called, has been signally owned and blessed of God amidst the Shanars of Tinnevelly. But when a Missionary's hands were thus full of station employments, he had very little opportunity of working among the surrounding heathen. 'We want, in addition to the "Pastoral" Missionaries, (wrote Mr. Ragland,) Missionaries who will itinerate, and wipe their hands, as much as possible, of everything else but preaching the Gospel from village to village.'

Again, itineration of another kind had been already extensively practised in all parts of India; namely, occasional Missionary tours over tracts of country where no Missionary had been before, or only at distant intervals. Such 'Missionary touring' is, however, a very different mode of operation from Mr. Ragland's scheme. He proposed that two or three European Missionaries, each having one or two native brethren, should conjointly undertake a large district; the whole party to move about in tents throughout the year, and so lay out their plans, as to afford opportunities of very frequent meeting together for prayer and consultation, and that every village in the district should be visited by a Christian teacher at least twice a-year, and every village in which any spirit of inquiry existed, should be visited once in ten days.

This system of thorough and systematic itineration had not been hitherto attempted. The commencement of modern Missions had uniformly been, first a Mission-house, then schools, then a church, and so a Station formed. The most able and intelligent observers of Missionary operations connected with Societies in England, in Germany and in America, have expressed the interest with which they

have watched the development of Mr. Ragland's scheme. In now looking back at the voluminous correspondence which Mr. Ragland devoted to the elaboration of this scheme, it is manifest that only a mind trained to patient investigation, as well as possessing the self-reliance of superior powers, could have carried out the first conception. The following extract of a letter of Mr. Ragland (July 9th, 1851) will afford a beautiful specimen of a high and independent intellect modestly seeking wisdom, by counsel with Christian friends, and in profound humility before his Lord and Master.—'The matter most upon my mind, namely, the plan for evangelizing the north of Tinnevelly, which involves my leaving Madras for at least two years, I had intended to write to you about by this mail at length; indeed, I have page upon page prepared for you. But, after further consideration, I have decided to wait *another* month. My reason is—perhaps you will think it rather a simple one—that after being somewhat perplexed as to what I ought to consider a *sufficient indication* of God's will, I have concluded to follow the *precise* course which I took regarding leaving *England* for *India*, and which, if I may judge from my never having had a *single misgiving* since, but, on the contrary, continued cause of thanksgiving that I took the step, was, I, may reasonably conclude, the proper one. It was, to proceed quietly, proposing it to one after another of my friends, with an interval of a few days between each, for thought and fresh light; and, no obstacle arising, nor strong reasons being suggested against it, to conclude, that since there was a great want of men, and my qualifications were sufficient, and I was willing, *it was God's will* that I should come out. And in the present case, as it seems to me, the *want is great* (you will form, however, your own judgment when you read what I shall, perhaps, send you in a month), and my qualifications, though in some respects inferior, are in *other* respects better than those of most men, and I am very willing indeed. Consequently, if after submitting what I have written to you—perhaps enlarged by notes—to the members of our Committee, and to the Bishop also, and to Mr. Thomas, on the Hills, no strong reasons are found against my plan, I shall send it to you; and if objections are not taken against it in Salisbury Square, and a person can be found to take my place for two years, or permanently if he should prefer it, *then* I shall conclude that *it is* God's will.

'Before the Committee could decide upon his proposal (writes Mr. Dumergue), the period had arrived at which it was necessary, in order to retain his fellowship, to come over to England and take his degree of B. D. He determined to resign his fellowship rather than return home. He thought that it was to be regretted that Missionaries so frequently seek leave of absence from various causes besides health. He felt, therefore, that no pecuniary consideration could justify his removal from his Missionary duties. He remained firm in his determination, notwithstanding the wishes of his friends in England, and the advice of the Parent Committee. But the hand of the Lord decided the case. The rupture of a small blood-vessel occasioned his being ordered home by medical authority.

'He arrived in England in June, 1852, after an absence of nearly seven years. The most sanguine friends of Missions never supposed him likely to be able to return to his post, so enfeebled was his frame. Much less did he seem likely ever to be able to enter, if he should return to India, upon the new field of labour that he had proposed for himself. Nothing however, could induce him to relinquish his holy selfdenying project. Medical warnings and the advice of friends were meekly and cheerfully listened to, but his constant prayer was that God would send him forth again, and let him use the little strength that remained to him in itinerating in India. Never before had he taken such care of his health as he did in the winter of 1852, which he spent with his sister and cousin in the south of Hampshire. His health and his Tamil Bible occupied his whole thoughts; and as spring returned, and summer advanced, he seemed most grateful for the little improvement which his health had received. He tried to persuade his friends he was strong: he attempted to preach, but it was painful to listen to him. No one could think of *recommending* him to open-air preaching; but his heart was fixed, and he pressed himself on the acceptance of the Committee, and had an argument to urge with them which could only increase their gratituade for the privilege of being associated with such a man. He insisted upon costing them nothing. He would be at his own charges. Often had he, while Secretary at Madras, proposed and pressed that his salary should be discontinued, because his fellowship was amply sufficient for his simple and economical rate of living; but the Committee preferred that he should receive his salary, and spend his fellowship if he chose upon the Mission. But when his health compelled him to return, he insisted on being no burden to the Society. He paid his own passage home. He would receive no "disabled allowance while in England; he would pay his outfit and passage to India; and did, from the autumn of 1853, when he again left England, till October, 1858, when he died, pay the whole of his expenses from his fellowship: and he made provision, that after his death, whenever it might happen, his contribution to the joint funds of the three Missionary brethren should be continued for the next three months."

Mr. Ragland's failure of health in Madras, and consequent return to England, were overruled, in the good providence of God, to the plans he had at heart; for he was enabled to discuss them fully with the Parent Committee, and to obtain their sanction. Another Secretary also being sent to Madras, Mr. Ragland was set at liberty, immediately upon his return to India, to enter upon the itinerating Mission. Above all, his visit to England, and especially to Cambridge, stirred up the zeal of many, and engaged their warmest sympaathy.

Two young Cambridge men, the Rev. David Fenn, B. A. Trinity College, and Mr. Meadow, B. A. of Corpus Christi College, had been already appointed by the Committee to join Mr. Ragland in his future work, to whose Missionary career no higher testimony can be desired than that they have proved themselves every way worthy associates. They sailed for India the very day on which Mr. Ragland

arrived in England, and were therefore resident in India a year before Mr. Ragland's return, which enabled them to acquire the language, and to begin their work in the town of Madras.

After Mr. Ragland's arrival, at the close of 1853, the three Missionaries, and a native catechist, commenced their itineration in North Tinnevelly: living for the most part as one company, though their tents were pitched in different villages. The advantage of this association mainly consisted in the opportunity thus afforded for united prayer for God's blessing on the work, and of fraternal sympathy and exhortation to refresh their spirits and 'renew their strength.'

The Missionaries, at the close of their first year, give this general view of their labours: 'We have been able to traverse nearly the whole of the country originally contemplated in our itinerating Mission, comprising 1200 villages, 700 of which have been visited during the twelve months three times, that is to say, on three different occasions, and the remaining villages once. Our tents are almost invariably pitched for a week at a time in a place, from which, as a centre, we pay visits morning and evening to the surrounding villages. Besides these village preachings, we have also had, in most cases, visitors at our tents during the day. In some places persons have come forward in bodies asking for instruction.'

In the present sketch it is only possible to introduce one short description of the Missionary party, at a later period, and in the midst or their itinerating labours in North Tinnevelly: it is given by the Rev. William Knight, Secretary of the Society, in his report of his visit to India.

'The great secret of the happy working of the itinerancy is the prayerfulness that pervades it. Prayer is the atmosphere that surrounds it. In the morning, before setting out to preach, the brethren kneel to ask for thoughts, words, fluency, skill, audiences not blasphemous or indifferent. The first act on returning is to commit what has been done to the hands of the Lord, who can make it effectual. Then comes a midday Tamil service for the servants; afterwards the English Bible and prayer. Before evening preaching, the Lord's presence is again implored; and the day closes with commending the work once again to Him. This is each day's history. Can he fail to bless it who has encouraged and commanded us so to work? Will He not bless what has been done in Him and for Him? He does bless it; refreshes jaded spirits; gives energy, perseverance, hopefulness; and in his own time—the eye of faith sees it—will authenticate and crown the labours of his prayerful servants, and make this barren wilderness smile and blossom like Mengnanapuram or Nullur.'

Results did not manifest themselves so soon as Mr. Ragland and his friends had anticipated. He had hoped that two years would have been sufficient to prove the success of the experiment. But at the end of five years, a comparatively small number had embraced the offers of salvation. The impression produced upon the masses of the heathen had been very partial, and scarcely amounted to more than respectful attention to their message. The multitudes which rejected their message at first, continued to do so still. Only a few in-

quirers were gathered into the church by baptism: and the itinerating Missionaries were not able to cast off so entirely as they had anticipated the care of these converts upon a Station Missionary. They were found to cling too closely to their spiritual parents. A stationary Missionary was indeed appointed; but he was early carried away to his eternal reward by an attack of cholera.* Neither have the itinerating Missionaries been able to withstand the appeals of the people to establish schools in important towns.

Nevertheless, there have been great and blessed results from the North-Tinnevelly Mission, which abundantly prove that the device was from the Lord.

A large district has been so thoroughly pervaded with Christian instruction, that of North-Tinnevelly it may be truly said, the Gospel has been there 'fully' preached. And there are indications of an approaching increase of actual conversions, such as the Missionaries have long and patiently waited for.

Another benefit, which was anticipated by none, bears the evident stamp of a divine boon in answer to much prayer. So far from any rivalry with the Missions in the south, there has sprung up such a close bond of Christian sympathy and love, as not only ministers much comfort to the itinerating Missionaries in the north, but has infused a new life of Missionary zeal into the congregations of the south. The brethren meet in periodical conferences, and compare together their varied experience. At one of these conferences Mr. Ragland and his associates proposed that a few of the Catechists should be transferred for a time from the south to labour in the north: their brethren gave up some of their best agents for the transfer. The itinerating Missionaries again proposed that the native Christians in the south should bear the charges of the itinerating Catechists sent to the north for two or three months' labour at a time. These native congregations have most willingly responded to the appeal, and have kept up a regular supply of thirty to forty itinerating Catechists; these, upon their return to their congregations, recount their Missionary labours, and this awakens a new Missionary zeal for their countrymen at hand, as well as at a distance. This result alone, while he waited for others, filled the soul of Ragland with praise and thanksgiving to his Saviour, and was a full recompense for all his toil, in the elaboration of the scheme, and in his five years of itineration.

In the midst of this noble and blessed career, 'with his loins girded about and his lamp burning, the summons came to Ragland.' The Master knocked, and the servant was ready to open 'immediately.' The relation of the last scene is given by his Missionary Associate, the Rev. David Fenn.

Rev. D. Fenn to Rev. P. S. Royston, dated Sivagasi, October 26th, 1858.

'My Dear Brother,—Our North-Tinnevelly Mission has again been visited with a very severe stroke. I scarcely know how to tell

* The Rev. Charles Every, who died after a few months' residence at Sivagasi, August 18th, 1857.

you of it. But it is the Lord's doing, and the Lord is with us, and *will* be with us in *trouble.* And although, in reference to what we have lost, one had almost been ready to cry, 'Take any thing else from North-Tinnevelly, but leave us that,' yet still, now that it is gone, what else can the smitten child say, but, 'Father, thy will be done?' And now, my beloved friend and brother, you will be somewhat prepared to hear that God has, in one instant, without a note of warning, taken to himself the soul of our dear brother Ragland. It was only this morning that he woke in his usual health, two hours earlier than usual, mistaking the light of the moon for the dawn, and sent off a messenger with English letters, and also with one for yourself, which he wrote yesterday, in answer to your last to us both. He did not go to bed again, for, as he said, he felt very wide awake; so he had his hour of reading the Bible and private prayer then, and at dawn went a little walk. After breakfast, we both set to work writing a weekly budget for Palamcotta, our bread cooly only having just arrived. Like himself, dear fellow, he said, "Let us first ask God's blessing on what we are going to write." Then he offered prayer for each one of whom, or from whom, we had heard, mentioning the special trials of each, and asking help for ourselves answering them. We then consulted and wrote. We had despatched the cooly for Palamcotta, a second for Paneiadipatti; and he had just finshed writing to Satthianadhen a letter, which, with an accompanying parcel, a third cooly was to take, immediately after prayers, to Streviliputthur. Then he lay down on the cot a little exhausted, while I began to read from the "Church Missionary Intelligencer" for September, which had just arrived, till the servants were ready for prayers. We then both went in. I read the chapter, made a few remarks, and prayed. I thought I noticed, that, in kneeling down to pray, he was a little exhausted, and he seemed to be swallowing something.

'Immediately after prayers he went to the bathroom, and very soon called me. I ran to him. He said, "Dear brother, do not be frightened, but this is blood," pointing to what he had just been expectorating. He then walked with me to the cot, the blood continuing to come into his mouth. He said, "I am in God's hands," or something to that effect: then as he saw it coming more and more, uttered earnestly a short prayer, or verse of Scripture, I forget exactly what; then threw off his coat, unbuttoned his shirt collar, said with a sweet smile, "Jesus," and fell down on the cot. And I should think, in two minutes from the time he called me, his spirit was with the Saviour.

'It was only yesterday that he said to me, that, in reference to the departed spirit being with the Saviour consciously, and not in a sleep (a subject on which I know his thoughts have often been exercised) the words, "Who died for us, that whether we wake or sleep, we should live together with Him," seemed quite conclusive; and then he quoted the words, "Absent from the body, and present with the Lord." The subject of death had been a good deal in his thoughts lately, though not, I think, sudden death. He had a long talk with me in reference to his cough, and especially in reference to weakness

which seemed increasing, although he was taking rest. He felt certain that his lungs were affected, and thought it very probable that his strength would never be what it was; and he had, after a good deal of thought, pretty well made up his mind to remain here, do what work he could—letter writing, keeping accounts, consulting and planning—with as little exertion of his voice as possible. It affected me a good deal at the time, for I had thought his liver only, and not his lungs, the part affected. Still I felt what a very great help it would be, if he could do only this for three years or so longer.

'Dear fellow! I looked, a little while ago, at his face. It looks so calm and peaceful. I am all alone in the room with him, for my sorrowing servants have gone to rest. Outside is the sound of the carpenter's hammer preparing his last cot. In a little time I expect dear Joseph Cornelius, to whom I wrote soon after. He is at Paneiadipatti. I dare say, in the morning dear Statthianaden will come from Strivilapatthur, and I shall have sorrowing hearts and mourning faces around me, I doubt not to-morrow, from Kalbodhu and other places. Well, there is one more added to "the thousand harps and voices" that "swell the note of praise above."

"Jesus reigns, and heaven rejoices,
"Jesus reigns, the God of love."

'One more ransomed sinner has joined in the chorus, "Unto Him that loved us, and washed us from our sins in his own blood." It was only the day before yesterday that, after I had been reading to him Psalm lxxxix., he said, "I often think, and I believe there is some good ground for the interpretation, that the joyful sound, of which it is said, "Blessed are the people that know," "Praise the Lord, for the Lord is good; for his mercy endureth for ever." One of his favourite texts was, "Looking for the mercy of our Lord Jesus Christ, unto eternal life;" and another, "Let thy merciful kindness, O Lord, be upon us, according as we hope in Thee."

'I have very much enjoyed these four days with him since I came into the bungalow. I think, both now and during the previous week or ten days, we had felt our hearts drawn out more than usual towards one another; and he more than once spoke of this as a special mercy from God that we could love one another.

'Will you insert whatever notice you think proper in the "Christian Herald!" I think his age was forty-three, and he has entered his Master's joy this day (October 22), and his last place of abode on earth was Sivagasi. I do not believe there ever was a servant of Christ who more deeply grieved over sin, and possessed more of the contrite heart to which such rich blessings are promised. And he was blessed.

"O child of God, O glory's heir,
How rich a lot is thine;
A hand almighty to defend,
An ear for every call;
An honoured life, a peaceful end,
And heaven to crown it all!

To us whom he leaves behind (for how many months, or days, or hours, we know not), he says, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry, for the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day."

Pray for me, dear brother, and for our poor district. Dear Ragland! He has been for the last four months and more full of hope that we shall see some stir among the dry bones, some coming of the breath from the four winds; and now, if it comes, he cannot see it, unless his freed spirit still looks down upon the place of its earthly toils.

"It was such a mercy that this did not take place either before I came in, or immediately on my coming in, and before I had time to talk over matters with him. We had gone over every thing that had come up during my late week's tour among the congregations, and some things in which I had feared he might not agree he had expressed full concurrence. O, how blessed will it be to talk together in glory of all the way by which our God will then have led each of us through life!

"'Please show this to dear Meadows, for I have written to him but briefly. Indeed I should be anxious about him, did I not know he was in safe keeping, for his last letter was dated this day fortnight at Trichinopoly, and I know nothing of his movements since, though we have his letters to-day. If he is with you, do all you can to keep him from attempting to return at once to North Tinnevelly, which he may possibly think it his duty to do. I am sure he ought not. I have my three dear native brethren; above all, the Lord Jesus is ever near.

Your loving brother,
'DAVID FENN.'"

This narrative is necessarily too brief to throw into full relief the many beautiful points of Mr. Ragland's character, which deeply impressed all his companions, whether in the University or in the Mission field, or in the private walk of Christian friendship. It is hoped that a more extended memoir may be compiled, which, if it be a faithful sketch of his inner as well as his external history, will be a profitable study for young Christian men at the Universities, and will prompt many heart-searching thoughts to every servant of God in this age.

In the present pages but one remark can be added. We have noticed the wonderful preparation which Ragland in his early years was unconsciously undergoing for his future employment—his early habits of business, his intellectual training, his prayerful diligence, his ministerial experience. Here was a young clergyman eminently fitted—may it not be said designedly prepared—for a great Missionary undertaking. Yet he suspected it not. But when the subject is brought before him in his own rooms, though not designedly addressed to himself, the call touches his conscience: he prayerfully, calmly,

step by step, deliberates upon the path of duty; leaves all to follow it; and finds his best happiness, arising from his Lord's presence, in that path; and he is privileged to accomplish a good work, which will distinguish his name with brighter honours in the Christian annals of Cambridge, than its Tripos had awarded.—*Condensed from the Church Missionary Intelligencer.*

III.—*Extracts from the Indian Report of the Orissa Baptist Mission, for* 1858-59.

From this interesting Report we select a portion which refers to Cuttack, the central station.

STATE OF THE CHURCH.

The consistent and holy walk of some of our native Christians has given us much encouragement, while the disorderly conduct of others has occasioned us grief; and the necessity for maintaining the purity of the Church has obliged us to separate a few from our communion.

Providential events have occasioned the removal of some of our members to distant places in Orissa, and even to other parts of India; but while regretting their absence from us, and while alive to the danger of Hindu Christians being destitute of pastoral instruction and superintendence, we are thankful to cherish the hope that by their dispersion the holy light of the Gospel will be yet more widely diffused. It is our earnest prayer that Christ may be magnified by all the changes that take place amongst us, and that all our beloved native flock may walk in the fear of the Lord and in the comfort of the Holy Ghost, that thus the Church may be edified and multiplied.

THE ADDITIONS BY BAPTISM

have been equal to the average of former years; but most of those added have been young persons who have received a Christian education in our Asylums. The case of *Chinta Muni* is an exception; but the satisfaction and joy we felt on his account were, alas, soon exchanged for disappointment and sorrow. When he broke his necklace, and gave it to Mr. Stubbins, he said, "Oh Lord Jesus, remembering thy name and thy compassion. I this day break the bands in which Satan has long bound me: henceforth I am thine." He was baptized; but unhappily a few days after his baptism was seduced by family influences, and left his Christian friends. Since that time, though most careful inquiries have been made, no satisfactory information has been obtained; and we fear it cannot be doubted that he has become an apostate. He has of course been excluded from the fellowship of the Church. It is difficult to understand what could be the motive that induced this man to profess Christianity, as previous to his baptism he was repeatedly and solemnly assured that no worldly advantages whatever would be secured by professing Christ.

Hurree Krishnu has been received into our fellowship during the year. He is a native of a village in the Piplee district, but was baptized while in Calcutta by the Rev. G. Pearce. Since uniting with us, his conduct has been very consistent, but he has been severely tried; and we regret to add, that there appears now no hope of his obtaining either his wife or his child. Such trials are very hard for young converts to bear; and surely enlightened Christians, earnestly desiring the propagation of the Gospel in this land, will feel that the state of the law which admits of this is very unsatisfactory. A memorial, especially in reference to his not obtaining the custody of his child, has been presented to the Lieutenant Governor of Bengal, and his Honour has requested the Sudder Court to report as to the law affecting such cases.

DEATHS.

No year now passes in which some do not pass from this idolatrous land to a home in heaven. Some have thus passed from Cuttack during this year, to one of whom some reference may with propriety be made. The peaceful departure of Sebo-Ma (who was the mother of one of our native preachers) should encourage the friends of Missions, and show them the priceless value of that blessed Gospel which they communicate to perishing idolators. Her last illness was short and severe. Her son, Sebo Patra, was absent preaching at an idolatrous festival, and was thus denied the privilege of ministering to his dying mother. One of the Missionaries was called to see her on the morning of the Sabbath on which she died. She several times said with deep feeling, Lord, have mercy—Lord, have mercy. Adverting to the parable of the labourers in the vineyard she added, I am one of the labourers called in the evening. Again she said, I have no hope but in Christ. I wish to go to my Father's house. The Missionary remembered a touching incident in connexion with the death of the Rev. C. Lacey seven years ago. Sebo-Ma, who ministered to her pastor in his dying illness, several times said to him, Prubhoothara sabu samarpana kara (commit all to the Lord); and Mr. Lacey more than once said in reference to her words, What can I do better than that? No doubt our Hindu sister had herself committed all to the Lord, and this gave her a sweet and holy peace. She died "looking for the mercy of our Lord Jesus Christ unto eternal life." The Missionary who sat at her side as she departed, and watched the dread struggle with the last foe, felt peculiar satisfaction and thankfulness in indulging the assured hope that she was entering that heavenly home of which the Saviour said, in words of surpassing and infinite sweetness, "I go to prepare a place for you." Sebo-Ma appeared a very happy Christian, and the pious reader may admire the grace of God as displayed to her. For nearly half a century she was involved in all the gloom of pagan darkness; then called by heavenly grace to know the Lord Jesus Christ as her Saviour; and after walking for eighteen years in the way of holiness, is now, we doubt not, a saint in light. May such trophies of the grace of Christ, here and everywhere, be multiplied a thousand fold.

PUBLIC SERVICES IN ENGLISH AND ORIYA.

Messrs. Bampton and Peggs, the first Missionaries at Cuttack, after sending a notice round to the residents, for whom there was then no spiritual instruction, opened their house for English worship on the 24th of February, 1822. The former preached in the morning from Romans v. 1, on Justification by faith in the Lord Jesus Christ; and the latter in the evening, from Isaiah lii. 7, "How beautiful upon the mountains," &c. The Missionary preachers of that day are now numbered with the dead; but the doctrine of the first sermon has ever been the Missionary's theme in discoursing to his own countrymen; and we rejoice to express our conviction, that the poetic description of the second text has been realized in the experience of a goodly number, to whom "the feet" of the messengers of "glad tidings" have been "beautiful." For some time two services were regularly conducted, but for more than twenty years past a sabbath evening service only has been held; and we are thankful to entertain the hope that the Word preached has not been in vain. The Mission Chapel at Cuttack is, we know, thought of by some who are now far separated from it as a welcome spring in a thirsty desert: the traveller has slaked his thirst at its refreshing waters, and then pursued his journey with a lighter step and a more gladsome heart. The attendance for several months past has been better than in some former years. But while rejoicing unfeignedly in any good effected through these efforts in our mother tongue, the chief interest is, as it has ever been, felt in the native services.

As we have ever regarded the preaching of the Gospel in the vernacular as the great work to which God has called us, a brief report of our—

LABOURS AMONG THE HEATHEN

will no doubt be expected. Remembering how seriously our Missionary strength has been diminished, we are thankful to report that much has been done in this important department during the late cold season. Mr. Buckley went in December into the Hurrihurpore district; and in the following month, accompanied by Mr. Goadby, to Khunditur, Bhuddruck, Jajipore, &c. Mr. Brooks's first journey was in the Assureswara district, and extended as far as Patamoondie. He afterwards went in company with Mr. Taylor into the Kote-dase and other districts. In all our journies we were accompanied by native preachers, whose labours were unceasing: we found them always ready to converse, or dispute, or preach, as might be necessary. We were daily engaged in preaching the Word at markets or in villages. Several considerable festivals were also visited, and important opportunities were enjoyed of making known the Gospel to large crowds of idolators. It seems desirable here to correct a misapprehension which appears to prevail as to our practice at idolatrous festivals. Of course no interference whatever is attempted, or is desired to be attempted, with their idolatrous worship; but we preach unto them that they "turn from these vanities to the living God." To those

who doubt the expediency of proclaiming the message of salvation at seasons of idolatrous revelry, we submit that, as Missionaries, our object is to make known Christ as the Saviour of the world to all the inhabitants of Orissa; but the difficulty is to do this in the most effectual way. They know not their need of salvation: the Gospel must therefore be taken *to* them; the usages of the country forbid our going from house to house; and if it were not so, it would not be possible in that way to meet with so many as by the course now adopted. Desirous, therefore, of faithfully fulfilling our mission as "the messengers of the churches" of Christ, we are constrained to go to their markets and festivals, where numbers are met with that could not otherwise be reached, and in this way the Word of the Lord is more widely proclaimed than it could be in any other. Our practice is to take our stand at a distance from the scene of idolatrous revelry, where we may secure, as we usually do, a quiet and attentive congregation, and to distribute our books as they peaceably retire from their worship.* It is pleasing to add, that the blessing of the Holy Spirit has evidently rested on scattering broad-cast the incorruptible seed of the Divine Word.

In many places our message was heard with respectful attention, while in others the opposition of those interested in idolatry was very violent. The old objection, Show us God and we will worship him, was daily heard. So the Hindu notion, that every thing is a part of God, was frequently urged. In one place we were scornfully asked, Who regards your Jesus Christ? and we calmly answered, Multitudes in every country regard Him: His praises are sung in all lands, and in all languages; many in this country believe on Him. And after mentioning into how many languages the Bible had been translated, we inquired into how many tongues the Vedas had been translated. On one occasion a blind man, a Bengali, who spoke the language beautifully, urged with great acuteness an argument with which, according to the writings of antiquity, the early Christians were often assailed. Your Jesus Christ, he said, is of yesterday; the gods have been worshipped for unknown generations: this preaching about Jesus Christ has only been known, since the English rule was established. True, was our reply, it is new *to you*, but not new in *itself:* the Bible in its earlier portions is older than any other book; older even than the Vedas: the way of salvation by faith in Christ is in fact the good old way. Still in religion the first question should not be what is old, or what is new; but what is true? because that which is true, however new, should be received; and that which is not true, however old, should be rejected.

We were delighted with the prominence given by the native preachers to the great essential truth of the Gospel—Christ dying for our sins. Their arguments were often very powerful, and their pleadings very persuasive. A native preacher urged on one occasion, with great force, the impossibility of their escaping the punishment of sin

* For thirty-six years the Missionaries have preached in the principal street of Poorce at the car festival. No one will venture to say that it has occasioned any disturbance.

on the acknowledged principles of Hinduism. Even the *gods*, he said, could not escape the punishment of their transgressions; and referring to the shastres, showed what terrible curses and sufferings befel Brumha, Vishnu, and Sebo, on account of their lawless practices. If *gods* suffered for *their* sins, he asked, do you think it likely that *men* will escape? They could not answer. Christ was then made known as the way, the truth, and the life. At another market in the vicinity of Jajipore we were much struck with an address by a native preacher, from that remarkable message of God to the ancient idolaters of Babylon, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." (Jer. x. 11). It was cheering, at such a place, and in such circumstances, to contemplate with the fullest confidence the utter destruction of idolatry, and to cherish the hope that our humble labours were aiding in this most desirable consummation.

In several places reference was made to the *Queen's Proclamation;* and we could not but think that by many it had been misunderstood, and by others perverted. The promise that none should be "molested or disquieted by reason of their religious faith and observances," was understood to mean, that missionary preaching and tract distribution should be suppressed. We felt it our duty, in such cases, to explain that in religious matters man was accountable to God, not to human governors; that if they were determined to retain their ancestral religion, the government would not in any way persecute them for doing so; while if, in the exercise of their undoubted right to judge and act for themselves in religion, they chose to renounce it for a purer faith, they would be protected by the authorities, and would receive from the God of love the invaluable boon of everlasting life. When it was still urged that our preaching and tract distribution were illegal, one of our native preachers pertinently recommended them to lodge a complaint against us in the Magistrate's Court, and it would in that way be soon settled what was the law.

Many tracts and portions of Scripture were given to such as were able to read; and we were pleased to meet with various instances in which those who had received them in former years had carefully read them, and thus received much Christian light; while the bitter opposition of those who were interested in the continuance of idolatry we regarded as a valuable testimony to the silent influence they were exerting. No doubt the "noisome little books which the gospellers of these days" so widely circulate, appear to our dismayed and desponding adversaries in the same light as the tracts circulated by the Reformers did to the bigotted adherents of Antichrist 300 years ago, "like to the swarms of locusts which did infest the land of Egypt."

In pursuing these labours, we were much impressed with the importance of earnest prayer for the gift of the Holy Ghost. This is our great want, for without this no fruit can be gathered unto eternal life; and for this we would unceasingly pray.

Poetry.

WATCHMAN, WHAT OF THE NIGHT?

For the Calcutta Christian Observer.

Watchman from Seir! Say what of the night?
Darkness broods over us, cometh the light?
Riseth the day-star with hope in his beams,
Chasing the phantoms, haunting earth's dreams?

Say, on the mountains appeareth the dawn?
Thro' the night of earth's sorrow we're watching for morn;
Say, shall our heaviness flee with the night?
Shall joy burst upon us; the dark become bright?

Long has our sowing been watered with tears;
Long have our labours but earned the world's jeers;
Say, when for poor India shall hope's bright day break?
And when shall these blind ones their idols forsake?

The morning is coming. I heard a glad voice
Proclaim its near advent. O sad heart, rejoice!
Be patient, be patient, the day-spring *shall* shine,
And darkness shall *fly* at the mandate Divine.

The bread cast so freely on Gunga's foul tide,
The tear-watered seed sown by faith far and wide,
Shall be found, shall be found, and the sheaves shall be borne,
The first-fruits *are* gathered,—God's house to adorn.

Oh pray ye the Lord of the harvest to send,
More labourers, more workmen, His vineyard to tend.
The fields white for harvest, where wrought those who sleep,
Lie open before *us* to enter and reap.

Yes! The morning is coming. And heard I aright?
The morning is coming,—and *also the night!*
A night of destruction to false friends and foes,
To all, who God's Gospel would mar or oppose.

C. W. S. T.

Missionary and Religious Intelligence.

1.—Death of the Rev. A. F. Lacroix.

We have this month to record the lamented death of the Rev. A. F. Lacroix of the London Missionary Society, in whom the Church of Christ in India has lost one of its brightest ornaments and most useful members. He expired in the afternoon of Friday the 8th July, and was buried in the evening of the 9th, being accompanied to his last resting-place by about a thousand persons, among whom the Bishop and the Archdeacon of Calcutta may be named, their presence serving to show how highly he was esteemed by Christians of all denominations and all ranks of society. On Lord's day evening, the 24th July, a funeral sermon was preached at the Union Chapel, Dhurumtollah, by the Rev. Dr. Duff, to an overflowing audience.

Mr. Lacroix was born in May 1799, at Lignieres, a village just within the boundaries of the territory of Neuchatel, Switzerland, and situated two or three miles to the north of the south-western extremity of the lake of Bienne. Having lost his father in 1800, he was brought up by an uncle, and after a brief sojourn at Zuric, where he learnt the German language, received a liberal education at Neuchatel. But circumstances led him, at the age of about 17, to Holland, where he was for some time engaged as private tutor in a family at Amsterdam. Whilst occupying that situation, his mind was attracted to mission work, and shortly afterwards he entered the Missionary Seminary at Rotterdam. On completing his studies there, he was ordained for the ministry, in connection with the Dutch Reformed Church, whose constitution is almost the same as that of his native land;—and in autumn 1820 was appointed a Missionary to Chinsurah, then a Dutch settlement, under the auspices of the Netherlands' Missionary Society. He arrived in Bengal early in 1821, and whilst acting as Dutch chaplain to the settlement, immediately entered upon the study of the Bengali language, as a preparation for those labours among the natives of this country for which he had come to India. The great facility of acquiring languages which he possessed, enabled him soon to commence preaching the gospel in Bengali—the work to which his subsequent life was almost exclusively devoted, and upon which he brought to bear all those advantages which a strong constitution, an imposing personal appearance, and a commanding voice, combined with innate eloquence, a sound and vigorous judgment, and an extensive knowledge of the prejudices and habits of the people, secured to him. It may safely be affirmed that as a preacher to the heathen in their own tongue he was unequalled in this part of India.

On the transfer of Chinsurah to the British authorities, about the year 1825, he removed to Calcutta; and about the same time entered upon the married state. His labours in Calcutta were abundant, and in addition to them he itinerated, almost every cold season, in various parts of Bengal; but the uniformity of his engagements renders it unnecessary to enter into particulars.

After a residence in this country of full twenty years he left for Europe in December 1841, but returned in January 1844, to resume his former labours with renewed vigour for fifteen years more. It is scarcely necessary to add that he was one of the most active members of the Committees of the local Bible and Tract Societies.

His judgment was sound and vigorous; his deportment invariably dignified, yet without affectation or haughtiness; his personal habits very simple. One of the most striking features of his character was his aversion

to sectarianism, combined with unfeigned love to all who loved the Lord Jesus Christ. He had not sufficient confidence in his literary talents to write for the press, and could very rarely be prevailed upon to allow anything from his pen to be printed. But his memory will long be cherished with veneration and affection by his missionary brethren of all denominations, and by the native Christians who for years were under his pastoral charge.

2.—Death of Miss Sieveking of Hamburg.

It is with sincere regret that I announce the decease of Miss Amelia Sieveking, which took place in this city on the 1st of April, in her sixty-fifth year. Her friends had long been expecting her change, as her strength had gradually failed for some years, and, during the past winter, she had given over most of her arduous labours.

To the poor of Hamburg her loss is irreparable. The friends of Home Mission work in the whole of the Continent have lost one whose place cannot be filled again. Among rich and poor in Protestant Germany, in Denmark, Norway, and Sweden, in Holland and Switzerland, her name has been for years a household word suggestive of everything amiable and benevolent.

The stroke is too fresh to permit of giving a detailed biography, but certainly no single individual in Germany during the present century has done more to develop a thorough practical Home Mission work than Amelia Sieveking. Herself a member of one of the wealthiest families in the city, she has devoted her life to the benefit of the poor. At the time that the cholera first broke out with all its terrible ravages, she offered herself to nurse the cholera patients. When that trial was past, she organized a society for visiting the deserving poor, and assisting them not so much by alms as by giving them work. She undertook herself to dispose of the produce of the labour, and, by steady weekly visitations of a definite number of families, to prevent them from leaving the right path. She gradually became the centre of all the Christian life among the ladies in Hamburg. In most of the towns of Germany a society was formed, more or less after the same pattern, and her correspondence was in consequence almost incredible. The comforter of thousands of poor, the counsellor and friend of all who had a heart to sympathize with their fellow-men, the nurse of the sick, the instructress of a number of young ladies of good family to train them in her own spirit; with an indomitable apostolic spirit ever ready to bear testimony to the glory of her Saviour, and with a simple child-like faith, she each day, even till her last year, went through an inconceivable amount of personal labour and self-denial.

It is to be hoped that some pen will be found worthy of writing a suitable biography, that as she was herself encouraged by Mrs. Fry's labours and personal friendship, many others may be induced to walk in her footsteps. I give but one specimen of what she was capable of doing to comfort the hearts of the poor. The poor of Hamburg have a great fear of being buried by the workhouse. Now, if they have at any time regularly received outdoor relief, all their property is, on their decease, claimed by the poor-law officers, and they are buried by these authorities according to the stringent regulations of a pauper's funeral. Many a heart of honest poor people is more afraid of this disgrace than of starvation or any other terrible ill. To comfort these persons, she often declared during her visits in such families that she, notwithstanding her birth and family, would be buried as a pauper. And she kept her word. At early dawn, in a coffin with a flat lid, she was carried out of town on the paupers' barrow, without escort. This one act,

in her death, has alleviated more bitter sorrow of a particular kind among the class for whom she lived—the deserving poor—than whole years' labours of her active life.

A large crowd of rich and poor followed during the day to the burying-ground, and, after an earnest address by Pastor Rautenberg, and prayer by Pastor Mummsen, she was lowered into the vault where rests the late Syndicus Sieveking and so many other disciples of the Lord Jesus out of that distinguished family. Well may we say of her, Blessed are the dead that die in the Lord!—*News of the Churches.*

3.—Proposed Universal Concert of Prayer.

In reference to the proposition for a universal concert of prayer, published in the January number of this paper, we now lay before our readers the following "Extract from the Minutes of a Meeting of the Committee of the Executive Council" of the Evangelical Alliance, held in London, March 18th, 1859:—

"A paper entitled an 'Invitation to United Prayer' having been sent to the Chairman by the Rev. Dr. Campbell of Saharunpur, North India, through the Rev. Dr. Weir, proposing a concert of prayer in the second week in January 1860:—

"Resolved,—That the Secretaries do convey to Dr. Campbell an expression of the Christian regards of this Committee, and their hope, inasmuch as the Evangelical Alliance have been accustomed to hold a Public Meeting for Prayer in the first week of January, usually on the first day of the year, unless Sunday interfere—and as besides the practice of holding the Public Meeting, the following Resolution appears among others, on which the Evangelical Alliance is based, viz.:—

"'That as the Christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended, that the week beginning with the first Lord's-day of January, in each year, be observed by the members and friends of the Alliance, throughout the world, as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance.'

"That the friends in India who have issued the invitation, may find it practicable to alter the time proposed by them, to the first week in January next year, so as to embrace the time when so many Christians in England will, according to their custom, meet together for purposes of special prayer."

W. Cardall, M. A.,
James Davis, } *Secretaries.*

The following letter accompanying the above Minute, will, we are sure, be read with interest:—

"7, Adam St., Strand, London,
"March, 31st, 1859.

"Dear Sir,—Your printed paper, relative to a concert of Prayer, sent by the Rev. Dr. Weir to Sir C. Eardley, was laid by Sir Culling as the President of the Evangelical Alliance, before the Committee, when the annexed Resolution was adopted.

"I beg to assure you that the communication was received by our Committee with very great interest, and they rejoice in the multiplied instances of united prayer by Christians in different parts of the world.

"You will perceive from the Extract from the Rules and principles of the Alliance that we have a fixed time for united prayer at the commencement of the year, which makes it impossible for us to adopt your time; but we shall be gratified if it be practicable for you to fall in with our stated time so that as nearly as possible at the same hours the 'kingdom of heaven' may 'suffer violence' by the united earnest supplications of Christian brethren in England and in distant India.

"I am, &c.,
"W. CARDALL."

We are extremely sorry for this contretemps, but see no remedy for it at this late date, unless the Alliance, whose appointment is but partial and not very extensively known, can accommodate themselves to the time appointed by the Mission. This "Invitation" has already been circulated very extensively in Europe, Asia, Africa, America, and New Holland, and measures have been adopted to secure its circulation by means of the English and American Missionary Societies among the islands of the seas, and such isolated Mission stations as can be reached only by that instrumentality. It, is therefore, manifestly impossible for the Mission to alter its time without defeating its object. They could not issue a new circular and have it published throughout the world co-extensively with the publication of the first before the time appointed would arrive. We, therefore, see no remedy for the difficulty—much as we regret it—unless the Evangelical Alliance can manage to accommodate its appointment, so as to synchronize with that of the Mission so much more extensively published.

We have now the pleasure of laying before our readers some other notices of the reception this "Invitation" has met with. The first is a deeply interesting letter from Dr. Merle D'Aubigné, of Geneva:—

Geneva, April 23rd, 1859.

DEAR SIR AND BROTHER IN THE LORD,—I have received your Christian letter from the foot of the Himalayas. It is always very sweet to experience that all members of the body are one, baptized by one Spirit, being all made to drink into one Spirit. But when the hand, which is reached to one in fraternal love, comes from the distant parts of the earth, it is a still more precious realisation of that blessed truth, "He hath reconciled in His flesh both unto God, in one body, those *who were afar off* and those who *were nigh.*" Having then received the same gift of God—the Eternal Son given for us on the cross, the unction of the Eternal Spirit dwelling in us—I greet you and all the Missionary brethren in India, and I say: Let us all abide in Him; that when He shall appear (He whose coming is nigh) we may have confidence, and not be ashamed before Him at His coming.

Your letter has been a refreshment to our souls. It has been for us a witness that the Lord is indeed with you. We have certainly many spiritual blessings on the shores of the Leman, but we need to feel more that powerful breeze which (your letter testifies to it) may vivify the deserts of India. God be blessed for the idea He has given to you of universal prayer for the quickening of the body by His Spirit. Our friends, and specially Drs. Gaussen and Malan, are glad of it. Some of our religious periodicals have already mentioned your call; but I intend, please God, to give an additional notification at the end of the year. We have heard with great joy of the revival in America, which seems to be followed by a similar movement of the Spirit in some parts of Scotland, Wales, and Sweden. We have asked for it here, but our faith has been too weak, for we have not yet received it. The old city of Calvin is invaded by spirits adverse to the gos-

pel, especially by coldness, infidelity and Roman Catholicism. We therefore need your prayers and those of all Christians; nevertheless God has again lighted a candle in our town, and we endeavour to maintain it on the candlestick, that it may give light unto all that are in the house. The *house* is not only *Geneva*, but our evangelical Society is also working in France, Savoy, Algeria, and, by the young ministers educated in our Theological College, in Belgium, the Waldensian Valleys, Italy, Canada, and other countries. I beg for your prayers, dear brethren, not only for us, but for our Missionary work, and for the labours of our 30 colporteurs.

Grace be to you and to all them that love Jesus.

J. H. MERLE D'AUBIGNE.

In a recently-received number of *Le Témoin de la Vérité*, dated February 11th, 1859, the "Invitation" appears in French, with an editorial request that other religious journals would aid in giving it as wide a circulation as possible by copying it into their columns.

Again, one of the most influential and widely circulated religious papers in America publishes the "Invitation" accompanied by a letter and some editorial remarks, of which the following is the closing sentence:—"We trust that this proposed universal concert of prayer may receive the cordial acquiescence of all of every name and in every land who love the Lord Jesus and the souls of men." This extensive and cordial reception of the "Invitation" promises to secure a much larger and more extensive concert of prayer for the triumphs of the Gospel than has ever yet been effected in the world. And we sincerely trust the knowledge of it may stimulate all our readers to greater prayer and effort to prepare themselves and others, as far as their influence can be brought to bear, for the discharge of the duties of that important week, and for the enjoyment of the blessings we confidently expect to follow it.

Since writing the above, a letter from a friend has been received in which he says, "the 'Invitation' has been very extensively made known in South Wales." Also a Missionary paper very extensively circulated in the United States has been received, containing the 'Invitation' with a letter on the subject from a member of the Mission and an editorial commendation and statement that it had "already been published in some of the weekly newspapers."

4.—LORD STANLEY ON THE INTRODUCTION OF THE BIBLE INTO GOVERNMENT SCHOOLS.

The following paragraphs of a recent despatch sent out by Lord Stanley have given rise to extensive dissatisfaction, and Parliament has been memorialized on the subject.

"58. The several branches into which the subject divided itself with reference to the Despatch of 1854 have now been examined, and, as far as possible under the circumstances, disposed of: but in referring to you for consideration and report the subject of the state and prospects of education in India, I cannot leave unnoticed the question of religious teaching, and more particularly that of the reading of the Holy Scriptures in the Government schools.

"59. From the earliest period at which the British Government in India directed its attention to the subject of education, all its measures, in consistency with the policy which regulated its proceedings in other departments of the State, have been based on the principle of perfect religious neutrality; in other words, on an abstinence from all interference with the religious feelings and practices of the natives, and on the exclusion of religi-

ous teaching from the Government schools. As a necessary part of this policy, the Holy Scriptures have been excluded from the course of teaching; but the Bible has a place in the school libraries, and the pupils are at liberty to study it, and to obtain instruction from their masters as to its facts and doctrines out of school hours, if they expressly desire it. This provision is displeasing to many of those who have interested themselves in the education of the people of India; and some of the Missionaries especially are much dissatisfied with it, and are desirous that direct instruction in the Bible should be afforded in Government schools as a part of the regular course of teaching. Some of the greatest friends of native education, however, who are warmly interested in Missionary operations, declared themselves, before the Parliamentary Committees of 1853, to be averse to any change in the established policy of Government in this respect. The main argument of these gentlemen rested on the alarm and distrust which would probably be excited by the introduction of religious teaching into the Government schools, even if attendance on the Bible-classes were declared to be voluntary. But it was further observed that it would not be honest to accept the consent of the pupils themselves to attend the classes, and that it was not probable that the assent of the parents would be given; and it was pointed out that most of the masters in the Government institutions are natives, and that instruction in the facts and doctrines of the Bible, given by heathen teachers, would not be likely to prove of much advantage.

"60. It would certainly appear that the formation of a class for instruction in the Bible, even though attendance on it might be voluntary, would at any time, be a measure of considerable hazard, and at best of doubtful countervailing advantage. More especially at the present time, the introduction of a change in this respect might be found peculiarly embarrassing. The proclamation of Her Majesty, on assuming the direct controul of the Government of India, plainly declared that no interference with the religion of the people, or with their habits and usages, was to take place. Now, though in this country there might seem but a slight difference between the liberty enjoyed by the pupils to consult their teachers out of school-hours with regard to the teaching of the Bible, and the formation of a class for affording such instruction in school hours to such as might choose to attend it, it is to be feared that the change would seem by no means a slight one to the natives of India, and that the proposed measure might, in a political point of view, be objectionable and dangerous, as tending to shake the confidence of the native community in the assurances of a strict adherence to a past policy in the respect to religious neutrality, which Her Majesty has been pleased to put forth.

"61. The free resort of pupils of all classes to Government schools, even at times when unusual alarm has been excited in the minds of the natives is a sufficient proof of the confidence which is felt in the promises of Government that no interference with religious belief will be allowed in their schools, and this confidence Her Majesty's Government would be very reluctant to disturb by any change of system which might give occasion to misapprehension. They are unable therefore to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the Government schools, and it accordingly remains that the Holy Scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them to all who may voluntarily seek it, the course of study in all the Government institutions be, as heretofore, confined to secular subjects."

5.—Christian Vernacular Education Society for India.

The First Annual Meeting of the members and friends of this Society was held yesterday May 17th afternoon at Freemasons' Hall, Great Queen-street; the Hon. A. Kinnaird, M. P., in the chair. We select from the published account of the proceedings the address of the Hon. and Rev. Baptist Noel. He said:—The Resolution pledged the Meeting to use its efforts to provide the millions placed under our sovereignty with the means of Christian instruction. Schools were not the first means of instruction. The first was the preaching of Christ. For that purpose this country had supplied a certain number of missionaries; and this and other countries had sent out some 400 as the result of some thousands of annual Meetings and appeals. These 400 missionaries had a certain number of schools under their superintendence; but they were not able to reach more than 2,000,000 of people, leaving 148,000,000 altogether untouched. (Hear, hear.) He heartily reciprocated the sentiment that the proper duty of missionaries was to preach, and not to write school books and superintend schools. That was the general feeling of missionary Societies; but it involved another obligation: for what was the result of having 400 missionaries and schools for the children of native Christians, and a few orphan schools, and two or three English schools? The result was this—that 148,000,000 of our fellow-subjects were left utterly uninstructed; and the Resolution affirmed that it was our duty to provide them with the means of Christian education. He would take the case of one territory—that of Bengal—in which there were 30,000,000 of persons speaking our own language. They were severely oppressed by the Zemindars, and they were still more severely oppressed by superstition, which enabled the Brahmans to extort from them the little sums which they might have acquired. But beyond that they were guilty of a crime which the Word of God stigmatizes as exceedingly great—the crime of idolatry, and that was the more heavy when the Gospel had been introduced among them for so many years. They still preferred the worship of hateful idols. Now, ought we to leave them in that state, with the denunciation of idolatry hanging over their heads? If possible we ought to raise them from their temporal troubles, and warn them of their spiritual danger. If we could do nothing else, let us multiply schools among them—not mere normal schools, but schools adapted to their wants and circumstances. (Applause.) The question then arose, who were the persons to be instructed? for as our means were limited, they must be applied in the most economical manner. The rich were in a great measure able to look after themselves, and in this country assisted their poorer brethren; but in India the case was different, for the richer classes made it their business to plunder the poor. If schools were provided for the richer classes, we might leave the poor for a whole century without any improvement in their condition. He believed the Society had done right in not excluding the rich from its attention, but still more so in keeping the poor in their regard. (Hear, hear.) The next question was, should the schools be vernacular or English? The English schools were popular in India, and the natives were willing to overcome a great deal of prejudice for the purpose of attending the English schools, because the English language was necessary to their obtaining Government employment. But that language would be of little or no use to the great mass of the population. If we intended to teach the poor, we must provide them vernacular schools, and spread them throughout the whole extent of the community. (Hear, hear.) Another question was, Were these schools to become Christian schools, or merely moral schools? No doubt the people would prefer those schools which would confer upon them moral advantages; but the question was

whether we ought to make them Christian or not? He would not say that the evangelization of India was the only object we had in view. We ought to endeavour to improve their condition in a secular as well as in a religious point of view; but the salvation of their souls was the main thing to which our attention ought to be directed. (Hear, hear.) In the despatch of 1854 the Government recognised the education of their subjects as one of their principal duties, and did not overlook the working classes, for they began to attend to the vernacular as well as the English schools. But there was this fatal flaw in the system,—that they would not introduce the Bible. Now, what this Society required was, not that no school should be established in India in which the Bible was not, but that a Christian master should not be prohibited from reading the Word of God to those scholars who were willing to listen to it. (Loud applause.) The result of the education given in the Government schools had been to raise up a set of young men who, although they joined us against the mutineers, did so because they knew their throats would be cut if they did not, but who are the most turbulent, the most revolutionary, and the most atheistical men to be found in India; and if the present system should triumph, that class of men would increase, and any one might foresee that it would provide in the end for our shameful expulsion from India. (Hear, hear.) If schools were to be carried on, they must not be left to the management of the Government. To establish them efficiently a considerable amount of funds would be required, and he hoped funds to a large extent would be furnished, but still voluntary efforts would be insufficient, and it would be most advisable to receive Government grants-in-aid. (Hear, hear,) That system had worked well to a certain extent, but if he understood Lord Stanley's despatch correctly, that aid was to be withdrawn from the missionary schools, on the ground of some alleged jealousy in the minds of the people. Now he had not been able to ascertain the existence of any such feeling of jealousy, and he believed the statement was simply an invention on the part of those who objected to such aid being given to the Missions, and who knew that such remarks would be acceptable to those to whom they were addressed. (Hear, hear.) If any jealousy had been created, it had been caused by the proposition to levy compulsory rates: and it appears that a system unobjectionable to the natives was to be abandoned, and that a system which caused their anger was to be pursued. (Hear) The more the Government shrunk from doing their duty, the more necessary was it for those who had at heart the welfare of the Hindus to pursue their course. The object in view was to raise those who were suffering, to undermine the odious institution of caste, and to teach men that they are all naturally equal, and that whatever differences there may be between them they may be traced to energy, virtue, and intellect. However statesmen might dread our intervention, it was rendered plain by the fact that there was nothing so likely to raise a population, to prevent future outbreaks and rebellion, as to multiply schools and imbue the population with Christianity. The native Christians were loyal to our sway, and if we could raise up millions more, they would be the most complete barrier against any future mutiny. (Loud applause.)

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I.—*Present state of Hinduism in Western India.*

We select from two recent numbers of the *Bombay Guardian* some interesting information regarding the excitement which prevails among the adherents of Hinduism in the Western Presidency.

Hinduism is the greatest conceivable conglomeration of opinions, speculations, and systems. To say that these systems are diverse and disconnected is to say little; they are utterly inconsistent and often fiercely opposed to each other. Mingle together the philosophies of Pythagoras, Aristotle, Epicurus, Plato, Spinoza, Kant, Fichte, Hobbes, and Carlyle; throw in the Acta Sanctorum, Lempriere's Classical Dictionary and some of the writings of Voltaire and Bayle and Newman; and you would not have a more heterogeneous compound than that which Hinduism presents. A man who would come forward in Europe as the disciple and advocate of the different teachers above mentioned, would be regarded as a madman. People would say to him: Be a deist; be an atheist; be a pantheist; be a polytheist; be an idealist; be a believer in the Acta Sanctorum; be a sceptic; be what you will; but do not pretend to be all these at once. But the defenders of Hinduism, and the Bruhmachari Bawa among them, insist that the multitudinous opinions found in their sacred books are all true. Pantheism, Polytheism, Atheism, Theism, and a multitude of other beliefs, are all declared by the Hindu apologist to be only so many parts of one graceful whole. There must be different orders in the religious world; different grades; ascending from the deepest falsehood to the highest truth; and a multitude of successive beliefs run into each other and prepare the way for each other. There is room in Hinduism—we say it distinctly—for any form of belief or unbelief whatever, provided it does not involve the renunciation of caste.

The Bawa in his Vedokt-Dhurm-Prukash has much to say about the highest of all attainable experiences, that of the Ahumbruhm.

This word signifies "I Bruhm." The experience may easily be described. The individual realizes that he is Bruhm, the immaterial, universal God, and that there is nothing besides him. There is no material, visible universe whatever. His own body, the earth and all that is supposed to be in it, heaven and all its worlds, all that we call creation, is a lie, and he has at last escaped from it into the region of truth. He has at length got rid of the fatal error which so long possessed him; he before thought he was a creature, with powers, passions, senses, experiences; he now knows that he is God, and that there is nothing besides God. He has escaped from joy and sorrow, from sin and righteousness, from good and evil; in the Ahumbruhm state there is nothing of all this. This is true wisdom; this is emancipation; any thing less than this is delusion, slavery, ignorance. The individual who has attained to this experience looks down with infinite pity upon the poor ignoramus, European or native, who is in the bondage of sense and who believes the gigantic falsehood which the universe about him is ever uttering, believes that he and the universe exist. The Hindu, however ignorant, recognizes that there is this state of Ahumbruhm, though perhaps he has little expectation of attaining to it; the Englishman, more densely and darkly ignorant, in all that relates to religion and the spiritual world, is not even aware of its existence.

Our readers will wonder that anything so shallow as this, should find an advocate in the Bruhmachari Bawa; nevertheless, it is so. The experience referred to is in his opinion the glory of Hinduism. This is his conception of the perfectibility of man. Thus and thus only does man attain perfection. How does it escape his observation that on the supposition of the universal delusion of nature, this very experience of his must rest upon a delusion. All that we see and hear is false; therefore all books are false; and all communications from man to man partake of the universal delusion. But where did the Bawa got his idea of the Ahumbruhm state? Either from books or from men. But he himself admits that all this testimony is delusive. His supposed absorption into deity rests therefore upon delusion. His own declaration concerning it, this great book that he has written, the Vedas themselves, are all delusion, all falsehood. He is indebted to Maya, to the world of delusion, for the very idea that there is such a state of essential union with deity; by his own statement the idea has no other basis than that which is acknowledged to be fictitious and utterly deceitful. One individual believes that there is an external material world, upon the evidences of his senses; another individual believes, that there is a state of absorption, and is indebted to his senses for this conviction; now what right has he to speak against the former for crediting his senses? But what a fearful maligning of the Deity there is in all this! This great and magnificent world that he has made to show forth his glorious perfections, and to pour in upon the souls of his intelligent creatures his own wondrous thoughts of beauty, is declared to be A LIE; and all that believe in its existence are poor deluded beings; yet it was intended that they should be thus deluded; it is God him-

self that has undertaken to cheat *portions of himself* into the belief of this falsehood; nevertheless it is possible for us to baffle him, and rise above this false creed, into a discovery of our oneness with him!

The Bruhmachari Bawa's book has elicited a host of criticisms in the vernacular papers. The Bawa replies to them in a way that shows he has not that absolute placidity of temper which is claimed as one of the characteristics of the true Brahman. In the Wrutsar of July 4th, he tells one of these writers that by attacking the Vedokt-Dhurm-Prukash, he merely shows his own carnality, his incapacity of appreciating spiritual things. He is quite sure that the spiritual-minded portion of the public will lose none of their relish for that work, in consequence of any of these attacks. In the same number an apologist of the Bawa comes forward with an explanation of the difficulties under which he laboured, having no shastri to assist him in the composition of the work.

There is at present no inconsiderable amount of excitement among the Hindu population of Bombay. The numerous and opulent caste of the Bhattiyas, for instance, are greatly moved by certain pamphlets that have been written and published, concerning their Maharaja or pontifical head. This man, by virtue of his office, claims to be the incarnation of Vishnu, and to possess the same liberty to indulge his passions, in contempt of ordinary rules of morality, that was always enjoyed by the incarnations of Vishnu. What right has he to set himself up as holier than Krishna, and to bring suspicion upon those ancient avatars by affecting a purity of life never exhibited by them? So from time immemorial it has been held among the Bhattiyas that that which would, if done by ordinary men, bring ruin and disgrace upon their families, is to be regarded as an honour and advantage when the Maharaja is the agent. New views of morality and religion, and of the strict relation between the two, are beginning however to pervade the native community; and we need not wonder that there should be among the Bhattiyas some dawnings of a desire for better things. Hence the pamphlets of which we have spkoen. They expose in unsparing language and with a fidelity that would not admit of translation into English, the enormities to which we have referred. One of these brochures, published within a few months, has specially awakened the wrath of those who abhor innovation and reformation. The incarnation of Vishnu has obtained a caste sentence excommunicating every one that shall venture to take the hated book in hand. The man who exposes these abuses and denounces them, is held up to universal scorn as an arch-heretic, a traitor to his caste. A great effort must be made for the preservation of the privileges and dignity of the caste, brought into danger by such publications. A lakh of rupees is to be raised; agents dispatched to Calcutta and, if need be, to England, in order to secure for the high priest exemption from the liability to appear in English courts-of-law. What a frightful confusion of ideas is manifest in all this. The caste is implored, by the most sacred and moving of all considerations, to put away from them the foul reproach arising from the practices of their guru avatar; and

their response to this is, ' at whatsoever sacrifice, we must secure for the person of our high-priest protection from the action of English law, so that he shall not be compelled to appear in courts of justice; and as regards his relations to our wives and daughters, let him be anathema who speaks aught or hears aught against them.' Thus the caste rises up in its strength and says, ' Light shall not be.' But in vain. When they can gather up from the sky and the atmosphere and the hills and plains, the rays of the breaking morn, and send them back to the sun, and subject the dawning day once more to night, then may they flatter themselves that by a caste vote they shall subdue the new convictions that are obtaining possession of many minds.

Another great cause of agitation in the Hindu community is the book lately published by the Brahmachari Bawa, entitled " Light of the Vedic Religion." The Bawa professes to have supplied what has long been a great desideratum among Hindus, namely, a standard of Hinduism. The suggestion made a few years ago that there should be an overhauling of the various sacred books, and a compilation made, embodying what was essential and discarding whatever was inconsistent with modern discoveries and ideas, was met by the objection that such a work, being uninspired, would be unauthoritative. The Bawa, however, pretends to have furnished what all demanded and no man hoped to obtain; viz.: an *inspired* exposition of Hinduism, teaching what Hindus are really to believe, and in what sense they are to take the various articles of faith. The Bawa wishes to have this book translated into all the languages of India, and adopted as the universal and final standard. It must not however for a moment be supposed that the Bawa comes forward in this book as a reformer of Hinduism. He endorses the greatest absurdities, and shows the influence of modern ideas and of western light chiefly in the way in which he presents some of these absurdities. He gives up nothing; but he assigns new meanings to the old utterances, for which meanings he draws simply upon his own fertile imagination. He defends and commends idolatry; lauds the avatars; and while admitting that Krishna performed the innumerable licentious acts attributed to him, declares that no reproach can possibly accrue to him therefrom, seeing that he was by his nature above the laws to which common men are subject. He gives a theory of caste that has only excited ridicule among the different castes of Hindus. He pretends that Brahmanism consists really in the possession of certain qualifications; and holds that any one possessing such qualifications may be raised to the ranks of Brahmanism from an inferior caste. Letters addressed to the Bawa calling upon him to name a day for the examination of certain candidates for the Brahmanical office, have appeared in the native papers; for every body knows that it is sheer nonsense to pretend that Brahmanism can be lost or obtained by the want or acquisition of any qualities whatever. A Brahman is a Brahman because his father was; and so with the several other castes.

It is with reference to the excitement caused in the native community by the publication of this book, that we now refer to it. The native journals are inundated with letters concerning the various dogmas

taught in it. The Bawa himself comes forward to answer, as he best can, the various criticisms and assaults made upon it. There is a famous muntra called the gayatri muntra, which no lips but those of Brahmans should ever dare to utter, and which they even are not allowed to utter except on certain occasions and in certain well defined states. To publish and explain this sacred god-compelling muntra, so that even the loathed Mahar may utter it, is a great crime. To this the Bawa replies that he is not such a hypocrite as to ignore the fact that this muntra has been already published by Europeans. He goes on further to admit that by far the largest portions of the Vedas are lost; of some only the thousandth part remains.

Finally it has been decided by many of the leading Hindus that the Bawa must come into court and give an account of himself, in connection with this book. So there was a meeting convened in the Thakoordwar temple last Sunday. A large company of natives assembled, but the Brahmachari Bawa, though specially summoned, was not forthcoming. Krishna Shastri, who some years ago delivered a course of lectures on Hinduism in that temple, presided at the meeting and stated at length the objections entertained to the Bawa's book.

The attempt of the Bawa to give a new life to Hinduism by constituting himself its authoritative expounder, reminds us of the attempts made to save the religion of Ancient Greece by tardy and partial reformations, after the introduction of the Gospel. It is impossible by galvanism to give more than a momentary semblance of life to a dead corpse. The more you handle a dead thing, the more will its putridity fly up into your face. When we speak of Hinduism as dead, we do not mean that it has lost its power over the minds of men. We could not conscientiously say so. In some respects Hinduism is giving greater proof of its power over the minds of men, than it ever gave before. Notwithstanding the damage it has sustained through the revelations of modern science and the preaching of the Gospel, it holds its votaries in an unflinching embrace. The number of Christian converts, the number even of those who openly disavow caste, is but a mere drop in the bucket. If we see a cable of ten strands, nine of which have parted, still holding a ship to her anchor in the face of a furious storm, we get a new idea of the strength of that cable. But as the nine have parted, so the tenth may. There is an affinity between the mind of man and falsehood; but the falsehood must be suited to the age; and it is generally felt among educated Hindus that the Hindu system is not adapted to the present age, and that it is in great danger.

We are told that in one mind at least the Bawa's account of Krishna's immoralities, has awakened the consciousness of the need of a purer faith. The wonder is not that one or ten should lose their confidence in Hinduism, but that thousands who make pretensions to enlightenment should be still found upholding that soul-destroying system.

To complete this picture of the present state of excitement in the native population of Bombay, we have only to mention the recent

division that has taken place among the Musalmans, in consequence of the repudiation by a large portion of them, of the authority of the Cazee, and the appointment of a new Cazee not recognized by the Government. Between the two parties there is said to be much bitterness of feeling, and on this ground it is that Government requested Mr. Forjett to defer his departure for Europe until after the Mohurrum.

II.—*Presentation of an Address to the Right Hon. Sir John Lawrence, G. C. B.*

An important meeting was held at Willis's Rooms, on Friday, the 24th June, at three P. M., and was very numerously attended. Many members of Parliament, of both Houses, were present: among them may be mentioned the Marquis of Westminster, the Earl of Ducie, Earl Bandon, Earl of Shaftesbury, Earl of Kinnaird, A. Mills, M.P., Hon. A. Kinnaird, M. P., Robert Hanbury, M.P., Sir J. Ogilvy, M.P., T. Nisbet, M.P., Sir A. Agnew, M.P., Lord Duncan, M.P., J. Hoare, M.P., Monckton Milnes, M.P., A. Lefroy, M.P., Abel Smith, M.P.; the Bishop of Durham, also, and a large number of clergymen and Nonconformist ministers, several officers both of the army and navy, gentlemen of the bar and legal profession, &c., &c.

The BISHOP of LONDON took the chair, and commenced the proceedings with prayer.

Sir C. E. EARDLEY explained the circumstances connected with the presentation of the Address. It had been signed, he said, by more than 7,000 persons, all of whom, from their position, were in circumstances to judge of the sentiments it expressed. Among the signatures were those of three archbishops, twenty bishops, twenty-eight peers and noblemen, and seventy-one members of the House of Commons, although the circular inviting them had only been sent out on Wednesday last. A very large number of persons holding important military and naval, as well as public and official positions had also signed the Address, while lord mayors and mayors, lord provosts and provosts from all parts of the kingdom, and to the number of 300, had requested that their names might be appended to it. It bore also the signatures of persons of all political and ecclesiastical parties in the country; in short, the unanimity with which all parties desired to support it was never surpassed. The Address itself was engrossed on vellum, and would be signed at this meeting by the Chairman and deposited in a box with the other autograph signatures; and the whole would form no undesirable heir-loom. One other point only he wished to refer to, which was that the promoters of the Address had in view a twofold object. They desired to do honour to the man who, at the present moment, stood as high as any person now living in the estimation of his countrymen, and they were anxious also to

give public expression to their approval of the Christian principles which he advocated in the Government of India. There was, as they believed, no opinion more prevalent throughout the country, and more generally acquiesced in by the public press, and by persons of all classes and denominations, than that whoever was in office, India should be ruled in such a manner as to show that we were not, as Christians, ashamed of our colours, and were desirous that the Bible should not be put under a ban in the education of the country.

The BISHOP of LONDON then rose, and, addressing himself to Sir J. Lawrence, said: I am deputed, as you have just heard, by 7,000 of your countrymen to express to you our happiness for your safe return to your native land, and our thanks for the services which you were enabled to perform in that crisis of your country's history which, with the blessing of Providence, we may now hope is at an end. I shall, I am sure, be best fulfilling the part which has been allotted to me, and acting most in accordance with your feelings, if I say that we are anxious to express our thanks on this occasion not only to you, but to the Supreme Ruler of all events, who placed you in the position you occupied in India, and who used you as the instrument by which the ascendancy of a Christian Power was maintained in a large portion of the continent of Asia. [The Bishop then spoke of the great and successful skill with which Sir John had governed the Punjaub and sent succours to the army at Delhi, and to the death of his incomparable brother, and then continued:] And now, Sir, it is not an unnatural question to ask—doubtless it is one which has occurred to yourself—Why is it that you have been spared? We are anxious to associate your name to-day, even more intimately than it has been hitherto connected, with the spread of real Christian principles in the Government of India. Not that we have come here to-day to exact any pledge from you, but simply to express our trust in your manly and straightforward Christian sentiments, and to say that we are perfectly satisfied with the declaration you have already made on this subject, leaving you as a Christian statesman to carry out and apply, as may seem good to you, the general principles you have enunciated. [The Bishop then referred to the introduction of the Bible into the schools, and declared himself satisfied with the way in which Sir John had answered the objection to that measure, and added:] I cannot help indulging the hope that in the position which is assigned to you in this country, you will devote your best efforts in council to settle this great question in such a way as to carry every party in this country along with you in this work. It now only remains for me to read to you the Address:—

TO THE RIGHT HONOURABLE SIR JOHN LAWRENCE, G. C. B.

Sir John,—We, the undersigned, taking a deep interest in the moral and religious welfare of the people of India, beg to approach you on the occasion of your happy return to your native country, with our most respectful and hearty congratulations. It has pleased Divine Providence to relieve our nation from the solicitude into which it was lately plunged by the state of our Indian Empire; and

to fill us with thankfulness for the restoration of tranquillity and the complete establishment of the Royal authority, in every part of the country.

In you, Sir John, we, in common with the great body of your fellow-countrymen, gratefully recognise the instrument raised up by an all-wise Providence, to bear a part, superior to that of any living man, in this never-to-be-forgotten service to the British nation. Placed, as ruler, in a country where you were isolated by rebellion from the three Presidencies of India; and by nature from the sea,—the ordinary reserve of a British Governor; having a dangerous frontier on one side, the chief seats of rebellion on the other, and a turbulent population immediately around you; it was your singular happiness, in conjunction with the illustrious band of men, trained in your own school, not merely to hold the recently-occupied Punjaub, but in a spirit of the noblest self-devotion, to strip it of a large portion of its European garrison, and bring all its resources, and its old Khalsa soldiery, to bear upon the conquest of Delhi, and the recovery of our Indian Empire.

We rejoice that your valuable life has been preserved; whilst so many who shared with you the burdens and merits of the conflict have fallen before its close. Among the very foremost of these, your countrymen will bear in memory the great qualities, the inestimable services, and the patriotic end of your illustrious brother, Sir Henry Lawrence.

With especial gratification we call to mind how, in the very midst of the struggle, and of greater dangers than others have deemed sufficient grounds for shrinking from every avowal of Christianity, you advised its frank profession. You laid down the principle that, "Having endeavoured solely to ascertain what is our Christian duty, we should follow it out to the uttermost, undeterred by any consideration." You knew that the tolerant spirit and benign precepts of our religion provided a permanent guarantee for the rights of all, especially in matters of conscience, which could not be furnished by temporizing policy. You knew that "If anything like compulsion enters into our system of diffusing Christianity, the rules of that religion itself are disobeyed, and we shall never be permitted to profit by our disobedience." You have recorded your conviction that "Christian things done in a Christian way will never alienate the heathen. About such things there are qualities which do not provoke nor excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned." These words are memorable. Their effect will be happy not only on your own age, but on ages to come. Your proposal that the Holy Bible should be relieved from the interdict under which it is placed in Government schools and colleges, was true to the British principle of religious liberty, and faithful to your Christian conscience. We fully concur in your statement, that "anything like abnegation of our own principles does not generate confidence in us, with the people. They only suspect us of some hidden ulterior design."

In such public acts you were enabled, amid extraordinary cares of State, to honour Him who reigns over all potentates. And in the pre-eminent place which the esteem of your countrymen assigns to you, we recognise another proof of the principle, "Them that honour me, I will honour."

We offer our fervent prayer, in which we know we shall be joined by tens of thousands, that God may long preserve your life, and still continue to employ you, as a great instrument of the public good.

Having concluded the reading of the Address, the Right Reverend Prelate handed it to Sir J. Lawrence, who apologised for reading his reply, which was as follows:—

My Lord Bishop, Ladies, and Gentlemen,—I heartily thank your lordship and the many noblemen and gentlemen who have signed the address, for the high honour which they have done me. You have been good enough to attribute to me a large share of the credit which is considered due to those who fought to maintain the supremacy of England, and secure the safety of her people, so sorely jeopardised in the late dreadful struggle in India. I am grateful for the good opinion of my countrymen, and deem their suffrages the highest honour I could gain. There were, however, in that crisis many men by my side who are fairly entitled to participate in this distinction, and whose services I have endeavoured to bring to notice. All, however, which we did was no more than our duty, and even our immediate interest. It was no more than the necessities of our position impelled us to attempt. Our sole chance of escape was to resist to the last. The path of honour, of duty, and of safety, was clearly marked out for us. The desperation of our circumstances nerved us to the uttermost. There never, perhaps, was an occasion when it was more truly necessary to win or to die. To use the words of my heroic brother at Lucknow, it was incumbent on us "never to give in." We had no retreat, no scope for compromise. That we were eventually successful against the fearful odds which beset us, was alone the work of the great God who so mercifully vouchsafed His protection. Nothing but a series of miracles saved us. To Him, therefore, alone is the glory due. I see no vaild reason for changing the opinion which I expressed on the expediency of allowing the Bible to be read in all our schools and colleges in India by those who desire to do so. Far from apprehending evil from this liberty, I believe that the results for some years would be scarcely perceptible. In progress of time, no doubt, however, the seed which was sown would bring forth fruit. It is not possible to introduce western learning and science into India without leading its people to throw off their own faith. If this position be correct, surely we are bound to give them facilities for acquiring a knowledge of the true faith. This is our true policy, not only as Christians, but as statesmen. In doing our duty towards them, we should neither infringe the rights of conscience, nor interfere with the free will of man, while we should be working in the true way to maintain our hold on India. Had the mutineers of the Bengal army possessed some insight into the principles of the Christian religion, they would never have been misled in the manner they were. They would never

have banded themselves together to resist and to avenge imaginary wrongs. Ignorance in all ages has been productive of error and delusion. India has formed no exception to this rule. I pray that the misfortunes entailed by this mutiny may teach England true wisdom, without which her tenure of India can never prove prosperous and enduring.

The proceedings terminated by a vote of thanks to the Bishop of London, proposed by Hon. A. Kinnaird, M.P., and seconded by the Rev. Dr. Cumming.—*Evang. Christendom.*

III.—*Religious Revival in the United Kingdom.*

The motive by which the Apostle Peter enforces his exhortation to repentance, addressed to the Jews who "ran together into the porch that is called Solomon's, greatly wondering" at the miracle wrought upon the lame man, is unusually remarkable: "Repent," he says, "and be converted, *that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*" Both the Church and the world were thus taught to expect such times, and the expectation has not been disappointed. From that period to the present, these "times of refreshing" have again and again recurred, bringing with them the evidence of their Divine origination in the manifold spiritual blessings by which they have been attended. Last year we were called to notice such a season as it was enjoyed in various parts of the United States, and many accounts appeared in this and other journals of the extraordinary religious awakening, which spread through the principal cities and towns of that country. Much inquiry was consequently excited, and many prayers were offered for similar visitations of grace in our own land. For some months past, tidings have been coming to us from different places of Great Britain, and more recently from the north of Ireland, of such manifestations of spiritual life as cannot but cheer the hearts of those who are watching for the "little cloud" which betokens the near proximity of "a great rain." If there are here and there premonitions of the coming blessing graciously vouchsafed, they furnish strong and special reasons for increased supplication. When God begins to work, His people, like the prophet on "the top of Carmel," should become the more earnest in prayer. Whether there is not such a call at the present moment, let the reader judge from what follows.

We begin with—

SCOTLAND

The principal, though not the exclusive, scene of the awakening, is the city of Aberdeen. Perhaps as much as nearly eighteen months ago, the wakeful eye of one who was on his watch-tower might have observed the faint gleams in the horizon which precede the break of day; but it was during the last winter that the work developed itself into those novel forms and large dimensions in which it has been sub-

sequently witnessed. It may be well not to speak much of the instruments by which it has been wrought; they are faithful and zealous men, chiefly, though not entirely, laymen; and they are worthy of all honour "for their work sake;" but that work is so far beyond what mere human persuasion could effect, that God alone must be glorified. There has been much prayer, much private prayer, much wrestling in the closet, as there can be no doubt; but besides this there has been much public and united prayer. Large assemblies have met day after day and week after week continuously, and their chief occupation has been prayer. But, while there has been much pleading with God, there has also been much pleading with man.

The means of grace have not been dissevered which the apostle puts in such close juxtaposition in his first letter to the Thessalonian Church, "Quench not the Spirit; despise not prophesyings." Plain earnest appeals to sinners, in which much prominence has been given to the utter corruption of the natural heart, to the sinner's lost condition as "condemned already," and to the freeness and fulness of a present salvation through faith in Christ, have been delivered to listening thousands; and afterwards the awakened and anxious have in private been conversed with and "taught the way of God more perfectly." The result both in quickening the spirituality of believers, and engaging them in increased practical Christian activity, and in the conversion of sinners, induces men to look on with astonishment, and say, "What has God wrought!" A few extracts from testimonies borne to the reality of the revival will illustrate what has been said, and afford a clearer insight into its nature and effects.

Speaking of the continuance of the daily prayer-meeting, week after week, Dr. Brown, of the United Presbyterian Church, says: "It was something for which I was not prepared. From that time I have perceived a deeper feeling of devout worship, a greater delight in religious exercises, and a more catholic spirit in many. I have heard of many being converted to God; but what has come under my own observation has been *literally a revival of religion* in those who had, some of them long before, given themselves to Christ." A minister of the Free Church, under whose ministry we are told, "well nigh a hundred souls have been hopefully converted during the awakening," writes: "The arm of the Lord was revealed at the first amongst the children, and then amongst adults; and the blessed work has gone on till the present moment (29th March last), when it appears to be as powerful as ever. Of course it is impossible to say exactly how many have been brought to a saving knowledge of the truth—I believe no attempt was made to ascertain numbers—but what was on one occasion stated in public is the mind of all who have been conversant with the facts of the case, viz., that those awakened must have been thousands; hundreds of whom, doubtless, have been brought from death unto life. At the close of the meetings, those were invited to remain for conversation who felt concerned for the salvation of their souls, and it was a common thing to see scores in deep anxiety inquiring what they should do to be saved. On one occasion I was privileged to converse with about a score of

such persons, who evinced the greatest concern; seven or eight individuals besides myself were engaged in similar work. The subjects of this blessed work have been of all ages, but chiefly young persons of both sexes. But not exclusively young persons; and I may take the liberty of mentioning the interesting case of an old woman, eighty years of age, who had been slumbering in the cloak of a mere profession till within a few months ago, and after a most protracted and bitter anxiety, is now rejoicing in God her Saviour and in the hope of His glory. But the work has appeared most strikingly among the young; and the effects of it, in combining them with love one toward another, and binding them together in efforts for good, are very marked and beautiful. Prayer meetings have sprung up on all sides—amongst the children, amongst the young women, and amongst the young men—prayer meetings worthy of the name, where simple hearts are poured out before God. There is much counselling and planning for the extension of the Redeemer's kingdom, issuing on the part of the young men and women in household visitation, distribution of tracts, assisting the necessitous poor, and conversation with people about their eternal interests. There is quite a host of young men lately come over to the Lord's side, chiefly shopkeepers, to the number I suppose, of fifty or sixty, or more, who labour together in prayer, in works of faith, and labours of love." Of the Saturday night prayer meeting, held in the Free North Church, he says: "Every successive Saturday night it has been enlarging its numbers; on the last occasion, I am sure, there were full 800 persons present. The exercises are praise and prayer; the devotions being led, for the most part, by the young men above mentioned. At the end of two hours the blessing is pronounced, and about half of the people depart, and for another half hour prayer is continued, after which the meeting is broken up, many testifying that they feel it is good to be present." The following statements are taken from the letter of "A Young Man in business:" "Five persons in one family have been brought to Jesus wtbin the last fortnight." "Two tradesmen—one a light, careless lad, very fond of dancing, the other a rash youth—are labouring for Jesus. Two Sabbath scholars I know are engaged in praying for their fellow-scholars." I could multiply instances of broken-hearted sinners finding peace." "The work is a glorious one, and many are being gathered." "A Teacher" writes: "Some weeks ago a few young men met for prayer and reading the Word. I was privileged to be present the first week and found twenty-three. Two weeks after, I was with them a second time, and found that their numbers had increased to forty-two; last week being again present, I found no less than sixty-six present, a noble band devoted to the service of Him who has called them out of darkness into His marvellous light. The spirit of love, meekness, and humility, that seems to characterise these young men is most gratifying. There are several other places throughout the city where young men meet for like purposes. We know also of several instances of poor outcast, abandoned sinners who for many years had never entered the house of God, nor bowed the knee, now listening from Sabbath to Sabbath to the message of

mercy, 'clothed, and in their right mind.'" Another young man, formerly a scoffer, but now himself a fruit of the revival, says: "I enjoy the blessed privilege of meeting with from sixty to seventy young men, principally in the commercial line of business, for the purpose of uniting in prayer and praise to God. Our meetings are held every Tuesday and Friday, and continue for an hour or sometimes longer. I am also most happy to state that there is a most interesting prayer meeting held in the same school-room every Monday and Saturday, by upwards of sixty younger lads, ranging from ten to fourteen years of age, in which the Spirit of God is remarkably manifested." "I am told that old people are going to their neighbours speaking to them of the safety of their souls without any one urging them to it, but merely the Spirit of God working within."

Similar extracts might be taken from other communications, but these must suffice. We will, however, add, that the blessed influence has in a measure, extended to the students in the University, many of whom have experienced the great converting change, and are earnestly seeking the salvation of others.

In Dundee and Edinburgh there are indications, though not to the same extent as in Aberdeen, of an extraordinary work of grace. "One happy feature," it is said, "in the movement in Dundee, is, that the Ministers of different denominations are going heartily into the work —addressing and conversing with anxious inquirers." And in relation to Edinburgh we read as follows: "Within the last ten days, a hundred young men have been asking what they shall do to be saved. A much larger number of the other sex have been awakened, and every day adds new inquirers out of all ranks."

ENGLAND.

There are at the present time, and have been for many months past, several special prayer meetings held, some in sacred and some in secular buildings, in different parts of London. It is also everywhere known what efforts of an unusual nature have been made to bring the masses of the population under the preaching of the Gospel. Meetings for protracted prayer and ministerial conference have also taken place among Christian pastors. At present, however, we have heard of nothing which may be properly characterised as a great awakening either generally or locally in the metropolis. May we indulge the hope that the merciful visitation is only delayed, and will ultimately —O! that it may be ere long—vouchsafed?

In some parts of the country it is otherwise. In the neighbourhood of Hungerford, in Wiltshire, and among the colliers of Staffordshire, we have heard of the reception of unaccustomed measures of grace; but the chief scene of the Holy Spirit's quickening power as yet has been the town of Scarborough. A Christian friend writes from that place as follows: "I wish I could give you the *whole history* of this movement—a movement so eminently of God, that *human* effort seems almost out of the question. Persons in different circumstances, quite apart from any effort of man, are arrested, brought to confess their sins, and give up all for Christ. Even the most hardened are arrested. An infidel entered one of our meetings for

prayer, intending to turn it into ridicule; but the Lord laid him low; deep convictions of sin were wrought in his soul, and now he is enabled to make a good confession. Another person, who had been prevailed upon to come to a prayer meeting, was asked a question about his soul, and, turning round in a rage, told the questioner to mind his own business, and was so deeply offended that he absolutely refused to go again. But God's Spirit used his very sin to be the means of saving his soul; for by reading a tract which he found at home, he was converted. At farm-houses, far away from human effort, whole families are arrested and graciously awakened. 'It is the Lord's doing, and it is marvellous in our eyes.'

"'"But I must tell you something about our meetings. Only a few weeks ago [this letter was written some months since] the meetings for prayer in the different places of worship were very thinly attended, and were very cold and lifeless. Now, on every evening of the week from 800 to 1,200 persons are gathering together for united prayer; and the fervour, zeal, and holy influence characterising these meetings, is indescribable."

The writer then mentions the gratifying, but by no means singular, fact that one effect of the revival has been to promote, in a very manifest and practical manner, a most cordial union among all the Christian denominations in the town. He says: "We have no time to talk about, and no disposition to carry out, distinctive principles. Did ever Christians find it a good and a pleasant thing for 'brethren to dwell together in unity,' surely it has become unusually manifest here. How delightful at our meeting for prayer to find Church of England men, Wesleyans, Independents, Baptists, Friends, Brethren, all united in one, 'coming up to the help of the Lord against the mighty.'"

"He then," it is said, "tells of signal answers to special prayer made for careless people, who have sat for many years unmoved under a Gospel ministry. He gives this instance: 'It was stated to-day at our noon-day prayer meeting, that one family had sat for thirty-two years as regular hearers of the Word unmoved until now; and that *now* the whole family are brought to a serious concern about their souls, and some of them have found peace.' He also tells of awakenings amongst the young. They are holding prayer meetings amongst themselves. All the Churches have been receiving accessions. Sinners are converted to God, and then join themselves to His people. Sometimes as many as sixty anxious inquirers have remained at the close of the prayer meeting. Many of them have been enabled to rest on the atoning work of Christ."

An extraordinary effect produced upon the world is described by another correspondent: "A short time ago, a second masquerade ball was announced to be held in the Assembly-rooms; the first was attended by 700 persons, and was of a very demoralising kind; at the daily prayer meetings, special and earnest prayer continued to be offered for several days, that God would bring this evil device to nought. Those prayers have been answered; though so large a number came to the first masquerade, only twelve came to the second.

This signal failure was announced at the next noon prayer meeting, when the whole congregation rose, and sung with heart and voice, 'Praise God from whom all blessings flow,' &c. As might be expected, the men of the world have endeavoured to assign ordinary causes for the defeat of their plans; but the men of prayer claim it as a victory for God. Why not?"

WALES.

There has been a great awakening in some parts of Wales, especially in the south. The Rev. David Howell, Episcopal clergyman of Neath, writes: "I have glorious news to send you, news which, I am sure, will make your heart leap for joy. The Spirit of God is working powerfully throughout the two counties of Cardigan and Caermarthen. The services in the churches and chapels on week days and Sabbath days are crowded. *Hundreds* are coming over to the Lord's side, and there seems to be an extraordinary work of grace going forward amongst us. There is no enthusiasm; but a deep, profound, and awfully solemn impression prevails." Another clergyman says: "There is a revival (thank God for it) in the upper part of Cardiganshire. Sinners, and some very notorious ones, are flocking to the Church by scores, and I may say hundreds. Do not misunderstand me when I say *the Church*, as meaning the Church of England exclusively, but the Church of Christ including different denominations. I am not so bigoted as to think that the Church of God is not among the Methodists, &c., though they differ from us in minor points. I feel my heart full of gratitude when I think of the *revival*—of prodigals returning home to their Father's house, and feasting on the precious sacrifice of Calvary. They say that there are upwards of 300 who have joined the Church at Aberystwith, and there are scores and scores who have joined religion in the neighbouring chapels." Another writes that above 4,000 have been received into the different Churches. A few weeks later and the number is increased to 9,000, and the writer adds: "I do not know of half a dozen prayerless families in the neighbourhood."

Of the general effect of the revival on the surrounding country, it is said in another letter that "some public-houses are closed, and many others are little frequented; many drunkards are become sober, and many swearers do not swear at all, but are heard to pray. Places of worship are much better attended, and some of the clergy who were never in the habit of doing so before, hold communicants' meetings after their sermons and invite those who are under convictions of sin to stay behind, and forty-four new members joined one Church in this neighbourhood at one meeting. In short, no one living remembers such a revival."

IRELAND.

The revival which is now in progress in Ireland began a few months ago in the County Antrim, and especially in the parishes lying around the town of Ballymena. It soon extended to different places in County Derry, and seems to be spreading all through the northern part of the country. While it is characterised and carried on as in other places by much prayer, and preaching, and special meetings—sometimes in

buildings, whether ecclesiastical or secular, and sometimes in the open air—there is one remarkable feature connected with the work in Ireland which has not been seen elsewhere. We refer to the physical phenomena which have been blended with spiritual distress. Persons have been suddenly "stricken down," as it is expressed, falling to the ground and lying for a time in a paroxysm of agony; others, unable to restrain themselves, cry aloud for mercy in the midst of the religious services, some have had to be carried away from the meetings in a state of utter physical exhaustion, and one case is mentioned in which "an almost simultaneous wail arose from a number of broken hearts." The converts, it is stated, who have manifested these extraordinary physical appearances constitute about one-third of the whole number of those who are regarded as having experienced the great change. These demonstrations have tended to excite some suspicion of the genuineness of the work, and are discouraged by some of the ministers; but if there are some things which a sober judgment cannot approve, no doubt seems now to be entertained that there is, notwithstanding, a real work of God's Spirit.

"I had frequent opportunities of observing some of the parties [we are quoting the words of a Presbyterian minister] affected, labouring under strong convictions of sin. They appeared to be in agony for a time—two days or so. They suffered great distress of mind. The burden of their sins pressed heavily upon them, so that they could not lift their eyes. They were weary and heavy laden, very anxious to come to Jesus that they might find rest unto their souls. And O how they cried for mercy and pardon through the blood of the Lamb. They prayed with such an earnestness as I have hardly ever witnessed . . . I have a very intimate friend, a young man about twenty years of age, who sent for me. I found him in bed; his mind was much distressed; he was under strong convictions of sin; he was in great agony. Another young man, residing in the same house, was in the same state. Some other members of the same family were similarly affected. During that and the following day I was with them five times.

The Rev. Archibald Gault, one of the missionaries in connexion with the Society for the Promotion of Irish Church Missions, writes: "Since my return to the Glens of Antrim, a *very wonderful* religious awakening has taken place in this county; it has prevailed among all denominations and all ages. I have been myself Presbyterians, Episcopalians, Methodists, Arians; and *Romanists*—all *alike* affected, convinced of sin, and looking to Christ alone for salvation, under strong bodily affection. It is now admitted by all to be a special outpouring of the Holy Spirit. I have seen children seven years of age, and old men of sixty years affected. The work at first was most interesting and glorious—the work of God alone. He seemed 'all in all.' He opened the way, and man had only to follow. The Bishop of this diocese and many clergymen met to consult; they agreed while there was much of *man's* work mixed up with it (this is *deeply* to be regretted, and much to be reprobated), yet it was on the whole most evidently the work of God's Holy Spirit; the clergy are to further the

work all they can; to hold special services in the churches, school-houses, and open air. The Arians and Romanists have been most wonderfully affected; they both alike give up all their previous errors, and express strong faith in Christ alone as the eternal Son of God and *only* Saviour of sinners. The latter have cast away all their books of superstitious devotion and idolatry, and remnants of Popery, and will have no book but the Bible, and no priest but Christ Jesus. 'It is the Lord's doing, and it is marvellous in our eyes.' Let us praise Him for His great and sovereign mercies, and pray that it may still please Him to continue them." "The good work goes on here. It would take a whole newspaper to tell anything like the details. Every hour brings some report of souls convicted, and others—so far as human knowledge goes—converted; among others a number of Roman Catholics."

"The revival (says the *Belfast News Letter*) is widening its way throughout Belfast, and producing most extraordinary results. Its influence has been confined to no class in society and to no sex. Evangelical Protestants of all denominations, Roman Catholics, and Unitarians, have been reached by it, and have yielded to its sway,—have become penitent, and, in many cases, have professed conversion. The penitence produced in the minds of those Roman Catholics who have been convinced, has differed so much from that penitence which they have been in the habit of professing at confession, that they have, in every instance, refused the ministrations of their priests, and have sought pardon from God, through Christ, instead of priestly absolution. Saturday evening, revival meetings were held in almost all the Protestant churches of the town, and every available seat was occupied. The number of individuals who appeared to be brought under conviction at the different meetings was rather larger than on previous evenings, and many of these professed to have found mercy. Young men were brought into such an anxious state of mind that they left their seats in the pews, and, in presence of the entire congregation, knelt at the penitent forms. Some of these subsequently testified that they had experienced pardon. In some large business establishments in town, young men who, but a week ago, were lovers of worldly pleasure and enjoyment, and who gave little or no evidence of a religious tendency of mind, have been so changed at one or other of these revival meetings that they now conduct prayer meetings together in their rooms before they enter upon the duties of the day, and many young men attend public prayer meetings held at six o'clock in the morning. On Sunday, several revival prayer meetings were held in different places throughout the town, and with results similar to those witnessed at former meetings. In some of the churches, converts from the rural districts addressed the congregations, and their earnest exhortations and appeals produced evident results. Meetings will be held in most of the places of worship in this town every evening during the present week."

In Belfast, to which the preceding remarks relate, the awakening, we are told, has assumed a more quiet and less demonstrative phase than in some other places; but it is spreading through every quarter

of the town. Prayer meetings are maintained in every district; the churches and school-rooms, and other places are crowded with anxious worshippers; and ministers, elders, and private Christians are busily employed in imparting instruction and consolation to thousands, who, till lately, turned a deaf ear to the Gospel. The Bishop of the diocese uses his great influence in a manner which equally becomes his character and his office. By taking part judiciously and earnestly in the meetings, he at once sustains and guides his clergy, and without impairing their efficiency, gives a tone of spiritual sobriety to the religious exercises. He commenced a series of special services in Trinity Church, Belfast, by preaching a sermon which we have seen described as able, eloquent, and impressive, and in which he expressed himself satisfied that the revival was doing, and was likely to do, much good. It was no time (he said) for the clergy to confine their preaching to consecrated churches; and he exhorted them to proclaim the Gospel to sinners in lanes or highways, or wherever they found a willing audience. Adverting to the physical demonstrations, he remarked that he could not approve of them, but he wished the movement to go on, and did not doubt of happy results.

The largest meeting which has yet been held in Belfast was convened in the Music Hall on the 15th ultimo, in the middle of the day. His lordship presided, and has kindly sent us *(Evangelical Christendom)* an account of it. In a private letter, he says: "I think you will read the account of our *Union Prayer Meeting* with interest. I never presided at such a meeting before—so large, and so many clergymen of different denominations." Both the upper hall with its gallery, and then the lower, were crowded to excess, and hundreds went away unable to get in. We have lying before us a list of the names of more than 150 Clergymen, Episcopalians, Presbyterians, Wesleyans, Independents, Baptists, and others who were present. The service was the second of the kind, and was restricted to an hour. In the few appropriate sentences with which the Bishop opened the meeting, he said, amongst other things: "If there be an occasion more suitable than another, when those ecclesiastical differences which separate us, but without producing, I hope, unkind or uncharitable feelings, can be laid aside and merged into the broad and holy bond of catholicity, surely it is when we meet together to read that Word which maketh wise unto salvation through faith in Christ Jesus, and to ask God to vouchsafe a diffusion of His Holy Spirit, that the kingdoms of this world may become the kingdom of God and of His Christ." After the Chairman's short address, the whole of the time was occupied with the reading of the Scriptures and alternate prayer and praise. At the conclusion it was announced that the service would be repeated the following week.

Here we must stop, not for want of materials, but of room. The work has spread, or is rapidly spreading, through all the neighbouring country. Some things in it are perhaps exceptional; but "what is the chaff to the wheat? saith the Lord." A revived Protestantism at home, and the downfal of the Papacy abroad—are they to be coincident events? May God in His mercy grant it! Amen.—*Ev. Christ.*

IV.—*Reminiscences of three Visits to the Backergunge District.*

Three years ago the persecution which befel some native Christians in the Backergunge district, attracted wide attention; and it is very probable that a similar result will follow from the gross outrage which has recently been committed at Digaliya; where about seventy families have again been robbed of all their property at the instigation of their Brahman zamindars residing at Kotwalipara, who appear determined to extirpate Christianity root and branch, not only from their own estates, but also from the whole neighbourhood. It may therefore not be unsuitable to publish a few hasty reminiscences of certain visits to that part of the country; and we trust our readers will excuse us for inserting them precisely in the form in which they were jotted down some years ago. It is, however, necessary to prefix a brief introduction.

The Backergunge district commences about a hundred miles to the east of Calcutta. At Barisal, the principal place of the district, the Serampore Missionaries, about the year 1829, established a mission station, which, like all the other stations occupied by them, was transferred to the Baptist Missionary Society at the commencement of 1838. As it was one of the conditions of the transfer, that the Society should not be expected to increase the expenditure, the missionary's salary was very small; but he also held the situation of master of a local English school, besides possessing some other means of adding to his income. He was assisted by two native preachers, supported by the Society, who itinerated frequently not only in the vicinity of the station, but also in more distant parts of the district.

The northern part of the district, lying to the south of the lower course of the Coomar river, (at the entrance of which Comarcolly is situated) is an extensive swamp, and in the rainy season forms a large lake, with the villages, or rather the single houses constituting them, built on artificial islands. Among the peasantry of that district a spirit of dissatisfaction with Brahmanism had prevailed for some time; and considerable numbers of them had joined a sect, called that of the *Satya Guru*, or "true teacher." Its adherents were divided into classes, each with a *mahanta* at its head, and to the superficial observer appeared to be common bairagis or religious mendicants. The first tidings of the gospel appear to have reached them early in 1840; and the following extracts from letters written by Mr. Bareiro, the Missionary, taken from the Calcutta Missionary Herald, will serve to illustrate the gradual approach of the people to the light of the gospel.

Aug. 29th 1840.—You may recollect my having visited a place called Togri, some time in March last, accompanied by one of the native preachers. At this place I then had a good opportunity of both preaching and distributing tracts. One or two of the tracts, it would now appear, fell into the hands of some who carried them to a neighbouring place, called Pallotti, where there is a very large inn of bairagis, to the leader of whom they were made over. He perused them very carefully and communicated their contents to others. A considerable stir has thereby been made amongst them, and now many are inquiring after the way of salvation. For this purpose, the most reputed of the band, about six persons in number with their principal leader, have come here to me, not only to be rightly informed about what they are now to do, but also to obtain protection from the threats held out by their influential neighbours for entertaining these notions and sentiments about religion. I had a very pleasing conversation with them yesterday, and this day they attended our worship. When it was concluded, both myself and the native Missionaries heard from them many things which they read from certain manuscript papers, comparing with them our tracts, from which it would appear that they are no longer satisfied with what they have hitherto observed, and that they feel that they are unacquainted with the true Saviour whom (as their leader says) *God alone* must reveal to mankind. Though with this they couple many strange notions, yet I feel persuaded that the Lord will not despise this day of small things. I have requested them to stop with us three or four days, that they may see how we worship Him whom they would fain know and be saved. After they are somewhat better informed as to their spiritual welfare, I should like the native brethren to accompany them to their place of destination.

Oct. 3rd.—A door of usefulness continues to remain open among the bairagis in the N. W., where I wrote to you that it might be desirable to go to the expense of building a house. You will be glad to hear that one will not be required at present, as a young native friend has suggested a very good plan which renders it unnecessary. As the people who want us there are very numerous and now amounting to some hundreds, they would willingly pay the expense of our visiting them, such as boat-hire and a house. Three of them visited us the day before yesterday and left us yesterday, begging us to visit them soon, as the people were becoming daily more numerous, and good teachers were necessary at least to teach them for a few days. Their leader confesses that he cannot satisfy the growing desire of the people to hear the word; the few tracts we sent before have been eagerly read, and the people are anxiously looking out for me to visit them: I would have accompanied them yesterday, had not other important engagements prevented it. Next week, by the grace of God, I hope to go, accompanied by the brethren; I have been promised a house. I think on such occasions the Society can often be free of charges, by taking a little from the people themselves, who, combined, can well defray the expense of boat-hire and a house, if they have not a ready made one, as is the case in the present instance.

Oct. 15*th.*—In my last I informed you that the bairágis, who visited us some time ago, came once more whilst I was absent from the station, to take us to their part of the country to administer divine instruction to many who had given up caste (some of whom have since been persecuted and even plundered by the rich and powerful). I also told you what prevented me a third time from accompanying those who were deputed by the leader to take us. Such was their anxiety to have us among them, that they came a fourth time, with the leader himself. They again found us absent, for we had just left this for their quarters. I can assure you they did not remain long at the station for rest, although they needed it much, after travelling a distance of 28 hours, in 16. In the mean time we had proceeded half way by the night of the 10th. On the 11th at 6 in the evening reached Dutt's hat. I spoke for some time to a small attentive knot of hearers, and gave away a few tracts to such as could read. A young bráhman and a Káyastha read parts of their respective tracts and felt thankful for them. One old man in particular appeared to be much impressed, for he admired and praised the word in the presence of many others. The news of my arrival here having reached the flock of bairagis, some of them joined my hearers here, and conducted me through a narrow creek to their inn. We reached our destination at 8 P. M. The leader's assistants and his friends and neighbours had assembled to receive us and to hear our message. They amounted to about twenty persons to whom I and the brethren spoke in turns for three hours. It was a very interesting occasion; for they invited us thus to speak to them, because they felt that they were deficient in true knowledge and could not obtain it themselves: on this account they differ from the generality of hearers, and were all attention. I enjoined on them the duty of prayer to God through his Son, who would discover to them what they needed. They all said over and over again, that their gods were unable to save. Of this they were quite sure. "Their power is gone now, or, it is ineffectual at the best." Thus after much pleasing and protracted conversation, I prayed with them, directing them to follow me in the exercise and then retired. 12*th.* Before dawn the leader with his companions arrived, for he left the station in breathless haste, when he heard that we had gone to him. I cannot describe the joy and thankfulness which filled his soul on seeing us. Although much fatigued, he soon collected as many as he could of the dispersed numbers who had been here before our arrival in anticipation of meeting us. He himself entered into conversation, while at the same time he anxiously endeavoured to collect as many people as he could, sending assistants in small boats (the way in which they generally travel) charging them, in the most affectionate and earnest manner, to tell those who were thus invited: "Now, or never. If such an opportunity is lost, you will never probably again be favoured with one like this." Thus a general stir being made, the people came in from many directions. This day's congregation could not have been less than a hundred, both men and women. The latter also paid a very pleasing attention to the word. We were engaged the whole day in preaching,

distributing tracts and holding conversations; and each long discourse was concluded by prayer. The evening discourse consisted in a brief analysis of the first seven chapters of Matthew. All listened with deep attention. One young man, who could read and write Bengali very well, being rather importunate for a Testament, I was obliged to give him one clandestinely, that others might not perceive it, as we had but two copies to give away. The leader however observed it and loudly exclaimed, "May my Father's kingdom increase; may he conquer soon!" He often gave utterance to his feelings, apparently excited by God himself thus to seek to enlighten himself and others: whenever he heard any peculiar doctrine or truth which had not come across his mind before, he clapped his hands together in heartfelt pleasure. At midnight three women and two men came from a more distant quarter. One of the brethren was called to speak to them and to partake of some common fare they had prepared for him. He remained reading and speaking to them, in one of their houses, where they had assembled together, amounting to 30 or 40 persons, repeating over again the things heard during the day to their friends, &c. till 3 A. M. 13*th*. Left this at 8 A. M. after prayer and much exhortation. The leader was much affected at our parting. I once more repeated my earnest and frequent advice to pray to God fervently as we had set them the example, and to assemble together often to read the word of God; for I gave a New Testament to the leader for that purpose. They followed us to our boat, and reluctantly left us after spending another half hour. We found them willing to defray our boat expense, or part of it. But as they would have experienced much inconvenience from it, we would not accept of it, for the whole burden would fall upon the two families who are to bear, every Saturday, the expense of feeding many persons who come together to worship, and who are all poor.

Nov. 2nd.—In my last I informed you that I went to visit the people at Pallotti at their earnest and repeated request, and that I spent a few days among them, amidst many inconveniences, with the utmost satisfaction, and that the result was such as to encourage us again to visit these people, some of whom appear to be seriously inquiring after their salvation. I accordingly sent again two of the brethren on the 23rd ultimo, that the seed sown under such favourable circumstances might be watered by prayer and by the word of God. But the principal persons being absent, they could not effect much, except in the family of one of them, for one day, which they spent in preaching, and when they took leave they committed them to the Lord by prayer. This family showed the brethren much hospitality, although a degree of secrecy was observed. Our late visit to them was the means of their becoming conspicuously observed and *marked* by their heathen neighbours for their attention to us and the word; and the latter fail not to misrepresent them to those who have it in their power to hurt the body. Of the circumstance they frequently made mention to us; and we encouraged them as much as we could by the word of God which so abundantly treats of this subject. One man, one of the serious among them (for, all who

belong to them cannot, in the nature of things, be expected to be under serious impressions,) showed us about the wrists of his hands the marks he yet bore of having been tied and exposed for two days by the "talukdar," on complaints preferred by persons whose gains were at stake. He told me that when he looked back to this scene of persecution, and it was a general one, he was at a loss to conceive how he could bear it, but he believed, he said, that it was God who made him equal to it by patience; and that as such threats are again held out to them, he had made up his mind to leave the place at once, but for my coming among them, which, he said, was the means of dissuading him from it. Poor man! I consoled him and he felt encouraged; and my prayer is that if he or those who have been the objects of persecution, are again called to suffer, it may be in a still nobler cause, even a strong attachment to Christ.

January, 1841.—Left Barisál on the 25th, for Sharikal hát, a large market, where we preached and read to a great crowd of people. Here we met with many people who were favourable to our books and kind to us. *27th.* Having put to at Faishiyá-talá, we spoke to several Musalmáns and Hindus, and distributed a few tracts. *28th.* At Gopalganj market we spoke to a great crowd of people concerning the day of judgment, and then distributed a few tracts. *29th.* Having reached the Factory, we spoke to a late hour to many who have leisure only at night. *30th.* From the Factory we went to Ám Gáo, where we spoke to thirty people for some time and obtained a good audience. Gave away a few tracts here also. *31st.* At Khailá and Rájore (villages) we spoke, both in the morning and in the afternoon to two respectable crowds of people, with considerable success, even the bráhmans hearing us patiently.

Feb. 1*st.*—We spoke for the last time to many hearers from various distant places, and many of our old hearers of last year. *2nd.* We were invited this day by a small knot of people, of the new sect called Guru Shishya, to go to them for the purpose of hearing and being heard, as they said they had a small book (in manuscript) containing an account of their faith. When they came to the part where it speaks of their guru, we took up the subject and preached to them the Saviour as the only guru. They heard us with much attention.

March 5th, 1844.—The day before yesterday, two men came from a place not above 12 miles from here, to inform us that nearly a thousand persons, in consequence of reading some of our tracts, about a dozen of which they had brought with them as witnesses, were desirous of placing themselves under our protection against the oppression of their landlords, who threaten them with the destruction of their houses and confiscation of their property for their new principles of religion, and who, to give a colouring to the justice of their proceeding against these poor men, say that pujás are sanctioned by the ruling authorities in Calcutta, and that they (the landlords) hold such an order in writing. From the conversation of these two men, it would appear that many tracts which were lying useless with some of their neighbours, or were being improperly used, have been rescued by them and now form a kind of library among them for reading and

reference. One of them, who knows how to read, and who came as a spokesman on the part of the rest, mentioned the titles of almost all the tracts in distribution here, and his quotations from some of them and especially from the gospel of Matthew, and his aptitude of application to their cases, really surprised us all; and the knowledge he evinced of the Scriptures, and of points of faith and doctrine, would do credit even to many of our converts. Having offered them such counsel and advice as their circumstances required, and spoken to them more largely on subjects in which they were deficient, and sung two hymns with them with all the brethren, I allotted a "básá" for the night, and led them the next day to our usual morning worship when they listened to a discourse on Christ being the "true Shepherd." Yesterday they were profitably engaged and left me only this morning, praying that I should remember them. They have promised to come again, as I have expressed a desire to see more of them.

The "leader" referred to in the above extracts was a man named Kangali, whose subsequent account of this period was mentioned in the *C. C. Observer* for November 1858, and may without impropriety be again inserted here.

According to the impression left on his own mind, he once, whilst laid up with a dangerous illness, was favoured with a vision or visit from a resplendent person, who told him that he should recover, if he called on the name of "Eesoo." Accordingly he did pray to the unknown Being, whose name was thus communicated to him, and recovered. Not only so, but the same result followed from such prayer, in the case of a few other persons. Some time afterwards he met with a man, who was returning from a market, with a book in his hand. On inquiring after the contents of the book, he was told, that it was only a book about "Eesoo Christ," and that he was welcome to it, if he wished to have it. The coincidence of the name led him eagerly to accept the profferred tract, with the contents of which he made himself acquainted—as far as he could comprehend them—by means of one of his disciples, who was able to read. The perusal of this tract proved to be the first dawn of Christian truth, breaking in upon his dark mind. He succeeded, from time to time, in obtaining some fresh tracts, and at last felt a strong desire to seek out some one who could tell him more about the religion of "Eesoo." In all these endeavours a number of his disciples sympathized with him. Their first impulse was to apply to the nearest European Government officials for instruction, but their courage failed them; and at length they were accidentally—or rather providentially—heard of and afterwards met with, by itinerant native preachers from Barisál. Even after this long preparatory process, years elapsed, before they could make up their minds to embrace Christianity openly.

The movement which had been going on so long, at last ended in a determination, on the part of many of these people, to embrace Christianity, and in the course of 1845 and 1846 nearly two hundred of them were baptized and admitted to the fellowship of the Christian church, whilst a very much larger

number openly forsook Hinduism, placed themselves under Christian instruction, and thus became Christians at least outwardly and in name. At a place called Dhandoba, situated at no great distance from Gournuddi (formerly Paluddi) Thanah, and about a day's journey to the north of Barisal, Mr. Bareiro had now purchased a small piece of ground, and erected a chapel. The position was well chosen, being easily accessible from Barisal on the one hand, and from a number of those villages in which native Christians resided, on the other. The following extracts from letters written in 1846, give a pretty clear idea of the stage which the work had now reached.

July 2nd, 1846.—I have taken another trip to Dhaniya Doba. I left this on the 16th ultimo, taking with me as many mats for building the chapel as the boat would hold. I reached my destination the next day at 3 P. M. after being impeded much by contrary wind and rain.

The people to whom I went are ignorant in the extreme. I must therefore be very patient, and use means of instruction which would not be thought of by Missionaries who work in other districts. Their mode of behaviour and their speech form the greatest contrast to those of other people. In fact they are a degraded class in every possible way, and yet are anxious to join the church of Christ. A missionary must therefore teach them a great deal before he can have any confidence in the stability of their faith. I am anxious now to bring them into closer contact with the members and the inquirers of longer standing, and so within the pale of instruction and attendance on weekly and Sabbath services. I see before me a great work which it will require all my strength and faith and prayer to accomplish, and as much money, too, as I can get; for the work may be extended indefinitely, by having chapels, schools and a little mission land for those who may be houseless by persecution or otherwise attached to each chapel or school, but all within the circle of a Missionary's active superintendence, without which all such attempts must prove abortive. My prayer is that I may be enabled to do all I have planned, as the rest will be simple to those who may succeed me in this field. It would not do, however, to fritter away our means by directing them to too many places.

I was out for nearly eight days. On the Lord's-day I had about a hundred people who were all with a slight exception enquirers. This was the first time I had service here, in the chapel, with singing, prayer and exhortation. On another day a gentleman of the Civil Service who was providentially in the neighbourhood, was with us nearly two hours, conversing with me on different subjects and also talking with the Christians, to whom he put several questions which they satisfactorily answered. The subject of a barber was one which they brought forward, and which created great merriment, as it was remarked by that gentleman that one of them might turn his hand to that profession very easily. He pointed to one of them with his

stick—his look was that of a young village barber,—the laugh went round at his expense. My time, during this visit, was occupied in directing the raising of the ground, making a road from the chapel to the tank, and superintending the work of the carpenters and gharamis within doors.

None of the barbers will shave the Christians or any of those who have associated with them. During my stay I tried every possible means and inducement to secure the services of one—but they all said they would be outcasted if they shaved them, and likewise fined by the zemindars, or their respective landlords. They are not subjected to any such sacrifices by shaving the most dissolute characters not Hindus. I spoke to the Magistrate on the subject, but the law does not provide for any such case. He however observed that if any barber willing to be employed was inveigled away, or threatened, the parties could be brought to punishment. Here the matter rests.

One man who, with two or three others, is staunch in his adherence to us, has been very severely beaten and had a chilly (hot pepper pod) applied to his eyes, after which he was placed in confinement, but a dark night enabled him to escape and to come along with me to the station. I have spoken to the magistrate, and a regular suit is now pending before him. He has promised to look into the case himself, if I would only see to it that there be a proper lawyer for the man. I have employed one and have directed one of my own men likewise to assist him.

July 18th.—I was enabled by the blessing of God to take another trip to the new sub-station on the 7th instant, after dispatching the planks that were necessary for the tank and the chapel. Having this time less to do with building, I adopted a systematic course of worship with the converts and enquirers. I gave two discourses every day: commencing with the birth of Christ, at the 18th verse of the 1st chapter of Matthew, I got through the first five chapters by the time I left the place. The benefit from this course was manifest in several ways. The heathen who attended these meetings saw and felt the spiritual tendency of Christian worship, and they all, for the first time, learnt how to behave themselves while thus attending. The prayers offered for them, their neighbours, families, &c., must have exercised a salutary influence on their minds, and they must have been undeceived as to a great many idle reports which had taken possession of their minds unfavourable to the object of our preaching.

You will be glad to hear that a school composed of the poor children of the converts and enquirers has been formed and is attended by about a dozen children. Their parents are very anxious indeed, that they should be taught to read the scriptures, as they are themselves, to quote their expression, "blind" in that respect.—A young man, the only Bengali reader amongst the converts, who has been acting as a Scripture reader and school-master ever since his admission into the church, has been temporarily appointed by me at one anna per mensem per boy. The boys write on "tal" leaves, according to the custom of the country; in fact they commence learning their alphabet by so doing. I think it is a capital plan, attended with direct

benefits to the young tyros, one being the ability to write a good hand.

August 1st.—Among the occurrences last month, I may mention the death of one of the converts, last Sabbath. Three days before, he fell very ill. His relatives who bore ill-will against him, and had separated themselves from him on account of his conversion, brought him to Dhan Doba where they left him to die, that they might have nothing to do after his demise. But what they did from dislike, turned out to be favourable to the deceased; for he was taken care of, his dying experience was heard by the converts, and he had a decent burial. He confessed before his exit from this world to a better that he was a great sinner, and that the mercy of the Saviour was great in having caused him to be brought where he was. This circumstance repeatedly called forth his thankfulness, and he requested the brethren to pray for him, as he felt his end to be approaching. He died as a believer, and was buried on the bank of the new tank before a large concourse of people who were attracted to the spot to witness the novelty of a Christian burial, which they had not seen before. This poor convert had as many trials to endure as any of them—his wife and children were alienated from him, and his relatives and friends had discarded him as one not fit for their society. He was thus obliged to seek the friendship of his brethren in the Lord, with whom, by turns, he lived till his death. Had he died among his heathen neighbours and friends, it is not improbable they would have treated him with every unkindness, and would after his death have thrown away his remains to be devoured by dogs and vultures. But the Lord knows his people, and they will not lack his support when they *need it.*

Sept. 18th.—As one sinner does a great deal of mischief, so one believer does a great deal of good by the prayers he is taught to offer, and the hymns he is taught to sing, which are both powerful instructors when exercised before others. This was the case especially with one man with whom we took great pains in that way, as he was more apt than others to learn. This man and another have been the means of exciting others to join our flock.

I visited their village, named Tarunsen, on Friday last, accompanied by the native preachers, and a large number of Christians or enquirers. My way lay over paddy-fields, which at this season are covered with so much water that two or three-oared boats might go over them. There was a congregation of about 150 persons or upwards on my arrival. As I had to visit another place further off, I immediately addressed the people after singing a hymn. At most of the people were inquirers, the attention paid to the word was profound, and it was a season full of gratitude and joy to me, the Lord having also assisted me to speak what was required. After my discourse, the people who had accompanied me, amounting to about 40, sat to eat in the compound, where I had preached. When the rice was served, which was, as is generally the case, on plantain leaves, one of the converts asked grace. While these were eating, I requested the native preachers to speak to those who pressed round to

hear us, I also lending a little assistance wherever a question was not satisfactorily answered.

From the above place we set out for one called Amboliya, accompanied by others, who swelled the number of those who had followed us from the commencement of our journey. On our way we were obliged to visit two of the inquirers, where we met from 100 to 150 hearers who had come together to receive us. By this time I was pretty well knocked up, yet I could not leave the place without addressing the people on their spiritual concerns and praying for them. At the last place on our way, three or four brahmans asked me, after my discourse, rather in a serious tone, what would become of *them*. I took the query in a light different from their meaning, as I afterwards learned, and answered it as I understood it. It appears they were the brahmans of these people, and by the question they asked they meant to know what would become of them with regard to their livelihood, as their disciples were embracing Christianity? I was sorry to learn that the father, an aged man, of one of the inquirers, was confined by his landholder and exposed to the sun for a whole day, for allowing his son, who was following me, to become a Christian.

We reached Amboliya at about half-past seven P. M., after nearly four hours' journey. The place prepared for me to preach in, could not be occupied by us on account of the innumerable swarms of musquitoes with which it abounded. I should fail in describing the joy I felt, though my body was overpowered with fatigue. The male candidates and inquirers of all the places had met here, and all points which could strengthen them in their profession of the Saviour were repeatedly touched upon, that clearer light might be enjoyed by them. Our divine service was animating, as the number was nearly 200. Although most of them had not eaten for 9 or 10 hours, and were tired with shoving their canoes over paddy-fields for miles and miles together, yet they were more and more anxious to hear. The moon in the meantime showed her resplendent disc, and told us it was nearly one in the morning: so, when the men had eaten, we left this place, and reached Dhán Dobá at 10 A. M.

I had about 170 persons on Sunday last at the chapel room. It was a grand scene, most of them being inquirers, the candidates forming part of the number. While I was engaged in prayer, one of the candidates, through deep contrition which was expressed in lamenting and loud sobs, appeared as if he was beside himself. He could not support himself in the attitude of sitting. I therefore requested one of the converts to support him, which he did by causing his head to rest on his chest. The sight was deeply interesting, and it was improved in my discourse; many of the auditors were in tears.

On Sunday, 27th *September*, I had about 60 hearers, which number increased to upwards of a hundred, by the middle of the week, and more a day after. These poor people had to come from a distance of 10, 12, and 13 miles from different directions. It was therefore my bounden duty not to put them to the inconvenience of going to their homes for food and to return back, and at the same time to attend to instruction without distraction of mind. The food provided

for them, however, was no inducement to attend to instruction, as many of them were sufferers by leaving their houses and cattle behind them, which required care and pasturage.

On the 1st of October, I convened a church-meeting and admitted into it all those who were eligible candidates, the number of whom was about 30; the rest of the people, by their non-admission, were led to inquire and pray more frequently than they did. On the 2nd, another meeting was convened, and another selection was made of those of whose earnestness we were aware, and who could answer the questions put to them, while the doubtful ones were rejected and requested to knock louder at the door of grace. Poor people! They were enabled to do so, and found what they wanted. On Saturday the number of the admitted was 115, among whom 22 were women, all, as I plainly saw and praised God for it, taught by the Spirit: their tears, contrition, groans and lamentations were unequivocal signs of the work begun by the Spirit inwardly. The holy fire could not be mistaken for any other. This day we could not dine before near midnight; what I did eat, or rather was forced to eat to support nature, did me little good; but in the Lord I found strength, and overcame my indisposition.

On Sunday morning, taking *each* by the hand, I again satisfied myself before the whole church, as to the sincerity of their faith, that there might be no mistake. After a short exhortation I began the work of baptizing the one hundred and fifteen persons in the new tank, before a great concourse of people, whom curiosity and strange reports had brought together. In the afternoon, about 130 persons partook of the emblems of the dying love of our Saviour. What a sight it was I cannot describe—so many brought from the power of Satan unto God!—Blessed be God.

In the midst of the joy occasioned by so much success the distressing question, whether Mr. Bareiro's connection with the Society ought not to cease forthwith, unexpectedly came up as a matter of urgent and paramount importance. The Rev. Messrs. Pearce and Wenger of Calcutta, and the Rev. W. Robinson of Dacca, at the request of other brethren, proceeded to Barisal in February, 1847, to make inquiries on the spot, and soon came to the unanimous conclusion that the connection ought to cease at once. At this point the "Reminiscences" commence; they are from the pen of one of those who had been engaged in that painful investigation.

First Visit.

With a view to secure, as far as practicable, the continued adhesion to the Society of the large body of Native Christians who looked up to Mr. Bareiro as their spiritual father, we proceeded to Dhandoba, where we collected about fifty persons in the chapel. After conversing and praying with them, and giving them a brief address or two, we told them as much as

we thought necessary about the decision we had come to regarding Mr. Bareiro, and entreated them to adhere to the Society, which had hitherto supplied the means of instructing them, and would continue to do so in future, if they proved stedfast in their attachment to the gospel.

After our visit to Dhandoba Mr. Robinson returned to Dacca, whilst Mr. Pearce and myself went back to Barisal. We then determined to proceed to a place called Kotwaliparah, situated about a day's journey to the west of Dhandoba, but in such a locality that, in order to reach it by water, we had to make a detour of several days. Our object was to see some of the native Christians residing in that neighbourhood, chiefly because those of them who lived at Digaliya, had shortly before been deprived by their landlords of every thing they possessed in the world. We found our way by the help of Tassin's map, but missed the shortest route. It was on a Sunday* about noon that we reached the river Ghagor. We went on up that river; but about 3 or 4 in the morning our boat people suddenly stopped, although the tide was then in our favour. On looking out, we saw ourselves surrounded on all sides by a forest of tall reeds, a labyrinth from which our Calcutta boatmen, who had never been there before, knew not how to extricate themselves, especially as the weather was very foggy. After listening for some time we could hear with increasing distinctness the splashing of oars, and when we thought the boat from which it proceeded, was within hailing distance, we directed our people to shout for help. This expedient succeeded: we were soon again out in the river, and in company with other boats. This forest of reeds extends about three miles along both banks of the river, but I cannot tell how deep it may be. By daylight on Monday morning we found ourselves at Kotwaliparah—a village, the houses of which stand on artificial islands, and so large in extent that it is said to contain 1000 families of Brahmans alone, apart from the other inhabitants. It is not unlikely that this Brahman-settlement was formed in the times of Muhammadan persecution, as the place is all but inaccessible to a military force. As our object was to go to some spot, where native Christians might meet us without being in danger of falling into the hands of Brahmans, in that neighbourhood their greatest persecutors,—we removed to another place nearly a mile off, and there began anxiously to look out for the arrival of some native Christians: for we had, from Dhandoba, sent word that we intended to be there.

* We did not rest on that Sunday, because we felt extremely anxious to ascertain the condition of the persecuted Christians as speedily as possible. Besides, it was the middle of March, and the hot weather was coming on apace.

In the course of the day we fell in with the darogah who had been directed by the Magistrate to investigate the case of the Digaliyah people. He read to us his report, which upon the whole tallied with the information we had previously received. Twenty-nine families had been robbed of their all, lands, implements, cattle, clothes, every thing had been taken away from them, and their houses levelled with the ground. With barely a rag left to cover their loins, they were obliged to skulk about. Some of them had obtained shelter in the houses of their Muhammadan neighbours, but it was a dangerous thing even for these to incur the wrath of their Brahman landlords. "Arrears of rent" were the pretext under which the outrage had been committed, or at least veiled, by the persecutors: but it was not for a moment to be credited that, if these Christians, or any of them, were in arrears with their rent, they differed materially in that respect from scores of their Hindu neighbours who were not persecuted.

The first man who found us out, was not from Digaliyah, but from a place to the south of Kotwaliparah. His name was Aradhon. He had been a bairagi (religious mendicant) for many years; and the usual effects of this condition were prominently visible in him. His mind was of a most impulsive character: his gestures betrayed unnatural excitement; his language was ludicrously extravagant and poetical; but he appeared sincere in his attachment to Christianity, as far as he understood it. We asked him to guide us the next day to a place where we might meet with Christians, and have an opportunity of speaking to them. He said he would take us near to the place where he lived, and there we should meet with a number of people. We thought this rather a strange answer; but promised to go; for we knew not what else we could have done.

After dark one of the Digaliyah people* came to our boat, and gave us somewhat detailed information. We told him to come again the following evening, and bring a few more men with him. I believe it was this man, who told us that the burial of his mother had been the signal for the outbreak. "A voice within me," he said, "told me not to burn the body, but to bury it in the ground, whence it might rise again at the last day. At this the Brahmans became very angry, because they concluded that we did not want their services or their religion any longer, but had determined to become Christians. They therefore resolved to drive us away from their lands." Although Mr. Pearce and I did not attach so great importance to "the

* Digaliyah lies about six miles to the north of Kotwaliparah. We were unable to approach the village, because there was too little water to go by boat, and too much mud to walk.

voice within" as he did, yet we found that on the whole the man possessed a large measure of common sense and resolution, and that he appeared firm in his attachment to Christianity, the leading truths of which he understood clearly enough.

The next day, after breakfast, we went, under Aradhon's guidance, to the place of which he had spoken. I have an impression that it was somewhere in the southern quarter of Kotwaliparah itself; but although we went part of the way in our boat—as far as we could—yet the remainder, which we performed on foot, occupied a good hour. It is true we had occasionally to go round a muddy place, (a precaution the wisdom of which I learned from very nearly sticking in the mud, in a spot where I thought I could go on straight,) yet the direct distance from the boat must have been nearly three miles. We at length arrived in the outer portion of a house, with a large courtyard in front, which was partially shaded by trees. Here nearly 200 people were assembled, but we saw at a glance (from their necklaces, &c.) that there were few, if any, Christians among them. It was a gathering of Aradhon's Hindu neighbours, including a goodly number of Brahmans. When we were seated, he turned round upon us, and said, "Did not I tell you, you would meet with a number of people here? Now please to tell these men all about Jesus Christ; for they know nothing of the way of salvation, and some of them want to know." We acted upon his suggestion, and spent about three hours in preaching and conversation. There was a good deal of discussion, and most of it of a pleasing kind. Among our hearers the Brahmans, of course, took the lead. One of them maintained, "that the Hindu shastras must be from God, because they foretold the exact time at which eclipses would take place." It was very difficult to make him understand, and impossible to make him admit, that the time of an eclipse was ascertained by calculation, and not by prophecy. However, the other hearers understood it. During a brief interval I had occasion to light a lucifer match. The sight of fire produced in a way so novel to them, quite took the spectators by surprise, and some of them thought it was miraculous fire. I tried to disabuse them; but it was not an easy task. Seeing that their attention was fixed upon the subject, I told them a story or parable which I had read some time before in an American publication: "There was a tribe of men, who maintained that every fire among them ought to be lighted from some other fire in their tribe, because the original fire had been obtained by their ancestor from the Sun himself, the only source of genuine fire. But there came among them a stranger who told them it was not material that their fire should be handed down in this way, because any one might

obtain fire at once from the sun himself, just as their ancestor did." I illustrated this by means of a burning glass, which I happened to have by me; and then proceeded to tell them, they must not suppose that they could obtain either religious or general knowledge only from Brahmans; for they might obtain it themselves from God—they had naturally as good minds as the Brahmans, and by a prayerful reading of the Scriptures and other books, might acquire an equal amount of knowledge with them.

After spending several hours with these people, we went back to our boat. After dark several men from Digaliyah came, and we left with them a sum of money, about forty rupees, charging them to divide it with the rest of the sufferers, for the purpose of buying rice, as a means of relieving their most urgent immediate wants. The amount was sadly inadequate to their number, but it nevertheless appeared very acceptable, and I believe was not misappropriated. During the night we started for Calcutta, where we arrived safely on the 22nd of March.

On our return it was arranged that, as a temporary measure, Mr .Parry of Jessore should take charge of the native Christians in the Backergunge district. They belonged almost all to the caste called "Nomo-sudras," but were nick-named "Chandals" (almost equivalent to *outcastes* or Pariahs) by the higher classes; and it is a singular fact, which came to light shortly afterwards, that many of the Christians in the Jessore district belonged originally to the same caste; and some of the Christian families in both districts were even found to be more or less distantly related to each other.

Second Visit.

In the cold season following, Mr. Pearce and I, at the request of the Calcutta brethren, proceeded once more to the region in the Backergunge district where the native Christians resided, —because it was felt that if the movement among them was of a delusive character, special missionary efforts ought no longer to be expended upon them; but that, if it was of a promising character, they ought to be carried on with greater vigor and regularity than Mr. Parry, with the slender means at his command, and with the Jessore churches to superintend, had been able to manifest. The number—including old and young, good and bad—exceeded one thousand persons; and they were scattered, over many villages, so situated as to afford ground to hope that they might exercise a considerable influence for good upon an extensive neighbourhood; and, in addition to this, they continued to be harassed by persecution of a more or less violent character. Mr. Parry, after much trouble, had succeeded in ob-

taining justice for the Digaliyah people so far that the zemindars were compelled to restore to them their homesteads, and on these they had erected such miserable huts as they could afford; but their cattle and other moveable property was irretrievably lost, and the undisturbed possession of their fields dependent upon the doubtful issue of legal proceedings. He had also appointed native Christian preachers, taken from the Jessore churches, to reside in six or seven villages and instruct the people.

An account of this second visit to Barisal, from Mr. Pearce's pen, appeared shortly after our return. The following reminiscences are supplementary to his statement, and to a considerable extent personal.

We both took our families with us, for various reasons, but chiefly from a desire to encourage the native Christian women to come and see us. We were also accompanied by a native preacher from Calcutta, and were joined in the Jessore district by another, who had been labouring in the Backergunge district for some months, and was useful to us as a guide. We left Calcutta on the 15th December, 1847, and after spending a day with the Christians at Buridanga in Jessore, proceeded viâ Khulna to Gopalgunge, hoping to hear there of a shorter road to Kotwalipara than that by which we had returned in March:—but we were disappointed. The last Sunday of 1847 we spent near Tungipara, and next morning we went inland in search of the river Ghagor. About the middle of the day, as the tide was carrying us rapidly into a corner where the river took a sudden turn, we saw a huge snake, no doubt a boa constrictor, uncoiling itself from a lofty tree that overhung the water. Its body was as thick as the stoutest cable; and that part of it which was in a pendulous position, about seven feet long; but it appeared to constitute only one-third of the whole. Whether the creature wanted to flee from us, or whether it intended to attack us, we could not tell; we kept as near the other bank of the river as the tide would permit, and so happily succeeded in leaving the question unsolved. Shortly afterwards we entered the forest of reeds, which looked even more dismal by daylight than it had appeared at night; and by the evening we were near Ghagor Hatkhola (weekly market-place) about half a mile beyond the spot where we had spent two nights in March.

We remained there exactly a week, and an interesting week it was, both to ourselves and others. No European lady or child had ever been seen there: consequently the Brahman and other inhabitants of Kotwalipara and other villages in the neighbourhood came in crowds, every afternoon, to see the novel visitors. These gatherings of people afforded us excellent opportunities for preaching and entering into conversation with Brah-

mans and other Hindus, all of whom behaved very civilly to us, though some of them had cruelly persecuted their Christian neighbours a twelvemonth before. The presence of the ladies had the effect, which we had contemplated, of inducing some of the native Christian women to come to our boats, and thereby giving us an opportunity of becoming acquainted with them.

The services which we held at this place on the first Sunday of 1848, are those upon which I look back with deeper interest and greater satisfaction than upon any others in which I have taken a share in this country. Our chapel was a mere shed, the roof consisting mainly of the sails of our boats. I should say that it might have accommodated 70 or 80 persons, but on that day I believe that 150 were crammed into it, whilst the number outside was even larger. The latter consisted mainly of Hindus; those inside were for the most part Christians. Mr. Pearce conducted service in the morning, and I in the afternoon. My text was Luke xii. 32, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

The next day, Mr. Pearce determined to close our labours among the heathen population by distributing tracts and portions of scripture. No sooner was his object known, than his boat became so crowded as to cause some anxiety regarding its safety. He therefore ordered the boat-people to take it a short distance out into the stream, and to throw a narrow plank across which, we hoped, would only admit one person at a time. But even this expedient was not altogether successful. There were a few tiny canoes at hand, which were immediately put into requisition, and presently the plank also was crowded, until it bent under the weight of a dense line of persons who endeavoured to get across. The boat rocked quite as much as was agreeable, and more than once I expected to see some of the people tumble off the plank into the deep water below. Such scenes, however, are not very uncommon in Bengal: the surprising feature in the present case was the circumstance that so many of those who now shewed such marvellous eagerness for Christian books, had shortly before been bent upon destroying Christianity, root and branch, by fierce persecution. We could not help entertaining a hope that our week's stay, together with our daily preaching and conversation, and this final distribution of books, might somewhat blunt the edge of that violent opposition which had previously been manifested by these people, and from which the Digaliyah Christians had suffered so much. I am not sure that this hope was realized; but the persecutors unquestionably received, from our visit, the impression that their despised native Christian neighbours were not friendless, and that it might be prudent not to carry persecution too far.

In Mr. Pearce's account of our examination of the native Christians, the prayer of an old man is referred to with particular approbation. That man was sitting right before us, and on account of his marked attention, as well as his advanced age, we thought it would be suitable to commence with him; and in order not to perplex him by unexpected questions regarding details of Christian doctrine and practice, we at once asked him to tell us in a few words his own experience and his views of the gospel. He rose up, trembling with timidity, and said, "Sirs, I am an ignorant old man, and know very little. I cannot answer your question, but if you wish me to pray, I will do that as well as I can." We of course consented, and upon this he offered up a prayer, which by its unaffected humility and fervency, as well as by its appropriateness of language, produced a deep impression upon our minds, and convinced us that the man had been taught of God: for the prayer was manifestly extemporized. He had grown old in heathen ignorance, and yet had speedily learnt the language of prayer.

We left Kotwalipara early on Tuesday morning, and towards sunset of the same day reached *Amrajoory* or *Dutt's hât*, the place where, several years before, Mr. Bareiro had held the first conference with some of the people who afterwards became Christians. The next day we reached Barisal; but soon left it again for the north. We went up the Kumar river, as far as Patka Buka factory (some 20 miles to the south-east of Comercolly or Kumarkhâli.) Opposite the factory is the mouth of a creek; after going up that creek for about six miles, we reached the village of *Koligao*, situated about 20 miles north of Kotwalipará,* but not approachable—at least not for us, at that season of the year—by a shorter route than the one which we had selected, and which it took us four days to accomplish. As it was, there was scarcely sufficient water for our boats to proceed into the village. At this place fewer persons had embraced Christianity than near Kotwalipará, and of the merely nominal Christians several had gone back to Hinduism, for fear of persecution. With those who remained faithful, we had much pleasant intercourse. At one of the meetings which were held in the half finished mat-chapel, they sung the hymn beginning *Jishu paramdhan* ("Jesus is the Chief Treasure") with so much fervency, that I fairly burst out weeping. I was not familiar with either the hymn or the tune, although I had probably heard it before; but the evident depth and warmth of feeling which the people manifested, and the recollection that

* The intervening country is, for the most part, swampy,—the haunt of wild boars, hyenas and leopards, as well as of innumerable herons, cranes, storks, wild ducks and geese, &c.

the hymn was a composition of Jacob's (a native preacher of Khari) quite overpowered me. I think it was in the same place, that upon the people telling us, even their children knew some hymns, Mr. Pearce told a little boy of about seven years to repeat one. The little fellow began to shake from head to foot with trepidation, but soon regaining his composure, commenced singing pretty correctly, and at the very top of his voice, one of the hymns expressive of the mercy of Jesus. He had no idea whatever of reciting it otherwise than by singing. It was pleasing to think that these people, who were extremely ignorant, had received so much Christian truth and Christian sentiment through the medium of hymns. Many of them had scarcely any other source of instruction, until Mr. Parry sent preachers among them from Jessore.

From Koligao we went back towards Barisal, as far as Turki (or Tugri) Bazar, which lies at the mouth of the creek leading up to Dhandoba. The chapel at the latter place was now shut against us; but our object was to obtain access to the people rather than to the chapel. We went with the tide up to Dhandoba in our cooking-boats; and from thence walked, on a Saturday evening, to a village called Bakkal (close to Chobikarpar) about eight miles inland. As this place was in a manner central, so that people from Chobikarpar, Ombaliya, Torunsen, and Askor (villages situated on an arc of the circle) could reach it in a couple of hours, we expected a considerable gathering of people to meet us on the following day. At Bakkal we stopped for the night in the house of a poor man who, although bearing the Christian name, was (as we learnt afterwards) not free from gross sin: however, in his deportment towards us there was much that was pleasing and hopeful. The walls of his house consisted of miserable mats, which would have admitted the air freely, even if they had been new; but they were old and full of holes, so that they only served to break the power of the bleak wind a little, not to prevent the cold from entering. There Mr. Pearce and myself stretched ourselves upon our mattrasses, spread on the floor, and covered ourselves with all that we had brought with us in the shape of blankets and warm clothes: yet we felt cold. The remaining portion of the floor was occupied by twenty or more men, who had nothing but a mat to sleep upon, and a thin sheet to cover themselves with. The night was unusually cold for Bengal; and this had the effect, on the following morning, of preventing the people from coming, in any numbers, much before noon. Hence we had service only once, about 2 P. M.; but we were employed all the day in conversing with numerous individuals. After spending another night much as the first, we went, on

Monday morning, to see the empty houses in a somewhat distant quarter of Bakkal, where the demon of persecution had been busy; several families having been robbed of every thing by their Zemindars, of course again under pretext of arrears of rent. We then walked back to Dhandoba, and by nightfall rejoined our families off Tugri Bazar. We devoted Tuesday to a long interview with the people of Kandirpar and Samudrapár, two villages near Dhandoba, where many of the Christians were still rather strongly attached to Mr. Bareiro. We knew from our former visit that they had received more instruction than the others, but did not understand the merits of the differences between him and the Society. Some of them, however, were in debt to him; on that account our success was not so complete as we could have wished; but our main object, to instruct them and impress upon them the necessity of combining a holy obedience with a believing reception of Christian truth, was attained.

Our tour of inspection being now completed, we returned to Barisal, and after staying there over the Sabbath, bade farewell to a district in which we had seen so much to interest us. We reached Calcutta on the 1st of February. The result of our visit was that we strongly urged the importance of prosecuting the work with all the energy that was practicable; and consequently a few weeks afterwards the Rev. J. C. Page proceeded to take up his abode at Barisal.

THIRD VISIT.

I went to Barisal on two subsequent occasions, on both of which my family accompanied me. The first was in the cold season from 1849-50; and relaxation was the principal object sought after.

The second was more interesting: we intended to be present at the meetings of the Baptist Association, which were to take place at Dhandoba, about the middle of January 1852. Owing to the dilatoriness of our boatpeople, we arrived only on the second day; but were nevertheless amply rewarded for our trouble. My wife had brought with her a collection of Bengali books, small and great, nearly 100 in all; and these, along with some others that had been sent by friends, were distributed at the close among such as could read. It afforded intense pleasure to us all to see how many, particularly grown up and even old women, pressed forward to prove that they could read, and were therefore qualified to receive a book. The number of men and women, boys and girls, present, who were able to read, must have been more than a hundred—and oh how great the change in the intellectual condition of these

poor people, compared with what it had been four years before! Many of them remembered Mr. Pearce and myself with evident affection, among the rest old Aradhon. He was one of several who, late in the evening (after 8) of a dark and cold night, volunteered to row us in a little canoe down the creek to our boats at Tugri Bazar, (where the boats with our families were awaiting us)—and he succeeded in being one of those that were chosen. The creek is winding, full of snags, and overhung with trees that increased the darkness. Every now and then he would strike up a ditty, saying, "Be careful, we carry a precious freight, jewels of great value," and then would again refer to our first two visits, in a manner showing the most cordial gratitude.

Mr. Pearce and I came away from Dhandoba, with feelings similar to those of Paul, when "he thanked God and took courage," and we could not but say, "What hath God wrought!" Apart from those who still adhered to Mr. Bareiro, the native Christian community now numbered nearly 1,300 persons, old and young. Among these, there were nearly two hundred communicants; an equal number could read the Scriptures, whilst a hundred more were learning, a large proportion both of these readers and learners being young mothers and several very old women. Since then, the good work has gone on increasing steadily, and promises to extend further every year. Mr. Page's hands were strengthened in 1849 by the arrival of Mr. Sale, who, on his removal to Jessore at the end of 1854, was succeeded by Mr. Martin.

V.—*Major* PHAYRE'S *Report to the Government of India, on Education among the Karen Mountain Tribes of the Toungoo District.*

Having accidentally obtained a sight of this interesting Document, we insert it, in the hope that we are not thereby violating confidence.—EDS. *C. C. O.*

To CECIL BEADON, ESQ., *Secretary to the Govt. of India, Calcutta.*

SIR,—Having lately returned to the station of Toungoo from a short tour among the Karen mountain tribes dwelling to the east of the Sitang or Poungloung river, I have the honor to submit, for the information of His Excellency the Governor-General in Council, a brief report of what I have observed among that interesting race of people.

2. The mountainous country of the Toungoo district east of the Poungloung river, in which the Karen tribes reside, extends over an area of about 2000 square miles. It is bounded by the line of the British frontier with Burmah on the north, along the parallel of 19 deg.

29 min. north latitude; on the south by the river Youk-thwa, which divides it from the Martaban Province; on the east by the country of the independent Red Karens; and on the west by the lowlands skirting the Poungloung river. Within the above tract of country dwell the several tribes distinguished by the Burmese under the general name of Karen. These tribes, though acknowledging a relationship to each other in race, yet bear separate distinctive names for themselves. Their dialects, in some instances, differ from each other, so as to render communication between the tribes nearly as difficult as if the languages were altogether distinct. The following are the names of the several tribes or clans within the above tract of country:

1. Paku,
2. Maunie Pagha,
3. Bghai, divided into two sections,
4. We Wau,
5. Sgau,
6. Mopgha,

and one or two more not yet satisfactorily ascertained.

3. It is impossible to give an accurate return of the numbers of these people, but they may be stated generally to be about 50,000, of whom over 20,000 souls are either professed Christians, or under Christian instruction and influence. They are scattered over mountains which rise to 5000 feet above the sea. Their villages seldom contain more than 30 to 40 houses. Their cultivation, like that of all the Indo-Chinese mountaineers, is carried on, not by terracing the hills, but by cutting down the forest on the mountain sides; burning the whole mass of timber and grass, and then sowing the seed in the ground among the ashes.

As the next rain washes away the fertile vegetable soil, a crop cannot again be raised on the same spot for some ten or fifteen years. Each village, therefore, requires a wide extent of mountain land, in order to have a rotation of cultivatable spots. This method of cultivation acts as a bar to the progress of the people, since they are engaged in a constant struggle against the forest; but there appears no prospect of any immediate improvement being effected in this respect.

4. Up to the year 1853, the several tribes, and it may even be said the different villages of the same tribe, lived in a state of enmity and actual warfare with each other. By open force, or by stealthy manœuvre they would capture women and children and sell them as slaves to other tribes; while they generally put to death all grown up men who fell in their power. These predatory habits still exist more or less among those tribes who have not accepted Christianity.

5. In my annual administration report I have narrated how, by the unwearied labours of the Rev. Dr. and Mrs. Mason, of Sau Quala, and other Christian Karen teachers from the Tenasserim Provinces, Christianity has been introduced among these tribes; how their languages have been mastered and reduced to writing, and how religion and education have simultaneously wrought a vast change in the habits, the feelings and the hearts of these wild mountaineers.

6. The Government have been pleased in past years to make grants of money to Dr. and Mrs. Mason for the translation of books and for the building of the School for Karen females at Toungoo. Having now been present at the meeting in a central mountain village of a considerable number of people from all the tribes, an annual gathering held to recount their past proceedings, to compare their progress and to animate each other to future effort; having witnessed this deeply interesting meeting, I deem it my duty to report for the information of His Excellency the Governor General in Council the result so far of the work which has been going on among these people.

7. Their educational institutions are closely connected with their village or clan system. Each village community constitutes a church or congregation in itself. Among the Sgau, Maunie-pgha, Paku and We Wau tribes there are fifty-eight stations or churches. At each village there is a teacher and a school. The teachers are generally young men of the tribe who have been selected and instructed under the care of the Rev. Dr. Mason. The village teacher is not in all cases an ordained minister, but he it is who conducts the public worship, and is also the school master. In each village a church is erected, and the school is held in the same building. At those villages which I have visited, these mountain places of worship were neat wooden buildings, with a house adjoining for the minister or teacher. All are built at the expense of the people, and the teacher is entirely supported by the same means. I need hardly add that it is a completely voluntary system. A bamboo fence, put round the church and the teacher's or minister's dwelling, separates them from the rest of the village.

8. Among the other tribes, namely the Bghai and Mopgha, there are sixty-two stations, or parishes, as they may be termed, which I am informed are provided for in every respect as above described.

9. In January, 1859, the Paku association of all the churches belonging to that and some adjoining tribes, held a meeting at which I was present. It was at a village named Baugalee, situated on a fine commanding position, at some three thousand feet elevation, with forest clad mountain all round. There were about 700 or 800 people present, men, women and children. The Rev. Dr. Mason, with several Karen ministers and teachers, occupied a central platform of bamboos, slightly raised above the ground. Around the platform, under the shade of a temporary shed of bamboo, where the Karens, seated according to their tribes and families, clad in their picturesque national dress, and with intelligence and deep interest in the objects for which they had met, beaming in their faces.

10. The business of the meeting commenced with a hymn and with prayer, both in the Karen language. The Karens have naturally a taste for melody, and the soft sounds of their language are well adapted to vocal music. Several of the young Karen ministers and teachers successively addressed the assembly in earnest language, exhorting the people to make increased exertions to educate their children, to support religion, to procure Bibles, and to be careful of them when they had them. One read a paper containing a brief account of

the illness and death of a brother Pastor, who had lately died. Several of the Chiefs also briefly addressed the meeting, exhorting the people. Finally, it was announced that the associated churches had subscribed over five hundred rupees towards the support of the central schools at the town of Toungoo, where both boys and girls are educated more highly than can be done in the village schools. They are there trained as teachers for the village schools.

11. It was a wonderful sight thus to behold in the midst of an assembly of tribes so lately savage, and with no written language, the evidence of a people appreciating the benefits of religion and of education, supporting pastors and schools, listening to speeches on social improvement and religious duties, delivered by men of their own race in their own tongue, abandoning their evil habits and their cruel wars, and living as quiet, industrious mountaineers, anxious for improvement. I was surprised at the youth of some of the teachers, and more also at the respect and attention shown them by many of the Chiefs. This is the more remarkable, as we might almost have looked for jealousy from the latter at their own influence being impaired. It is not so, however. Dr. Mason has found, as was to be expected, that young people were more readily impressed with new ideas than those advanced in life, and has employed young men as teachers, while their education ensures them respect and influence among both Chiefs and people.

12. Though the people support their village teachers and schools, and will, and do, also support those youths who go to study at the normal schools in town, yet it is beyond their means to defray all the expenses of the latter institution. I was present at an examination of the girls of the Female Institute at Toungoo, by Mrs. Mason. Fifty were present. They appeared to acquit themselves creditably in Geography, Arithmetic, and other branches of knowledge. To show what a change education has wrought in the opinions of these people generally, I may mention that in the absence of regular teachers in the more remote villages, some of the Chiefs have applied for young women from the Institute to instruct the children of their tribe. This fact, showing a disregard for all previous prejudices—for they heretofore considered women only as useful drudges to the lords of creation—evinces the wonderful change effected in their habits of thought.

13. I have entered into these details of the progress made among these tribes, in order to lay clearly before the Governor General in Council my reasons for making application for further grants towards supporting and extending education among them. On this subject, I beg to annex copies of two letters to my address, one from Mrs. Mason, dated the 13th of January, 1859, and one from the Rev. Dr. Mason, dated the 21st idem. Both ask for assistance for the Normal School for Karen young men established at the town of Toungoo.

14. Hitherto the Government has contributed as follows towards education among the mountain Karen tribes; Rs. 2000 for the translation and printing of useful works in the Bghai and Maunie Pagha dialects, and Rs. 1400 for books, apparatus, &c., for the Karen Female

Institute; a grant of land at Toungoo has also been made for erecting the building.

15. With reference to the present application by Dr. and Mrs. Mason, I beg earnestly to recommend that the Hon'ble the President in Council will be pleased to sanction a grant towards the young men's Normal School; a school which is to fulfil the important object of furnishing instructors to the various tribes scattered over the mountains. The great importance of aiding the Rev. Dr. and Mrs. Mason in affording these young men a liberal education, through whose agency these tribes may be raised from the depths of ignorance and barbarism to have hereafter, it is hoped, a prominent place among Asiatic races; the great importance of aiding in this noble object, requires not a word from me to recommend it. I shall content myself therefore with stating that many tribes still remain to be recovered from barbarism, and recommending as follows:

First. That the sum of Rs. 3000 be granted towards the building at Toungoo of a School House for the Karen young men. This School is proposed to be of brick, and one hundred pupils are to be educated therein:

Second. That I be authorized to indent for, or otherwise procure, for the said school the following instruments:

1. A Telescope on stand of sufficient power to observe the eclipse of Jupiter's Satellites.
2. A Sextant and artificial horizon.
3. A pair of Globes, one foot in diameter.
4. A prismatic Compass and chain, complete.
5. A set of School Maps.

I have not the means of making an estimate of the expense that will be incurred in procuring instruments, but I believe that 1200 rupees will be the outside.

I have, &c. &c.

(Sd.) A. P. PHAYRE,
Commr. of Pegu.

Toungoo, 3rd February, 1859.

Missionary and Religious Intelligence.

1.—The Thanksgiving Day at Calcutta.

According to public notice from the highest authority, Thursday, July 28th, was observed as a general Holiday in all the public offices. Divine Service also was held in all, or most of the Churches, we believe, and sermons preached setting forth the reasons for thankfulness to the Lord on the occasion of the restoration of Peace to India.

In Calcutta, the day was commenced by an early Service in the Church Missionary Church, Amherst Street, at 7 o'clock A. M., for the Mission families and other persons in the neighbourhood. It was conducted by the

Rev. J. Vaughan. Whilst it was going on, there was also a Divine service in the Cathedral in the Bengali language, at 7½ o'clock A. M. The native Christians of the C. M. S. and S. P. G. Missions in and about Calcutta were invited, and though the hour was rather too early, the distance of the Cathedral from many of them too great, and the calling of them away from their own Churches on occasion of such a public solemnity objected to by some of the Missionaries, about 250 native Christians assembled in the spacious transepts of the Cathedral—(thus realizing one of the prophetic visions of its founder, Daniel Wilson)—and joined in the public Service of Thanksgiving. The service was read by the Rev. Hurry Hur Sandel, native minister attached to the Cathedral, and the sermon, at the Bishop's request, by the Rev. T. Sandys, senior Missionary of the C. M. S. There were no others of the clergy, besides those just named, present, nor indeed any other Europeans, except Mr. Sandys and the Revs. G. G. Cuthbert and H. C. Milward. All was of course in the Bengali language. The children of the C. M. S. Christian schools sang a hymn or chant, composed for the occasion by one of the native Christians.

At the English Service held afterwards in the same Church, the Governor-General attended in his best state with his staff and chief civil officers.

The "Form of Prayer and Thanksgiving" prepared by the Bishop was used, and the Bishop preached an impressive sermon on the text,—

"*Be not overcome of evil but overcome evil with good.*"—Romans xii. 21.

The congregation at the Cathedral was large. The Archdeacon took a part in the service; and a collection was made afterwards in aid of a fund for the establishment of the contemplated new schools proposed by the Bishop as noticed in last month's *Intelligencer*. A circular sent by the Bishop to the clergy generally not long before, had requested collections to be made for those schools on the Thanksgiving Day. The amount received at the Cathedral was the largest ever obtained, we believe, in a Calcutta Church on a single occasion. It came to nearly Rs. 15,000! of which we are told Rs. 11,000 were contributed by Lord and Lady Canning, and Rs. 2,000 by the Bishop himself. If the collections in other Churches throughout the Diocese prove at all proportionate to this, the commencement at least of the proposed scheme may be regarded as pretty certain and pretty near.

In the afternoon, there was another assembly of native Christians, which took place in the Scotch Free Church, and was conducted altogether by themselves, the senior native Catechist of the C. M. S. in Calcutta presiding. Most of the native Christians present at this meeting were of the Baptist, the General Assembly's and the Free Kirk Missions, with some from the London Missionary Society and the C. M. S. Hymns were sung, and prayers offered up, and a long and animated address delivered, all by native Christians, and all in the Bengali language. Several European Missionaries were present, as the Rev. Drs. Duff and Ewart, Rev. Messrs. Wenger, Sandys, Cuthbert, Herdman, Hill, Pearce, Greaves, and Sale.

We were struck at this meeting as well as at the native assembly in the Cathedral in the morning, with the appearance of *respectability* presented by our native Christian brethren and their families, thus gathered together. Their pleasing countenances, their becoming attire, their faultlessly serious and orderly and intelligent demeanour, must have impressed any one that saw them with the feeling, that, however our native Christians may be sneered at by those who know nothing about them, they are not a body to be despised; they must make some impression on the native community; and those present must have longed to see hundreds and thousands of such congregations thickly scattered over this noble country, to add to it a yet higher grandeur and beauty.

Two things we regretted; one, to see so very few Europeans drawn together to witness and join in the devotions of our native brethren; which we ascribe partly to these meetings not having been generally made known; and the other was, that though there were several native families present on both occasions, yet still there were too few. The great majority present were men, most of whom had Christian wives and children at home. We should have liked to see them taking those families with them to enjoy in the sanctuary the sacred solemnities of the day. We trust our growing native Christian Church will not fall into or keep up the native fashion of always leaving their families at home on public occasions.—*C. C. Intell.*

The above paragraphs are extracted from an article which appeared in the *Calcutta Christian Intelligencer* for August. By way of a supplement we may mention that at the Scotch Kirk an impressive sermon was preached by the Rev. J. C. Herdman and a collection made for aiding in the erection of a monumental church at Sealkote in the Punjab, where one of the Missionaries of the Scotch Church, Mr. Hunter, fell a victim to the mutiny. At the Free Church and the various dissenting places of worship public prayer meetings were held and collections made in furtherance of the Calcutta Christian Tract and Book Society's efforts to supply the European soldiers with suitable books.

2.—The Thanksgiving Day at Bombay.

The local journals favor us not only with extended notices of the discourses delivered by Christian ministers, on the day of Thanksgiving, but also with accounts of the proceedings of the Hindus and Parsees in their temples. These accounts have doubtless been furnished by those who took part in the ceremonies, and have been evidently prepared with a desire to commend the services to the minds of Europeans. The Kutha-kuri, or legend teller, becomes the "celebrated preacher" Trimbuk Gosavi. The story of Rawun the Titan, who got all the 360 millions of gods into his power, including the wife of Ram, and was then vanquished by Ram and his monkeys, becomes a "preaching." The following is given as the translation of a prayer that was offered up by Sorabjee Jamsetjee, Esq,, at a Parsee fire-temple. It will be seen that almost every word of it is from the Christian Scriptures. We have not had an opportunity of comparing it with the Guzerati original:—

"Lord God Almighty! from everlasting to everlasting Thou art God, Thou art the only living and true God; there is none like unto Thee, neither is there any God besides Thee! Thou art the blessed and the only Potentate; Thou hast set Thy throne in the heavens, and Thy Kingdom ruleth over all; Thou dost Thy Sovereign will in the armies of heaven, and amongst the inhabitants of the Earth; none can stay Thine hand nor say unto Thee, What doest Thou? Thou art a spirit, infinite, eternal, and unchangeable; glorious in holiness, doing wonders! We present ourselves before Thee at this time as Thy worshippers, and we desire to worship Thee in spirit and in truth. It becomes us to lie infinitely low before Thee; for we have sinned against Heaven and in Thy sight; we have become guilty before Thee; we are not worthy so much as to lift up our eyes unto Heaven. But we know that Thou art Love. Thou art ready to forgive and plenteous in mercy to all that call upon Thee. We therefore approach with humble boldness to Thy throne of grace. In the multitude of Thy tender mercies we come at this time to pour our hearts unto Thee in thanksgiving; for in the midst of deserved wrath thou hast remembered mercy. By our forgetfulness of Thee, and by our sins against Thee, we have incurred Thine indignation and wrath; and Thou didst send a dire judgment upon our land, causing thousands to fall by the edge of the sword, producing great distress

towards the nation, and perplexity, and making all men's hearts to fail them for fear and for looking after those things which were coming on the land. But when we humbled ourselves under Thy mighty hand with supplication, Thou didst turn away Thy wrath and cause Thy face to shine upon us; Thou didst manifest Thy power and glory for our deliverance; Thou didst come and save us. Thou hast now restored peace and order and confidence throughout the land; and all abide under Thy shadow in security and prosperity. Thou hast moreover done us great good by giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness. And now in view of all Thy wonderful loving-kindness we call upon our souls and all that is within us to bless Thy holy name; we praise and thank Thee for all Thy benefits. Accept, O God, the offerings of thanksgiving and gratitude which we now present unto Thee. Keep us henceforth from all sin, that we may continue to enjoy Thy favour which is life, and Thy loving-kindness which is better than life. We pray for our Gracious Sovereign the Queen and for all who are in authority, that they may rule in Thy fear; and we pray for the whole body of the people, that we may lead a quiet and peaceable life in all godliness and honesty. And now, unto Thee, O God, be praise and glory for ever and ever. Amen."

Yet it was no longer ago than last Sunday that we heard a Parsee (an educated one) defend Hinduism in its most revolting features, and emphatically assert that Hinduism and Parseeism were one religion. To the European community generally Parsees and Hindus desire to make it appear that there is no essential difference between their religions and Christianity. In the presence of the Missionary they manifest a very different feeling, in fact a deep seated hatred of Christianity. If the Missionary would preach to them a Christianity such as appears in the prayer above given, a Christianity without Christ, he would meet with a better reception.

The following is a translation of a Prayer and Thanksgiving used by a congregation of Hindus at the house of Mr. Bhawoo Dajee:—

"ALMIGHTY GOD! Creator and Preserver of all things, Author of Peace and Lover of Concord, we adore and magnify Thy glorious Name that Thou hast caused War to cease in our land, and that Thou hast restored to us the unspeakable blessings of Peace. We praise Thee for Thy great goodness in shielding us from those miseries which designing and misguided men brought on the more distant portions of the Empire, and that Thou hast so firmly re-established among us the nation Thou hast appointed to rule over us. We bless Thee that Thou hast so openly in our sight manifested Thy loving favour to our rulers. We beseech Thee to join the hearts of our countrymen unto them, and ever guide them by Thy wisdom to govern us according to Thy will. Turn the hearts of the malcontents wholly unto them: such as obstinately resist them, drive from before Thy face. Give peace to all the ends of the earth, and everlasting quiet and prosperity to this Empire. And Oh, Almighty God! especially do we implore Thee solemnly to impress on our hearts the teachings of Thy late mysterious Providence, keeping us ever in Thy fear, service, and love. Oh God, our only Creator and Redeemer bless us for ever!"

We understand that on the occasion when this prayer was offered up, there was nothing in all the service of an idolatrous character, nor was there any mention of the deities peculiar to Hinduism.—*Bombay Guardian.*

3.—THE THEATRE.

On various former occasions divine Providence has signally interposed to prevent or check the success of plans adopted for establishing and maintain-

ing a theatre at Calcutta or in its neighbourhood. It would be a profitable task to gather into the compass of a brief paper the discouragements with which such attempts have been attended, and to point out the finger of God in them. A melancholy event of the same nature took place about the end of July, a party of amateurs went over to Howrah one evening to engage in or witness some theatrical performances there. Late at night they entered a boat to recross the river, and in the boat sat down to supper. Whilst enjoying it, the current, fearfully rapid at this season, carried them against a buoy, and before they could be extricated from their perilous position, the boat was upset, and a majority of that merry company, as well as some of the boatmen, suddenly found a watery grave. It is said that two of those who perished, were the daughter and grand-daughter of a distinguished actress who was burnt to death on the stage many years ago.

We sincerely wish that there was again a Macdonald amongst us to lift up his warning voice against the theatre and its bewitching but pernicious allurements. Whilst he resided at Calcutta, he was unceasing, as well as very successful, in opposing it by pointing out fearlessly its sinfulness and soul-destroying tendency, and his tract "On the Theatre" (which may be had at the C. C. Tract and Book Society's Depository) is to this day a most powerful testimony against that temple in which Satan delights to gather his followers.

4.—Aspect of Public Affairs.

The War in Italy which, considering the brevity of its duration, is probably the most bloody of all that are recorded in the annals of history, has unexpectedly terminated, and we feel thankful that the horrible carnage has ceased. There is now a cry of Peace! when there is no peace. In all human probability the so-called peace will prove the occasion and commencement of protracted civil war in northen Italy, unless indeed France should combine with Austria in attempting to rivet afresh upon Italy that very yoke from which she professedly attempted to deliver it. At any rate the Italians will not again be in a hurry to put their trust in the French government; and Sardinia must choose between enmity with France or enmity with the liberal party in Italy which comprehends the bulk of the population.

The Emperor of France, who in the days of his obscurity was associated with and trusted by the ultra-liberals of Italy, will, we fear, soon discover the dangerous consequences of having disappointed their expectations; for they have many sympathizers even in France. We are not surprised at his making peace; but we are surprised at its taking him six months to find out the result which war would lead to. He has fought the Austrians just long enough to prove to demonstration, that they cannot be expelled from Italy by the Italians alone. Notwithstanding the heavy losses which they have sustained in battle, their military position in Italy is quite as strong as before; nay, it is much stronger, because more concentrated, and because now their very frontier against Sardinia is protected by the fortresses of Verona and Mantue, the latter being an almost unassailable stronghold. Nothing but moral force can hereafter prevent them from overrunning and reconquering the Milanese territory, whenever they may choose to do so.

The Austrian power in Italy has hitherto been the greatest obstacle to the diffusion of the gospel in that country. We say this not from blind hatred to it; for we frankly acknowledge that from 1815 to 1847 Austrian Lombardy was the best* governed part of Italy, with the sole exception, perhaps, of

* We mean best in the sense of the proverb that "bad is best."

Tuscany. It is Austria which, by lending her support to the Papacy and the priesthood, has all along closed Italy against the gospel, as far as her influence extended. On the other hand, since 1848, the Sardinian government, by ceasing to oppose the gospel, has favoured its diffusion, and been just to its Waldensian subjects. Whatever may be its faults or defects, this redeeming quality which belongs to it ought to be acknowledged by all who love the gospel, and to secure their intercessions on its behalf. In the Sardinian dominions there is something like liberty for the gospel.

The great mass of the liberal party in Italy hate the priesthood with an intense hatred: still, the common people continue attached to the Roman Catholic religion, from long habit as well as from ignorance; whilst among the educated classes infidelity is rife. But so long as the Austrian power shall cease to be paramount, the gospel will find an open door in Italy, and the national character—equally impulsive as that of the French, but possessing an infinitely greater solidity of judgment and depth of feeling—affords much ground for hoping that wherever the gospel can be introduced, it will meet with an impartial and thoughtful reception. It is perhaps not too much to say that the present state of popular feeling in Italy in regard to religion is very much the same as it was in Germany just before the appearance of Luther or in Scotland just before the time of Knox. There prevails the same deep conviction of the utter hatefulness of the clergy and the absolute need of some change for the better. Should it, therefore, be the design of divine Providence to allow Italy to remain for some time in a state of comparative anarchy, there is much reason to hope that many souls will seek in the gospel that peace which they so much need.

With regard to the future both of Europe and India, we should have little hope, if it were not for the assurance which the Scriptures of truth give, that the Lord God Ommipotent reigneth, and that all power both in heaven and on earth has been placed in the hands of our blessed Saviour. The results of the battle of Waterloo, which were so long regarded as final, appear now to have vanished, and the same uneasiness of feeling, which prevailed on the return of Napoleon from Elba, has once more taken possession of the public mind. We cannot, however, cease to hope that the British empire, which contains so many of God's people, and has so long been honoured as the chief temporal instrument of facilitating the extension of his kingdom, will yet be watched over, preserved, and blessed by Him.

As for India, we regretted the departure of Lord Dalhousie, when it was yet a matter of the future, and ever since the evening when we witnessed his embarkation we have regretted it more and more every day. What must be his own feelings, when contemplating the dark cloud that now overhangs his reputation as a statesman! But we feel certain that the day is coming—though perhaps he may not be spared to see it—when his policy will be fully justified in the eyes of the world. May it not be by the disastrous results attending an opposite system! Here again it is only from the Bible that we derive hope: without its promises we should feel more desponding about the prospects of India at the present time than we ever did during the height of our alarms in 1857.

THE

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I.—*Report of the Sub-Committee of the Calcutta Missionary Conference for the Establishment of a Native Christian Family Fund, with Proposed Rules for its Management.*

In endeavouring to frame a plan for a Native Christian Family Fund, as directed by the Calcutta Missionary Conference, our earnest attention has been given to discover what *lowest rate of subscription* would secure pensions of a fair amount consistently with the safety and stability of the Fund. Two lay members conversant with the operations of Pension and Annuity Institutions, have been associated with us in our enquiries, and we have also consulted others in Calcutta possessing like information.

It will prove useful to record what our enquiries have elicited regarding similar Funds, projected, or in operation, for the benefit of the natives of India.

1. In South India the "Tinnevelly Native Catechists Widows' Fund," for the support of the Widows of Catechists and School Masters in connexion with the Church Missionary Society, appears to have commenced operations twenty-five years ago, though so remodelled ten years since as to be called the new Fund. The existing Rules place the Fund under the direction of the Missionaries in Tinnevelly, who meet quarterly for business, and report progress at an Annual Meeting of Subscribers, by whom alone rules may be altered. The funds of the Society may be lent out at interest on good security. Subscription is compulsory on (married) Catechists, but optional with School Masters, at the following rates:—

Payments for a Monthly Pension of one Rupee.

Age of Subscriber.	*Entrance Fee.*	*Monthly Subscription.*
Up to 25,...	Rs. 4	Rs. 0 2 8
35,...	6	0 3 2
50,...	9	0 4 0

and additional rates, if the Subscriber's age exceeds by 15 years that of his wife, i. e. *one* anna monthly, if the difference of age exceeds 15 years, *two* annas, if the difference exceeds 20 years, and an additional anna for every further 5 years of excess. For pensions of more than one rupee, all these rates are proportionally increased. A Subscriber may augment or diminish the amount originally assured, by proportionally increasing or reducing his subscription to the rates of his advanced age, and in the former case paying also the full advance entrance fee. If he re-marry, he will have again to pay *half* the entrance fee at his then age, except he marry a widow on the Fund. In the event of a Subscriber dying before he has completed one whole year's subscription, the deficiency is deducted from the Widow's Pension. A Subscriber retains his interest in the Fund, though he be dismissed from employment in the C. M. S. Mission, provided his Subscription do not fall in arrear 3 months; or 6 months, if he remove to a distant part of the country. A widow forfeits her pension, when she acts contrary to her Christian profession, and when she neglects the education of her children; but the amount of her pension may be assigned to her children. In the case also of the death of both parents, the pension subscribed for reverts to the children till they reach the age of fourteen. A widow, on remarrying, receives a bonus of 6 months' pension, and is readmitted to her pension on again becoming a widow. A Report of the Fund for 1843-44 states that six Subscribers died within the year (average age of three stated at 47) leaving six widows on the Fund (age not stated) one of whom died within a year, and another went off to heathenism. From recent communications from the Rev. E. Sargent of Palamcottah, we gather that 36 widows and 2 orphans are now incumbent on the Fund, the widows receiving one rupee each monthly, or in all Rs. 432 per annum; that in the course of the past ten years three widows re-married and one died; that 358 Subscribers contribute for monthly pensions for wives amounting to Rs. 439, or Rs. 5,268 per annum; their subscriptions amounting probably to a fourth, say Rs. 110 monthly or Rs. 1,320 per annum. The funds of the Society are invested in two dwelling-houses valued at Rs. 12,375, yielding an annual rent of Rs. 1,116, and in Government Securities at 5 per cent. Rs. 3,700 and cash Rs. 733. Allowing for repairs of premises, want of tenancy, &c. and

depreciation of stock, the income from the whole capital (part of which is believed to have been formed from donations) may fairly be taken at 6 per cent.

To admit of any practical conclusions being arrived at, more complete details of the Fund's operations are requisite. It appears, however, that the scale of the foregoing table, converting the entrance fee into monthly rates (at eight years' purchase) exhibits the following contrast between this Fund's rates and those of the Bengal Uncovenanted Service Family Pension Fund (wives' ages being taken at 10 years less than husbands') viz. :—

Subscriber's age, ...	25	35	50
	As. 2.8	3.2	4.0
Entrance fee valued at, ...	8	1.0	1.6
	As. 3.4	4.2	5.6
Uncovenanted Fund, ...	5.4	6.0	7.3

The difference of two annas shows an average higher charge of a half rate in the latter Fund; or while at Tinnevelly they secure pensions by payments of a fourth, it is done here by payments of more than a third thereof (3-8). Mr. Sargent says that the "general principle upon which the rates have been regulated is, that the monthly subscription should be *one-sixth* the amount of monthly Pension," (this appears to apply only to the age of 25): under scientific Tables that proportion is doubled, and funds are required to cover about a *third* of the risks incurred. This proportion would be qualified, if the number of wives becoming widows, or the duration of widowhood, were proved to be very much less in Tinnevelly than in the experience of Funds for Europeans. The data furnished do not afford the means for such proof. The admission of six widows in one year, if not exceptional, is not far from the European standard, or 2 per cent. of the nominees; but the fact of thirty-six widows now remaining incumbent, proves nothing in the absence of information respecting the annual percentage of wives becoming widows, and the remarriages and deaths among them. The per-centage in the Bengal Uncovenanted Fund gives (in 22 years) an average of 2.5 of nominees becoming incumbents; which is about the same as that of the Bengal Civil Fund; while about 5 per cent. of incumbents have died or re-married yearly in the former. The duration of widowhood in these two Funds has averaged about twenty-two years.

1857-58, Annual Subsn. for Wives.		Annual risk.
Bengal Uncoven. Fund,...	1,06,920	2,97,072
Bengal Civil Fund,.....	2,75,000	8,10,000

On turning to the Assets of the Tinnevelly Fund, the balance in hand, with income, seems to be sufficient for all their purposes. In the following calculations the Bengal Uncovenanted Fund Tables have been used, interest being taken at 6 per cent. and husbands' age at 30 and wives' at 20. The capital amounts to Rs. 16,800, and subscriptions may be valued at 8.2 years' purchase, or Rs. 1320 × 8.2=Rs. 10,800, making the total assets Rs. 27,000. The pensions now payable by the Fund and those for which it is contingently liable, may be valued thus: thirty-six widows at an average age of thirty-eight years (that prevailing in four missions in Bengal which happened to fall under observation at the same time) draw by monthly payments the yearly sum of Rs. 432 × 9.9=Rs. 4,276; and for 358 wives' reversionary pensions, Rs. 5,268 × 2.9=Rs. 15,277, making a total of Rs. 19,553. This includes the value of pensions on second widowhood; but not of pensions reverting to children, nor of donations on re-marriage.

2. In North India the "Presbyterian Fund for Widows and Orphans" in connexion with the American Presbyterian Mission was established in 1847. The Rev. J. Walsh of Futteghur has kindly supplied us with information and copies of the Rules, and the Reports for 1853-54-55. The Rules place the Fund under the direction of the Missionaries and one Subscriber from each mission station chosen by his co-subscribers in that mission: the Managing Director, a Missionary, reports annually to all concerned; rules may be altered only by votes of two-thirds of Directors and of Subscribers; and two-thirds of the latter may reverse a decision of the Directors on any claimant's case. Funds may be deposited at interest in the Agra Bank, or as the Directors may order, but may not be lent to private individuals. "Every married Christian, nominal Christian or Orphan" may subscribe for pensions of not less than two Rs. and not more than twenty Rs. per mensem, at the following rates:—

Monthly Subscn. Rs. As.	*Monthly Pension.* Rs.	*Monthly Subscn.* Rs. As.	*Monthly Pension.* Rs.	*Monthly Subscn.* Rs. As.	*Monthly Pension.* Rs.
3	2	1 3	9	2 15	16
4	3	1 6	10	3 4	17
6	4	1 9	11	3 9	18
8	5	1 13	12	3 14	19
10	6	2 1	13	4 4	20
13	7	2 5	14		
1 0	8	2 10	15		

and also the following *Entrance fees* (by 3 instalments) if the Subscriber's age is above twenty-four years, viz.:—

		Up to 40 *years.*	*Up to* 50.	*Above* 50.
	Rs.	Rs.	Rs.	Rs.
If Pension be below, ...	6	.....Fee 4	8	25
Ditto, ...	10	..... „ 8	16	50
Above, ...	10	..... „ 12	25	100

A Subscriber may increase the amount of pension originally assured, by giving six months' notice and paying up three years back subscriptions at the advanced rate. A Subscriber's name is struck off, if in arrears three months, except he be under suspension of wages; if he join another Protestant Church, he may continue a Subscriber; if he apostatize from Christianity or be guilty of crime, he forfeits all rights in the Fund. A Widow's Pension ceases on re-marriage; in case of her death, or in case she forfeits her pension by gross misconduct or neglect of her children, the pension may be assigned to the children, to boys till sixteen years of age, to girls till eighteen, or marriage. If a widow has no children, the pension subscribed for by her husband (above Rs. 4 a month) is reduced by the application of a sliding scale of about 1-10th on 5 Rs., up to 1-5th on 20 Rs.; so that instead of 5 she receives 4-8, and instead of 20 she receives 15-12. Certificates are granted to Subscribers on entrance, and to widows on admission to pension.

The following statement shows the progress of the Fund for three years, part of its capital being derived from donations:

	1853.	1854.	1855.
Subscribers, ...	80	84	86
Total Subscriptions, ... Rs.	652	625	663
Total Contingent Pensions,... Rs.	5376	5376	5484
Widows, ...	4	2	2
Their Yearly Pensions,... ..... Rs.	252	72	72
Capital, ... Rs.	3076	3715	4530
Interest, ... Rs.	116	126	165

*	1	Sub. for Rs. 20
	1	 16
	2	 15
	1	 14
	1	 13
	1	 11
	2	 10
	10	 8
	3	 7
	3	 6
	11	 5
	14	 4
	31	 3
	5	 2
	86	

The average amount of pension subscribed for is *five rupees* monthly: of 86 Subscribers only one pays for the highest pension of Rs. 20, and five for the lowest or Rs. 2, while 31 subscribe for pensions of Rs. 3, monthly.* These and those for Rs. 4, receive monthly wages of about 6 Rs.; and subscribers for pensions of Rs. 8 to 5 receive about 12 Rs. monthly.

A glance at the scale of subscriptions will show that the rates are arbitrary, and bear no proportion to the risks involved. Subscribers (without respect to the relative ages of themselves and wives) secure twelve times more than their subscription payments, or five times more, as the pension sought is Rs. 3, or Rs. 20, a month. The scale of entrance fees seems equally arbitrary; there is no reason, for instance, why a Subscriber (since his wife's age is not reckoned on) should be required to pay a bonus eight times greater

at the age of fifty-one years than at forty. Then again the obligation on a Subscriber, wishing to increase the amount of pension assured, to pay up "three years *back* subscription at the *advanced* rate," is a demand for a risk not incurred.

If any similar comparison to that made of the Assets and Liabilities of the Tinnevelly Fund, be made in respect to this Fund, it is manifest that its prospects are unsatisfactory. Thus—

Assets,—Capital,.....Rs.		4,530	
Subscription,	663 × 8.2 =	5,436	
			9,966
Liabilities—2 widows, ...	72 × 9.9 =	712	
86 wives, ...	5,484 × 2.9 =	15,903	
			16,615*

But these calculations may be quite inapplicable to the Futtehghur Fund, if, what Mr. Walsh stated as prevailing up to 1856, goes on, namely that the widows are never more than two years on the Fund, being sure of being remarried, seeing that their Missions do not yet afford the class of unmarried Christian girls which is so largely found in Bengal.

3. At Benares the "Church Missionary Fund for Widows and Orphans" was commenced in 1857, but received a check during the mutinies, and now "all its Members date from one time, March, 1858." It numbers thirty-four Subscribers, and has eleven or twelve hundred rupees in hand. The rules have been adopted from the Presbyterian Fund above noticed; but 10 Rs. is the highest pension allowed, and boys receive their allowance till seventeen years of age.

4. In 1845, the Ven. Archdeacon Pratt projected a plan for a "Native Catechist and Readers' Widows and Orphan Fund" for the Missions of the Church of England. Its pensions were to be not more than *four* Rs. for a widow (re-admissible on second widowhood) and *two* Rs. for a child (to cease at the age of fourteen). Each pension was to be purchased by a payment down to the Trustees of the Fund of a sum equal to "*seven years* amount of the pension," i. e. a pension of 4 Rs. per mensem, by payment of Rs. 336. This was to be done by Missionaries or Associations, which were to make their own arrangements with native Christians. The Fund was declared to be "not an Assurance, but a Benevolent Institution, its main design being to assist Missionaries in providing relief for deserving cases of distress among the bereaved families of their native teachers," and pensions were to stop when employment could be got for

* This valuation would be somewhat affected by taking the age of husband and wife at twenty-six and twenty-one, which is what Mr. Walsh considers the average,—also by the consideration that this Fund does not appear to re-admit a widow to pension on second widowhood.

the widow, or child. Appeal was made for friendly donations and it was said that "a capital of Rs. 5000 would be sufficient to enable the Trustees to meet the demands which may come upon them." The Fund was established 1st January, 1845, and in the first year was supporting two widows with nine children. It did not succeed however, and was shortly after dissolved.

5. In 1855, the Rev. Thos. Smith, at the request of the Calcutta Missionary Conference, prepared a Table of Rates of Subscription to secure Pensions to the Widows of Native Christians, which he published with a view to elicit the opinions of Missionaries and others, but it seems with no result. The following was the Table.

Monthly Subscription for a Monthly Pension of Ten Rupees.

Husband's Age.	Wife's Age. Up to 20.	20 to 30.	30 to 40.	40 to 50.	50 to 60.	60 to 70.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Up to 20,..	3	3	..	..	..	..
20 to 30,..	3	3	3	..	..	..
30 to 40,..	4	3¾	3½	3	..	..
40 to 50,..	5	5	4½	3¾	3¼	..
50 to 60,..	..	6	6	5	4	3¼
60 to 70,..	..	..	9	9	6½	5

These rates appear to have been framed by averages taken from the Tables of the Uncovenanted Service Family Pension Fund, which Mr. Smith had himself prepared in 1848. Practically the above scale may be reduced to the following more simple one, viz. :—

Age of Subscriber.	*Monthly Subscription for Pension of one Rupee.*
Up to 30,.....	0 5 0
30 to 40, ...	0 6 0
40 to 50, ...	0 8 0

Having thus endeavoured to give a resumé of the schemes projected, or in operation, for providing for the families of native Christians, we now proceed to state what data are available, and in what manner they may be used, for the proposed Fund. The data are not sufficient for forming mortality tables. After consulting the records of six missions, embracing a period of fourteen to twenty-three years, for the term of adult lives, the records afforded only sets of six male, and eight female lives, of a contemporary period; of course such meagre materials can yield no percentage of mortality of any value for the required

purpose. So serious a defect may, however, be remedied for the future, if each Mission would obligingly at the end of each year forward to the Secretary of the proposed Fund, in the name of the Calcutta Missionary Conference, a table of the births, deaths, and marriages which had occurred during the year, stating the age, &c. of the parties marrying and dying.* This, generally and steadily carried out, will soon furnish such a body of reliable statistics as is needed for testing the operations of the Fund, if established, and framing scientific tables for its satisfactory working. The information would likewise prove very useful in other respects.

In the absence of such data, the next best thing seemed to be to ascertain *what is the average duration of widowhood among native Christians in Bengal,* so that by comparison with similar circumstances in European Funds, an approximate valuation of pensions and rates of subscription might be attained. Lists have been kindly furnished by several Missionaries from which the following particulars have been tabulated: (1) of *living* widows, years of widowhood and their present ages; (2) of *remarried,* and (3) *deceased* widows, years of widowed state, and (in some cases) age at marriage or death. Care has been taken to exclude from the lists, widows who were such before professing Christianity, because generally they enter at too advanced an age to admit of the probabilities of re-marriage being taken into account, as is necessary in these calculations. The ages assigned to individuals have, in many instances, been taken at a guess by the Missionary, as neither records, nor the memory of the parties themselves, afforded their exact age. In a few instances where the lists have not shown any return of "dead" or "re-married" widows, the blank has been supplied by averages from other mission returns. The calculation of the further period of widowed life for the "living widows" has been made from Mr. G. Davies's Tables prepared for the Bengal Civil Fund. There is no reason to believe that native *widows* are shorter lived than Europeans; native *wives* are said to be subject to extraordinary mortality, owing chiefly to peculiar treatment at the period of confinement; but of the other class the Bengali proverb, "widows never die," perhaps correctly indicates a prolonged life. The alleged fact that a native widow would more readily marry again, though her pension should thereupon cease, than an European under the same condi-

* *Suggested form of such an annual return.*

Births.	*Marriages.*	*Deaths.*
D. (daughters), ... 4	M. (male) age, ... 30	M. —— age, ... 45
S. (sons), ... 5	F. (female) age, 20	F. —— age, ... 50
	Adding *(w)* if a widower or a widow.	Adding *(m)* if married, or *(u)* if unmarried.

tion, is balanced by the chances of marriage of natives after the age of thirty years being much less than those of Europeans after that age. We are thus particular in stating how we have arrived at an estimate of the probable duration of widowhood in Bengal, because it may become important in after years to know whether any, and what, data were used in the endeavours to establish this Fund.

The results of the analysis of the returns from fourteen Missions show, that the number of widows under observation are 508; the average age at which they first became widows was 32 years (the oldest seventy-seven, the youngest twelve); the average age at which they subsequently died, 49, or remarried, 27; and that of those now living, 42 years; the oldest widow died at one hundred and ten, and the oldest living is eighty years of age; the longest term of widowhood has been 52 years. The *average duration of widowhood* thus approximately calculated, proves to be twenty-two years, as gathered from the returns indicated in the following table:

Burdwan (Rev. B. Geidt), ...	26 years.
Kishnagur (Rev. C. H. Blumhardt),.....	25 „
Rotunpore (Rev. F. Schurr), ...	24 „
Kapasdanga (Ditto), ...	21 „
Chupra (Rev. S. Hasell), ...	20 „
Bollobpore (Rev. C. Linke), ...	21 „
Solo (Ditto), ...	23 „
Jessore (Rev. J. Anderson), ...	17 „
Alipore, Calcutta (Rev. G. Pearce), ...	21 „
Mirzapore, Calcutta (Rev. T. Sandys), ...	29 „
Burisal (Rev. J. C. Page), ...	18 „
Berhampore (Rev. J. Bradbury), ...	20 „
Bhowanipore, Calcutta (Rev. S. Hill), ...	28 „
Rammakal Choke and Gungrai (Rev. W. Hill),	27 „
	320
Average,...	22 years.

Or, stating the full figures embraced in the calculation, 603 lives, with 13,273 years, yield the average of years 22.01.

This is about the same as the average which is found to prevail among Europeans. The average term of widowhood amongst the Incumbents of the B. Civil Fund is calculated (after an experience of fifty-four years) to be from twenty-two to twenty-three years; and the average term amongst the pensioners of the Uncovenanted Fund (after twenty-two years' experience) is stated at twenty-one to twenty-two years. It appears therefore that

with averages of liability so nearly equal as those which would probably exist between the proposed Fund for Natives, if established, and the above European Funds, the rates of subscription should likewise approach to equality. We think, however, that an abatement in the English rates might be made to the extent of one-sixth, as it is in contemplation that friendly donations should be received; and there is every reason to believe that the income of the Fund (including only so much of interest as may be derived from excess of assets over liabilities) can be kept up to the safe proportion noticed in an earlier part of this paper, viz. a third of the amount of reversionary pensions assured. We propose a mean between the rates of the Tinnevelly Fund, and those of the Bengal Uncovenanted Service Family Pension Fund; though in fact, by the exclusion of the additional rates levied by the former, the terms are on the whole brought to nearly the same level as the Tinnevelly rates. Converting then a part of the subscription into an entrance fee, in order to keep Subscribers steady, and to enable missions to compound for part of the purchase money, the following are the proposed rates:

Payments for a Monthly Pension of one Rupee for a Widow.

Age of Subscriber.	*Entrance Fee.*	*Monthly Subscription.*
	Rs.	As.
Up to 25, ...	4	3
„ 35, ...	6	4
„ 50, ...	9	5

These rates may be considered tentative; but they should not be altered without some experience of their working, and the opinion of a professional Actuary, or of a person practically versed in Pension or Assurance Schemes.

We would not burden Subscribers or Managers with a variety of rates for all the varying ages of husband and wife, nor with the additional rates for extreme inequalities of age, levied by other Funds. The alleged excess of mortality among wives may be expected to qualify the alleged excess of liability on account of young wives. The above table does not allow of the admission of Subscribers above the age of fifty years. The Fund should at once commence operations: and we think it may prove a prudent and wise measure for Missions, if all their Native Agents were persuaded to subscribe for a provision for their families.

In respect to rates for children, when Subscribers may wish to make a distinct provision for them, we recommend the payment of one-eighth of the amount to be assured, i. e. two annas for one rupee a month, to the fourteenth year. We arrive at this average by an inference from the average amount required

for a widow's pension, and by an approximate calculation from the Uncovenanted Fund Table for Sons. Thus, we have obtained from seven different missions the ages of forty-two fathers and one hundred and thirty children taken at random; and this proves the average age of the father to be thirty-six, and of the child six; now the terms for those ages in the above Table gives a rate of less than three annas and a half to secure a pension of one rupee a month to the eighteenth year; therefore, for a like pension to the fourteenth year, with chances of marriage of females before that age, two annas will, we conceive, be sufficient.

After the Fund shall have been established and in operation, a valuation of its assets and liabilities should be made by a competent person every three or five years; and a revision of rates effected, if found necessary.

We submit the rules we have drafted to carry out these views.

RULES.

I.—That the Fund be entitled the Native Christian Family Fund, being for providing Pensions for the Widows and Orphans of Protestant Native Christians in Bengal.

II.—That the rates of payment by subscribers be as follows:

For a Pension of one Rupee monthly for a Widow.

Age of Subscriber.	*Entrance Fee.*	*Monthly Subscription.*
up to 25	Rs. 4	As. 3
„ 35	„ 6	„ 4
„ 50	„ 9	„ 5

and in proportion for pensions of a higher amount than one Rupee; provided that the subscriber may, if he prefer, commute the further sums of "entrance fee" (above Rupees 4, 6, or 9,) into monthly payments of one anna: thus, if the pension to be secured is two rupees, instead of a fee of 8 Rupees and a monthly subscription of 6 annas (at the first age) the fee may be 4 Rupees and the subscription seven annas, and so on for higher pensions; provided that any part of this purchase money for securing pensions may be paid by Missions or Missionaries, in the name and on behalf of individual subscribers, out of such sums of money as such Mission or Missionaries may have paid into the general Fund as donations specifically for the aforesaid purpose; but no donations or other sums of money paid to the Fund without such specification, or otherwise accrued to it, shall be applied in the above manner, but shall be applied and used for the general objects of the Fund.

III.—That a subscriber may augment the amount of Pension originally assured by him by paying the rates for such additional pension at his advanced age, from the 1st of the month in which the risk accrued; thus, if he had assured a

pension of Rupees 2 by the fee of 4 Rupees and a monthly subscription of 7 annas, he may assure 3 Rupees (at any age above 25 and not above 35 years) by adding to his payments the sum of Rupees 6 (or its equivalent) and the subscription of 4 annas, provided that his general health be certified to at the time by a Missionary and another subscriber.

IV.—That a subscriber may diminish the pension assured by him and reduce his subscription from the 1st day of the month following that in which he expresses his intention so to do; thus, having been paying nine annas for a pension of Rs. 3, he may reduce it to Rs. 2 and pay six annas monthly without reference to advanced age.

V.—That a subscriber wishing to secure a distinct provision for his children up to the completion of the 14th year of age, may do so by payments at the rate of one-eighth of the amount to be assured; thus, if he wish to secure one rupee a month, he should pay two annas monthly.

VI.—That subscriptions shall be payable for each month within the month (as for October within October); and in case a subscriber neglect to make such payments within the month, his family shall have no claim on the Fund in the event of his death before payment, except sufficient cause can be shewn for the omission in the judgment of the Central Committee in Calcutta; but on his paying up the arrears, his claim for his family shall revive; provided however that if any subscriber omit to pay his subscriptions for 3 months (say subscription for October being unpaid by the 31st December) he shall forfeit all his rights in the Fund, and shall only possess the option of restoration under the terms open to a new subscriber, unless he can shew good cause for the omission to the satisfaction of the Committee as above.

VII.—That the admission of a subscriber shall depend upon his general health being favorably reported upon by a Missionary and by another subscriber when practicable, who shall also attest (to the best of his or their knowledge and belief) the declaration of the applicant as to his own age and that of his wife, and of each child, if he be a father; provided that no subscriber be admitted beyond the age of 50 years: and it is hereby further provided that no one be accounted a subscriber until the Entrance Fee and subscription for one month at least shall have been paid, and he hold a certificate to that effect from the Managing Director or other officer appointed for the purpose. No due payments made shall under any cir-

Certified that A. B. aged has paid the entrance fee Rupees and one month's subscription of As to assure to his wife aged (or child or children) a pension of from the &c.

Secretary.

cumstances be refunded. If a subscriber die before completing a half year's subscription, the deficiency shall be deducted from the allowances to be granted to the Family.

VIII.—That upon proof of the death of a member, and the identity of his nominees, the widow or child or children for whom he was a subscriber till his death, shall be admitted to the pensions subscribed for, commencing from the date of death of the said subscriber, and a certificate to this effect shall be granted to the person or persons so admitted; provided that a child's pension shall cease at the age of 14 years, or marriage before that age, and a widow's pension shall cease on her re-marriage, when she will be entitled to receive a donation equal to the amount of six months' pension; but she will be entitled to readmission upon her former pension in case of her again becoming a widow, and to such additional pension as her last husband may have subscribed for in her behalf. And it is hereby provided that in the event of its being proved to the Central Committee that a widow incumbent of the Fund is living in fornication, her pension shall cease and be forfeited.

Certified that C. D. aged the widow (or child) of A. B. is admitted to the pension of Rs. per mensem, subscribed for by the said A. B. up to the day of his death, viz. and commencing from that date.

IX.—That the aforesaid terms and rates, fees, subscriptions and pensions shall not be altered except by a majority of the votes of the members of the Central Committee in Calcutta; provided that no alteration thus agreed to and carried shall take effect, except it be declared to be a safe measure by a professional Actuary or a person admitted to have a practical knowledge of Pension Funds.

X.—That any other of the rules of the Fund not affecting the matters above provided for, may be altered, amended or added to by a majority of the votes of subscribers, obtained within two months of the issue of the proposed alteration, and of a like majority of the Central Committee.

XI.—That the management of the Fund be entrusted to a Central Committee, to be elected annually, composed of a Missionary and a subscriber from each of the Protestant Missions in Calcutta, and not more than three European laymen, who shall be joint Trustees of the Fund, and shall receive all moneys paid to the Fund, invest only in Government securities, and apply the fees, subscriptions and funds of the Society under the terms and provisions of the rules now or hereafter adopted; the lay-members to be appointed by the Central Committee, the clerical members to be appointed by their respective societies or committees, and the native members to be appointed by the subscribing members of each denomination respectively.

The Committee shall have power to elect their President who shall have the casting vote, and to appoint a Secretary to conduct the current duties of the Fund: that meetings of the Committee be held monthly, and five form a quorum.

XII.—That at any Mission Station where there are subscribers, a Missionary and a subscriber shall form a station Committee, who shall receive and remit to the Central Committee the payments of subscribers, immediately on payment in the case of Entrance Fees, and monthly in the case of subscriptions, with such information as is contemplated in rules 7 and 8, and who shall also pay the pensions of widows and children living in their Station admitted on the Fund, (the amount of which shall be remitted to the Station Committee by the Central Committee) and who shall likewise be the channel of communication to the subscribers in the Station, and of obtaining their votes on questions referred, and transmitting them to the Central Committee.

XIII.—That an annual meeting of subscribers shall be convened in Calcutta, within three months after the 31st Dec. for the purpose of receiving the report of the Central Committee on the operations of the Fund for the preceding year, and of appointing a committee for the ensuing year; and it is hereby provided that the proceedings of the meeting shall be printed and furnished to the subscribers, with a statement of the Accounts of the Fund (audited by two or more competent persons appointed by the Central Committee) containing the following information, viz.

1. List of subscribers, with the amount of monthly subscriptions and pensions assured, and list of Pensioners with the amount of their pensions, on 31st December of the particular year.
2. Total number of subscribers in each past year on 31st December.
3. Total annual subscriptions (distinguishing fees) in ditto.
4. Total annual pensions assured for wives and children in ditto.
5. Number of widows and children coming on and going off the Fund yearly, with their ages and period of incumbency.
6. Aggregate annual pensions of incumbents in each past year on 31st Dec.
7. Capital of Fund in each year on ditto.
8. Interest therefrom yearly.
9. Average ages of husband and wife and children in classes.

XIV. That any case not clearly provided for by these rules shall be decided by the votes of subcribers as provided in rule X.

T. Sandys,
H. C. Milward,
D. Ewart,
J. Ogilvie,
E. Edmond,
Geo. W. Kellner,
J. Wenger,
W. H. Hill.
S. John Hill.

II.—*Fourth Lecture to Native Young Men.—By the* Right Reverend Bishop *of Calcutta.**

Dr. Arnold.

Although, when we arranged the scheme of these lectures, we did not think it necessary that there should be any direct connection between them, yet I desire to remind you, in reference to the biography which I am to bring before you this evening, of Dr. Kay's lecture three weeks ago on St. Augustine. Both his lecture and mine are pictures of human character. There are some resemblances between the subjects of the two lectures, but there are more contrasts. We heard three weeks ago of a man painfully struggling from the darkness of error and sin, into the light of truth and holiness. We are to hear to-night of one who, not indeed without struggles and difficulties, of which every good and earnest man must have experience, but still without any marked and definite crisis in his life, grew up gradually in the faith and fear of God, and was penetrated, as he grew older, more and more completely with His Spirit. We heard then of a devoted Christian who flourished fifteen centuries ago, while the Roman empire but partially acknowledged the faith of Christ, and when pagan invaders from the north were threatening the existence of the infant Church. We shall hear to-night of a devoted Christian who has been dead but seventeen years, who lived when England was enjoying the full light of the gospel and of civilization, when Christianity was seated triumphant in the high places of the land, had leavened by its influence almost every national institution, and had contracted also many corruptions from its contact with the world. We heard then of one who gradually sank to his rest at an age beyond that usually allotted to man; to-night our attention will be directed to one who was suddenly cut off in the midst of work and usefulness, when his powers and his influence were at their very height.

Such were the differences between them; now listen to the resemblances. We can penetrate very deeply into the mind of each; for Arnold's letters and journals are scarcely less of an autobiography than Augustine's *Confessions*. Each was a man of great ability, of a thoroughly cultivated understanding, of strong intellectual and literary tastes. Each was a man of extraordinary activity of mind, and especially fitted to direct and influence others. And, notice this resemblance above all, each was alike animated with the spirit of genuine Christian piety, and with the belief that all his powers and talents of every kind must be consecrated to the service of God. It is the chief object of these lectures to state facts and leave you to draw inferences; still I cannot refrain from asking you, when you contrast the Englishman Thomas Arnold of the nineteenth century,

* Reprinted, with the author's permission, from the *C. C. Intelligencer* for September. We regret that it is not in our power to complete the series by adding Dr. Duff's Lecture on "Manu and Education." Being compelled by unexpected circumstances to deliver it a week before the date previously announced, Dr. Duff had not time to write it out in full.

with the African Augustine of the fourth, to consider, whether there is not something universal and divine in the power of that religion which can produce the same spiritual and moral results in persons so widely separated from each other in time, in race, and in circumstances, as these two men. But I must hasten to supply you with the details necessary for such comparison. Only let me, before I begin, say two brief words of explanation. This lecture will contain nothing new; Arnold's life has been written by his favourite pupil, Professor Stanley, with an enthusiasm of love, gratitude, and admiration, which has exhausted the subject. I can only found what I say on this most truthful and life-like biography, with perhaps a little freshness and reality added to the narrative from my own personal recollections of the four years, during which I worked under his guidance at Rugby. Secondly, I must ask my Hindu friends to excuse me if they find much of the lecture uninteresting. This may be no doubt in part the fault of the lecturer, but in preparing what I have to say, I have found the character and occupations and life which I have undertaken to describe so very Western and European, that I have sometimes despaired of making it attractive to an Asiatic audience. But it is now too late to do more than request your forbearance.

Thomas Arnold was the son of a Collector of Customs in the Isle of Wight; and was born on June 13th, 1795. When any of you travel to England, as I hope some of you will, the Isle of Wight will probably be the first British ground that you will see quite distinctly. More or less distant views of Devonshire and Dorsetshire precede it, but the steamer passes close to the shore of the Isle of Wight, and so whatever curiosity and interest the English traveller to India feels when he comes in sight of Ceylon, should be experienced by the Indian traveller to England as he looks on the Isle of Wight.

It is a small picturesque island separated from England by the narrow sea of the Solent. The climate of the southern portion at least is deliciously temperate, so that invalids flee there in winter from the snow and east-winds of England. Here Charles I. was confined by the Parliament in Carisbrook Castle, and the window is still shewn from which he vainly attempted to escape. Here too, under happier auspices, Queen Victoria has her favourite country home, and seeks frequent refuge from the turmoil of London and the stately ceremonial of Windsor. Opposite to the northern coast is the great arsenal and naval station of Portsmouth, and Spithead is the principal rendezvous of the British fleet. The island is so small and yet so varied that you can learn physical geography from it as it were from a revised map or model. Its geology too is curious and interesting; the cliffs are grand and lofty; the coast is indented by delicious bays into which flow tiny rivers, adding life and variety to the landscape; in the interior are quiet English villages, gay with flowers which bloom here in luxurious abundance, and many of which are quite unknown except in the warmest and most sheltered nooks of England. Here then Arnold past his childhood, and perhaps here, young as he was, he imbibed some of his most permanent tastes, for geography, and its sister study of geology, for picturesque scenery, and for the sea and

the details of naval warfare. In 1801, his father died suddenly of spasm in the heart, and in 1807, he was himself sent to Winchester school, the magnificent foundation of William of Wykeham, Bishop of Winchester, in the reign of king Richard II., and which of all the great educational institutions of England most completely retains its antique traditions. There, amidst the relics of strange mediæval institutions, under the shadow of one of the grandest among English cathedrals, he spent his boyhood, trained to habits of mental accuracy by two eminent scholars, who in his time were successively head-masters, and to habits of manly endurance by the somewhat rough discipline of an English public school. The effect of his Winchester education was sufficiently apparent when he was himself placed at the head of Rugby, and no doubt contributed to that reverence for antiquity, and those conservative feelings which he always retained almost in spite of himself, and which sometimes brought him into opposition to the liberal party in politics, with which he professed and desired to be identified.

It is not my intention to go into any detail of Arnold's youth and early manhood. He shewed from his very childhood an extraordinary turn for history and geography, strong powers of memory, and a love of ballad poetry and romance. He was a precocious boy, writing miniature epics and tragedies at seven years old. He had read Gibbon and other histories of equal length twice over before he left school. When he appeared at Oxford, to which according to the common course of English education, he was transferred from Winchester, he was at once recognized as an important member of a society of very able young men, collected at that time in one of the smaller colleges there. At a comparatively early age he carried off the principal classical distinctions of the University; and during his residence there he formed several warm and intimate friendships. He always speaks of these college friends with the deepest affection, their attachment, together with that of his own family and his pupils, he reckoned among the chief blessings and "freshest springs of his life."

In 1818, he was ordained at Oxford; and in 1820, he married the sister of a school and college friend, having the year before settled in a pretty village on the bank of the Thames, and there he continued preparing pupils for the University, and assisting in the work of the parish; till in 1828, the head-mastership of Rugby school fell vacant. As this school is richly endowed, and the office one of the most lucrative of all English educational posts, the prize was eagerly contested by some thirty candidates. Quite late in the contest Arnold was persuaded by his friends to send in his name, though with very considerable distrust of his own ability to do justice to the office, which he has expressed in one of his letters with unaffected humility and candour. But his friends knew him better than he knew himself. I have been told by one of the electors in whom the appointment was vested, that when they assembled to make their choice, none of them had ever heard of Arnold's name, but that when they read the testimonials from many eminent men which were sent in his favour, including one which assured them, that if he were elected, he would

change the face of education all through the public schools of England, they did not feel a moment's hesitation, but unanimously chose him to be their new head-master, on which office he entered in August, 1828.

I have now brought down my narrative to that period of his life on which public interest has centred, and it will be necessary here to speak a little more minutely of the principles by which he was guided. The main point to which I desire your attention is the unity of his life and character. His biographer has well described him by saying that "he was one of a class whose whole being, intellectual, moral, and spiritual, is like the cloud of the poet,

'Which moveth altogether if it move at all,'*

and you will see that every part of his life and occupations, his literary labours, his political and social views, his educational reforms, his inner personal work, were all animated by one spirit, and influenced by one principle. This principle was an intense conviction, not only that the Christian religion is true, but that it should exercise supreme and absolute authority over every department of human life, its object being the highest improvement of mankind. This belief, coupled with a comparative disregard of the minor differences which divide Christians from one another, shewed itself in a living desire to unite all men in obedience to Christ's laws, and to purify all human institutions by His Spirit. No doubt there were minor characteristics, which must not be neglected. For example, his fondness for the history and literature of Greece and Rome made him an ardent lover at once of liberty and order, and so tended to produce the general result which I must attempt to describe. But his great central principle was his faith in the universal dominion of Jesus Christ as the living personal King and Ruler of men. His intense conviction of this truth explains many peculiarities of his writings both secular and theological, his political conduct, his government of Rugby School; the keenness with which he entered into the interests of this life, while at the same time this was always checked and moderated by his constant sense of God's presence, and vivid belief in the unseen world; in a word, it is the key to his whole conduct in the full enjoyment of life and health and vigour, as well as in the hour of sudden but never unexpected death. From this vivid faith in Christ's Person resulted an intense desire to realize the institutions of the Christian Church according to the idea of its Divine Founder, as a world-wide society uniting all men together by the ties of a common faith and a mutual love and dependence. Hence he was led to a peculiar view of the relation between the Christian Church and the State on which it is not necessary to dwell at length, but which, whatever may be thought of the exact theory which he supported, at least nobly vindicated the moral end and object of human governments. He maintained, with the greatest philosophers both of ancient and modern times, that the great duty of a state was to provide, not merely, according to the utilitarian view, for the security of life and

* Stanley's Preface to the *Life and Correspondence of Thomas Arnold*, p. vi.

goods, but for the highest moral welfare of the people, and that for this cause political society had been instituted by God. This would be true, if Christianity had never existed; politics are in themselves a moral science, and ought not to be regulated by the considerations of expediency, but of duty: if God had never given a revelation to man, it would still be the office of a state, according to its light and knowledge, to raise the people to the highest moral perfection. But when the truths of Christianity were revealed to mankind, when the Church came into existence as well as the state, then every nation which embraced them was to be guided in pursuing this object by the doctrines and precepts of the New Testament. This religion should not be separated from our daily life and duties as citizens and men. Statesmen and magistrates, owners of property, merchants, and tradesmen, all persons both in their public and private character, if they know Christianity, must apply its precepts to every part of their daily work; if they do not, they must at least act according to the highest moral standard which they recognize.

Let me try now to illustrate this unity of his character by briefly recounting some traits, (1) of his public life; (2) of his head-mastership; (3) of his personal and domestic character. An analysis of his writings, which would make the subject quite complete, and which I had begun to draw up, would protract the lecture far beyond all resonable limits.

I. The principle which I have mentioned will explain; (1) his great difference from the liberal party in 1837, which as a characteristic passage in his life, must be briefly mentioned. Those of you who are familiar with the recent course of English history, will remember that between 1830 and 1838, party politics ran very high. The Whigs, after long exclusion from office, were borne into power upon the full tide both of royal and popular favour in the very first year of king William IV. Then came the great struggle of the Reform Bill, followed by a succession of changes, on some of which public opinion was much divided, while some, such as the abolition of slavery, are generally allowed to have been conceived in a lofty spirit of wide and pure benevolence. With all these changes Arnold felt the strongest sympathy. Indeed he regarded conservative principles with a horror which in our quiet times it is hard to understand, not considering that they placed a desirable restraint on the progress of democracy, but that they offered an impediment to moral and social improvement. This arose partly from his vivid faculty of realizing history and applying it to passing events. In the resistance of the Tories to the Reform Bill he saw the image of the Spartan or Roman or Venetian oligarchies insolently trampling on all rights opposed to their own narrow and exclusive privileges. He threw himself heart and soul into the cause of the Whigs, and when, in 1837, William IV. gave a charter to the new University of London, a seat in the Senate was offered him. He immediately hoped to realize in this new institution his favourite theory of a thoroughly religious education independent of the differences which divide various bodies of Christians from each other. For he could not conceive education in a

Christian country apart from Christianity. He argued that if education is the culture of our whole being, our moral and spiritual faculties must be educated as well as our intellectual, and for this, in a Christian country, Christianity is necessary. Hence he was very desirous that all candidates for a degree should pass an examination in certain parts of the New Testament, as the one authority on which all Christians were agreed. His proposal however was rejected, after having been once adopted by the Senate, through the interference of government, who considered it contrary to the principle that the University was to be open to all Her Majesty's subjects, and in consequence of this adverse decision, he determined that he could no longer conscientiously hold his seat in the Senate. The transaction is important, partly as the chief public occasion on which Dr. Arnold came conspicuously forward, partly as an excellent illustration of his character and principles, and partly because it was one of many causes which led him in the latter part of his life to feel some dissatisfaction with the liberals, and to take a juster and kinder view than he had done of those opposed to him in politics and theology. But when I say that it was his most decided interference in public affairs, you must not suppose that he was wholly devoted to scholastic and literary pursuits. He always took a vivid interest in the elevation of the lower classes; was ready to give lectures to the young men of Rugby and the neighbouring towns, anxious to establish a Christian periodical for the benefit of the poor, to be conducted by men of high literary culture, and especially desirous to carry on a friendly intercourse with them by visiting them in their homes. For he bitterly lamented the separation which exists between various classes in England, which he rightly regarded as opposed to the great doctrine of our Christian equality as the redeemed children of a common Father; and he went to see them, not only to do them good, but to do himself good also, hoping thus to enlarge his sympathies, to soften his whole character, and check any selfishness or indifference which might result from the exceeding happiness of his life. How deeply they valued his kindness, and how thoroughly he adapted himself to their capacities and wants, is shown by the testimony of an old almswoman, who died a few months after his decease, up to the last moment of consciousness never ceasing to think of his visits to her, and of the hope with which she looked forward now to seeing his face once again in the kingdom of God. How deep and true was the tenderness of his feelings to them is shewn by a passage from one of his travelling journals, which I will read at length. After speaking of the extreme beauty of one of the Italian valleys through which he was journeying, he says:—

"If the glory of God's perishable works be so great, what must be the glory of the imperishable, what infinitely more of Him who is the Author of both! And if I feel thrilling through me the sense of his outward beauty, what is the sense which I ought to have of moral beauty, of God the Holy Spirit's creation, of humbleness and truth and self-devotion and love! Much more beautiful, because made truly after God's image, are the forms and colours of kind and wise and holy

thoughts and words and actions; more truly beautiful is one hour of old—'s (mentioning the name of one of his poorer friends) patiently waiting the Lord's time, and of her cheerful and kind interest in us all, than this glorious valley."*

II. There is no doubt that Arnold's profound conviction of the supreme authority of Christianity in government and education was one reason for his eminent success in an office in which he was enabled on a small scale practically to carry out this theory to the letter. We pass now to the most important work of his life, his administration of Rugby School from 1828 to 1842. There he found himself invested with absolute power; for the whole government, the whole education, the whole physical, moral, and religious training of the scholars in school and out of school, was committed to him without reserve or exception. In this part of the lecture we may refer to two authorities, not only his *Life and Correspondence*, but to a story recently published, and of which I know that some of you have heard, called *Tom Brown's School Days*. The sketches of Arnold's peculiar manner in this tale are so real and graphic, that in the small details of every day, the fiction of the novelist gives us occasionally a more vivid picture of him than the truth of the biographer.† But perhaps I ought to say a few words here on the nature of an English public school, as you are not likely to understand an Institution so essentially different from a Bengali place of education. The public schools and colleges of England were all designed as places not merely of intellectual, but also of moral or rather general education. They were founded in close connection with Christianity, many of them during the middle ages, many again at the time of the reformation, some from the spoils of the suppressed monasteries, some from the piety and bounty of individuals excited by the general enthusiasm of that great epoch of change and revival. The oldest and most important of them were either entirely or chiefly designed for boarders, and the founders generally established among the boys a strict system of self-government and mutual subordination. The head master was to select the most trustworthy of the elder boys and give them a regularly constituted authority, with the title of Monitors, Prepostors, or Prefects; and these were responsible, not only for the good conduct, but often for the industry of the juniors, and were even required to see that they prepared their lessons. In return the juniors were to perform for them various services as their

* *Life and Correspondence*, p. 700.

† As a historical account of Rugby School in Arnold's time, there is one serious fault in the book, that the gymnastic and physical aspect of the life there, the boyish follies, the games and frolics of the school field, though most important as a branch of education, are almost alone brought forward, to the exclusion of the strong literary and intellectual element which he was fostering among his elder pupils, and which was proved not only by their University successes, but by the extraordinary merit (for a school publication) of their periodical, the *Rugby Magazine*. It must be also remembered that the time of the story is supposed to be the beginning of Arnold's career, and that the moral tone of the school was soon greatly raised by his influence, so that many practices there represented as occurring would have been scouted in later days.

fags. The superintendence of the master out of school hours was intended to be general and occasional only: the whole system was designed to make the boys not merely good Christians and good scholars, but independent, helpful, manly, not too dignified for honest work, regardless of hardships and difficulties. To this end large play grounds were attached to each, where the active sports of antiquity were carried on, now worthily succeeded by the modern games of foot-ball and cricket, in which are displayed much of the ardour, courage, and endurance of a real battle, so that the boys themselves have a thorough interest in their own physical training. Where the school is situated on the bank of a river, boating was added to these gymnastic sports, and any one who has seen in modern times the annual contest on the Thames between the University crews of Oxford and Cambridge, composed chiefly of young men from the public schools, and the pluck and energy shewn in a four miles' race in the midst of rain and wind, and perhaps a furious English snow storm, will understand in some degree why England is mistress of the ocean. But at Rugby the river Avon—Shakespeare's river, be it remembered, most poetical though muddiest of English streams,—is too narrow for this exercise, so that foot-ball and cricket were the authorized diversions. And he who wishes to understand their immense importance, and to learn what corresponds most nearly in modern times to the Olympic games of Greece, must con the pages of *Tom Brown*, and ponder over the exclamation put into the mouth of one of the characters, "*I know, I'd sooner win two matches running, than get the best scholarship in Oxford any day*," a sentiment which I do not at all recommend for your adoption, but which certainly may suggest to you, that there is such a thing as physical education, though in India it seems to me almost entirely unknown. I can only add to this sketch, that a boy who has a complete course of an English public school generally stays there till he is about nineteen years old.

At the time when Arnold succeeded to Rugby it cannot be denied that very serious evils had crept into the system. The range of reading was unduly limited; the power of the monitors had degenerated into gross tyranny; the endurance of hardship was sinking into a disregard of propriety; fagging had become simple degradation; the Christian idea of education was forgotten. Many people said that the system must be entirely destroyed or entirely reformed. Arnold chose the latter alternative, and the result was that he not only reformed Rugby, but that every public school has reformed itself also. Listen to the testimony of the present Head-master of Winchester:—

"When I went to Oxford, the tone of young men from the public schools was almost universally irreligious. A most great and striking change has come upon our public schools. And I am sure, that to Dr. Arnold's earnest simplicity of purpose, strength of character, power of influence and piety .....the carrying of this improvement into our schools is mainly attributable. His pupils were thoughtful, manly minded, conscious of duty and obligation. [The tutors of Oxford] cordially acknowledged the immense improvement in their

characters in respect of morality and personal piety, and looked on him as exercising an influence for good which (for how many years I know not) had been absolutely unknown in our public schools."*

It would be long to enumerate the various methods by which he produced this great result. Much was due to the influence of his character, especially his wonderful combination of the sternest integrity with the tenderest kindness, which inspired at once awe and affection in the minds of all the boys who were brought into contact with him. In his school government was especially seen the truth of what an eminent writer has said of him, "he did indeed yearn after truth and righteousness with yearnings which cannot be uttered, and to hear of falsehood and to hear of injustice pained him like a blow."† And as he hated to hear of it, so he always put away the suspicion of it till it was forced upon him. He trusted a boy until he found by sad experience that he could trust him no longer. One was trying to prove to him the truth of what he had asserted, "If you say so," answered Arnold, "that is quite enough—of course I believe your word." The result was, that even among the younger boys falsehood received a check which no amount of punishment could have given, while among the elder it was counted as utterly low and degrading. And as to the influence which he exercised over the elder pupils, let us take as a proof the Dedication of the Rugby Magazine. These are the terms in which its authors speak of him:—

"To him whom from our very souls we love and honour, to our Headmaster, not more as a tribute to him than as a security to our readers, that our best care and judgment shall be employed to render it at least, in Christian and moral feeling, not wholly unworthy of his teaching and practice, we dedicate respectfully and affectionately our forthcoming work."

The Prepostors were taught almost exclusively by himself. His great object was to promote among them thoughtfulness and high religious principle; mere cleverness and heads crammed with ill arranged knowledge were in his eyes almost valueless. Speaking to them of some essays which they had written for him, he once said:—

"I call that the best essay which shews that a boy has read and thought for himself; that the next best which shews that he has read several books and digested them; and that the worst which shews that he has followed but one book and that without reflection."

And in one of the short addresses which he used to deliver to them before each vacation, on the state of their miniature commonwealth and on their own conduct as its rulers, he spoke thus:—

"The good state of the school is a subject of congratulation to us all; but only so far as to encourage us to increased exertions: and I am sure we ought to feel it a subject of most sincere thankfulness to God. But we must not stop here, we must exert ourselves with earnest prayer to God for its continuance. And what we must try to secure here is, (1) religious and moral principle, (2) gentlemanly conduct, (3) intellectual ability."

* *Life and Correspondence*, p. 144.

† Archdeacon Hare's Preface to the third Volume of Arnold's *Roman History*.

Thus he breathed into them his own spirit, and used them as channels for diffusing it through the School. Again much was due to the resolution with which he dealt with abuses. All practices and traditions which he thought harmless or capable of improvement were undisturbed: the great games of the school were encouraged, the power of the Prepostors was retained, but guarded with useful restrictions, and placed on a moral foundation. But when he had made up his mind that any custom was wrong, or that evil was going on in any part of the school, nothing could check the energy and vehemence of his action. If boys persisted in disobedience or idleness, or seemed clearly exercising an injurious influence, they were dismissed. "It is not necessary," he once said, when he was warning the school, that he should always act on this principle, "that this should be a school of 300 or 100 or 50 boys, but it is necessary that it should be a school of Christian gentlemen." Above all, very much of his influence was owing to the Christian services, and especially the Sermons of the School Chapel, of which the Head-master was the appointed minister. Here I must borrow a description from *Tom Brown*. The hero of the story just newly came to Rugby is listening to one of them on his first Sunday :—

"More worthy pens than mine have described that scene. The oak pulpit standing out by itself above the school seats. The tall gallant form, the kindling eye, the voice, now soft as the low notes of a flute, now clear and stirring as the call of the light infantry bugle, of him who stood there Sunday after Sunday, interceding and pleading for his Lord, the King of righteousness and love and glory, with whose spirit he was filled and in whose power he spoke. The long lines of young faces, rising tier above tier down the whole length of the Chapel, from the little boy who had just left his mother to the young man who was going out next week into the great world, rejoicing in his strength. It was a great and solemn sight. We listened as all boys in their better mood will listen (aye, and men too for the matter of that) to a man who we felt to be with all his heart and soul and strength striving against whatever was mean and unmanly and unrighteous in our little world. And so wearily and little by little, but surely and steadily on the whole, was brought home to the young boy for the first time the meaning of his life; that it was no fool's or sluggard's paradise into which he had wandered by chance, but a battle field ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death; and he who roused this consciousness in them showed them at the same time, by every word he spoke in the pulpit, and by his whole daily life, how that battle was to be fought: and stood there before them their fellow soldier and the captain of their band."*

III. I should willingly devote a far larger portion of this lecture to the details of Dr. Arnold's head-mastership, but I doubt whether I should interest you by attempting too minute an account of a system so strange to you, and I am so anxious to put before you a complete picture of his character that I must hasten on the consideration of

* *Tom Brown's School Days, page* 157.

his personal and domestic life. His house was pre-eminently the pattern of a happy English home. Of his nine children he was at once the instructor and the guide, as well as the friend and playfellow. But here I cannot hope to improve on the description of his biographer, from whose vivid sketch you must allow me to extract a few sentences :—

"Those who had known him only in the school, can remember the kind of surprise with which they first witnessed his tenderness and playfulness in his family. Those who had known him only in his family, found it hard to conceive how his pupils or the world at large could have formed to themselves so stern an image of one in himself so loving. Yet both were alike natural to him, the severity and the playfulness, expressing each in its turn the earnestness with which he entered into the business of life, and the enjoyment with which he entered into its rest. There were his hours of thorough relaxation, when he would throw off all thoughts of the school and of public matters, his quiet walks by the side of his wife's pony, when he would enter into the full enjoyment of air and exercise, and the outward face of nature, observing with distinct pleasure each symptom of the burst of spring or the richness of summer. There was the cheerful voice that used to go sounding through the house in the early morning as he went round to call his children; the new spirits which he seemed to gather from the mere glimpses of them in the midst of his occupation, the increased merriment of all in any game in which he joined, the happy walks on which he would take them in the fields and hedges, hunting for flowers. Nor was the sense of his authority as a father ever lost in his playfulness as a companion. His personal superintendence of their ordinary instructions was limited by his other engagements, but never wholly laid aside: a portion of the Bible was read with his family every morning; and the common reading of a chapter on Sunday evening, with repetition of hymns or parts of Scripture by every member of the family, the devotion with which he would himself repeat some favourite sacred poems or passages of the Gospels, the same attitude of deep attention in listening to the questions of his youngest children, the same reverence in answering their difficulties that he would have shewn to the most advanced of his friends or his scholars, form a picture not soon to pass away from the mind of one who was ever present."*

Nor must I omit to notice his extraordinary industry and power of work. Though his office of head-master was one which all his successors have found absolutely engrossing, though his interest in public affairs was great and varied, though he held it to be a sacred duty to correspond fully and frequently with old friends and pupils, (and how beautiful some of his letters are, every reader of his life remembers,) yet he was continually carrying on literary works requiring a great amount of intellectual labour. Besides his edition of the Greek historian, Thucydides, his published works occupy sixteen octavo volumes, of which the most important are his sermons and the history of Rome. One secret of the amount that he accom-

* *Life and Correspondence, page* 178.

plished was, that he could work in the midst of noise and interruption. He would sit in his study with no attempt at seclusion, his children playing in the room, ready to answer questions in the midst of his occupations, and writing his history in the few odd hours or even minutes that he could command. "Instead of feeling my head exhausted"—he would say at the end of a day—"it seems quite eager to set to work. I feel as if I could dictate to twenty secretaries at once." Yet at times he certainly longed for leisure and quiet; and this longing he sought partly to satisfy by building a house in one of the loveliest of the Westmoreland vallies, and spending a part of every vacation there. To this beautiful home, surrounded by an amphitheatre of wooded mountains, with the clear stream of the Rotha flowing along its rocky bed at the bottom of the garden, he got yearly more and more devotedly attached. Its very contrast to the monotonous scenery of Rugby, which is in the midst of the flat muddy midland counties, (the beginning, as he humorously said, of ugliness, extending as far as the Ural mountains,) the entire relaxation which he could there enjoy, the new circle of friends there formed, of whom William Wordsworth, one of the greatest and purest of English poets, was the most remarkable, his long walks on the hills, up gorges and by the side of rocky pools, the pleasure which he took in helping the pastor of the little mountain church near his house by preaching plain practical sermons to the simple congregation, all combined to make him regard it a place of refuge from the rough world of school, or the turmoil of theological and political parties. Whatever natural visions of ecclesiastical ambition he may have formed in youth, were, as he himself said, thoroughly repressed in age; and he looked forward to come and live entirely at Fox-How, when too old for hard work at Rugby, and never again to leave it, till (to use his own expression) "his bones should go to Grasmere churchyard, to be laid under the yew trees which Wordsworth planted, and to have the Rotha with its deep silent pools passing by."*

From what I have already said, you will have perceived that Arnold's natural tastes directed him mainly to history and theology. Perhaps his tendency to the useful and practical was too strongly developed to allow him so to cultivate his imagination as to be a poet. But though not a poet, his thoughts were often essentially poetical, though the poetry almost always developed itself in a moral and spiritual direction. During the holidays he often took a short tour on the continent of Europe, and his travelling journals are among the most delightful of his writings. I will illustrate what I have just said about his poetical tendencies by reading a passage from these journals. It was written on the banks of the river Elbe. I must premise that these journals were always addressed to his wife, if she was not with him, or else to one of his elder children:—

"There is to me something almost affecting in the analogy of rivers to human life, and my fondness for them makes me notice it more in them than in any other objects in which it may exist equally. The Elbe rises

* *Life and Correspondence, p.* 186.

in plains, it flows through plains for some way, it runs through the beautiful scenery which we have been visiting, and then it is plain again all the rest of its course. Even yet, dearest [wife,] and we have reached our middle course in the ordinary run of life, how much more favoured have we been than this river; for we have gone through nothing but a fair country, yet so far, like the Elbe, that the middle has been the loveliest. And what if our course is henceforth to run through plains as dreary as those of the Elbe, for we are widely separated, and I may never be allowed to return to you? Then the river may be our comfort, for we are passing on as it passes, and we are going to the bosom of that Being who sent us forth, as the rivers return to the sea, the general fountain of all waters. Thus much is natural religion, not surely to be despised or neglected, though we have more given us than anything which the analogy of nature can parallel. For He who trod the sea, and whose path is in the deep waters, has visited us with so many manifestations of His grace, and is our God by such other high titles, greater than that of creation, that to him who puts out the arm of faith and brings the mercies around him home to his own particular case, how full of overflowing comfort must the world be, even where its plains are dreariest and loneliest."*

The course of his life during his head-mastership necessarily admitted of very little variety, but in 1841, a new prospect was opened to him through his appointment to be the Queen's Professor of Modern History in the University of Oxford. I should explain to you that in the two great English Universities the ordinary education is not carried on by the Professors, but by the Tutors of the several Colleges. A Professor is (or was) considered as it were the representative of his subject; he was to encourage it by study, and by writing, and by occasional lectures, but he was not the person to whom the students looked as a recognized habitual instructor. Hence it was not impossible that Arnold should retain his head-mastership of Rugby with his new office. But as a matter of fact this appointment brought to a crisis the longings for a less arduous and engrossing occupation which had of late increased upon him. His intention was to remain two years more at Rugby, to carry on the education of his sons there to a certain point, and then to make Fox-How his home, spending a considerable part of every year at Oxford. Meantime he meant to deliver annually a short course of lectures, and also go up from Rugby to Oxford once a term to deliver a single lecture on some individual character, of which the first was to have been on Pope Gregory the Great, whose name stands at the opening of the history of Christian Europe. But he only lived to deliver one course, in January, and February, 1842, which have been published under the title of *Introductory Lectures on Modern History*. The enthusiasm excited by his appearance as Professor in Oxford was very great. The usual lecture room was far too small to contain the crowd that flocked to hear him, and the Vice-chancellor was obliged to adjourn the meeting to the Theatre of the University. I myself was present at one of these lectures, and I shall not forget

* *Life and Correspondence*, p. 654.

the effect of his tall figure standing up in his scarlet robe (the dress of a Doctor of the University), when in his clear earnest voice he addressed the multitude of old pupils, ardent admirers, and curious critics who, dissenting from his opinions, warmly respected his character. I cannot resist the pleasure of recalling the scene to myself by reading you a passage which I heard him deliver, and which is besides a striking specimen of his power of thought and language. It is on the fall of Napoleon:—

"Earthly state has never reached a prouder pinnacle, than when Napoleon in June, 1812, gathered his army at Dresden, that mighty host unequalled in all time, of 450,000, not men merely, but effective soldiers, and there received the homage of subject kings. And now what was the principal adversary of his tremendous power? By whom was it checked and resisted and put down? By none and by nothing, but the direct and manifest interposition of God. I know of no language so well fitted to describe that victorious advance to Moscow, and the utter humiliation of the retreat, as the language of the Prophet with respect to the advance and subsequent destruction of the host of Sennacherib. *When men arose early in the morning, behold they were all dead corpses*, applies almost literally to that memorable night of frost, in which 20,000 horses perished, and the strength of the French army was utterly broken. Human instruments were no doubt employed in the work, nor would I deny to Germany and to Prussia the glories of that great year 1813, nor to England the honour of her victories in Spain, and of the crowning victory of Waterloo. But at the distance of thirty years, those who lived at the time of danger and remember its magnitude, and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe from the dominion of Napoleon was effected neither by Germany, nor by Russia, nor by England, but by the hand of God alone."*

But I must hasten to the conclusion. During the latter years of his life his personal influence, as well as the prosperity of Rugby, were constantly increasing, though at one time both had been threatened by the vehemence with which he put forth his liberal opinions on political and ecclesiastical subjects. But men were always reassured by the firmness and consistency of his Christian principles, and towards the latter part of his life, from 1837 to the end, he became, as I have said, far more moderate both in thought and expression. This period too was remarkable for a constant growth in true inward piety and devotion, which realizes the words of an Apostle, *Not as though I had already attained, either was already perfect, but this one thing I do: forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.* This is perceptible in his later Sermons, particularly the fifth volume, containing those which he preached in his last year, and which, while they retain all the freshness, vigour and moral earnestness of his earlier sermons, are certainly marked (if we may venture so to criticise) by a deeper spirituality,

* *Lectures on Modern History*, Lecture iii. p. 177.

and a more personal communion with God. At this time too a growing tenderness tempered his moral indignation and stern rebukes of sin, in his letters and his intercourse with friends. To shew how his character was thus gradually softened, I will read one or two extracts from his private diary, in which he commonly wrote a few lines before retiring to bed. I need hardly say that its existence was unknown till after his death. He was recovering from slight illness:—

"*May 24th*, 1842.—Two days have past, and I am mercifully restored to health and strength. To-morrow I hope to resume my usual duties. Now then is the dangerous moment. O gracious Father, keep me through Thy Holy Spirit: keep my heart soft and tender now in health amid the bustle of the world: keep the thought of Thyself present to me as my Father in Jesus Christ, and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. Strengthen me to bear pain, or sickness, or danger, or whatever Thou shalt be pleased to lay upon me, as Christ's soldier and servant, and let my faith overcome the world daily. O save me from my sins, and from myself, and from my spiritual enemy, and keep me ever Thine through Jesus Christ. Lord, hear my prayers also for my dearest wife, my dear children, my many and kind friends, my household, for all those committed to my care, and for us to whom they are committed. I pray also for our country and for Thy Holy Church throughout the world. Perfect and bless the work of Thy Spirit in the hearts of all Thy people. May Thy kingdom come, and Thy will be done in earth as it is in heaven. I pray for this and all that Thou seest me to need, for Jesus Christ's sake.

"*May 26th*.—O Lord, keep Thyself present to me always, and teach me to come to Thee by the one and living way, Thy Son Jesus Christ. Keep me, (1) humble and gentle, (2) self-denying, (3) firm and patient, (4) active, (5) wise to know Thy will and to discern the truth, (6) loving, that I may learn to resemble Thee and my Saviour. O Lord, forgive me for all my sins and save me, and guide me, and strengthen me through Jesus Christ."*

On Saturday, the eleventh of June in this same year 1842, Arnold was full of health and spirits, looking forward to his summer holidays, which were to begin on the following Wednesday. Several guests were staying in his house, whom he had entertained with his usual liveliness. He had, as was his custom on a summer afternoon, walked and bathed in the river. At nine was a supper, which at the end of the half-year the head-master gave to some of the sixth form boys, and those present were struck with his cheerful manner and conversation. After they left him, he went to his study, and there made the following entry in his diary before going to bed:—

"*Saturday evening, June 11th*.—The day after to-morrow is my birth-day, if I am permitted to live to see it, my 47th birth-day since my birth. How large a portion of my life on earth is already passed! And then what is to follow this life? How visibly my outward work seems contracting and softening away into the gentler employments

* *Life and Correspondence, p.* 608.

of old age. In one sense, how nearly can I now say, VIXI. And I thank God that, as far as ambition is concerned, it is, I trust, fully mortified. I have no desire other than to step back from my present place in the world, and not to rise to a higher one. Still there are works which with God's permission I would do before the night cometh, especially that great work, if I might be permitted to take part in it.* But above all let me mind my own personal work, to keep myself pure and loving and believing, labouring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it."

Before I describe the events of the next morning, I should tell you there was one narrative in the New Testament which used always to make on him the deepest impression, the doubt and confession of the Apostle Thomas. Some of you do not know the story, which I cannot tell you better than in the words of the Bible. On the evening of the day when Christ rose from the dead, He had shewn himself to His assembled Apostles and blessed them. The author of the narrative, who himself was present on the occasion, then continues thus :—

"*But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within and Thomas with them: then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto Him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.*"†

Perhaps because we all have a tendency to fancy ourselves wiser than God, and to wish that Christianity rested on absolutely demonstrative or even ocular evidences, rather than on proofs addressed to the conscience and the reason, and accepted by faith and love, Arnold valued exceedingly this declaration that there is a higher blessing reserved for those who believe without seeing, than for those who believed because they saw. He felt that their faith rested upon a deeper evidence, upon something within them, instead of without them. As the unselfish man believes in generosity and love, and the pure man believes in purity, while he whose heart is self-seeking or polluted, ridicules or discredits everything that is good and great, so he, who is seeking after goodness and rising from the living death of sin, believes that Christ, in whom was realized the ideal and perfection of all goodness, burst the bands of death, because it was not possible that He should be holden of them. From feelings like these Arnold used often to refer to this narrative; he had chosen it as the sub-

* He probably referred either to a Commentary on the New Testament or a work on Christian Politics.

† St. John xx. 24 ff.

ject for a painted window in the school chapel, and upon it he preached one of his most striking sermons. Bear this in mind as you listen to what I shall now describe.

On the following morning, Sunday, June 12th, 1842, he awoke between five and six o'clock with a sharp pain across his chest. This at first excited little alarm, but presently it increased in intensity, and as his wife was dressing herself, she observed him lying still, with his hands clasped, his lips moving, and his eyes raised in prayer, when suddenly he repeated in a clear voice, "*Jesus saith unto Him, Thomas, because thou hast seen, thou hast believed; blessed are they that have not seen and yet have believed.*" At the same time his sufferings seemed very severe, and he repeated or made her read to him such passages of Scripture as are fitted to console us in pain and sorrow. Such were these: "*Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.*" "*Have mercy upon me, O Lord, after Thy great goodness, according to the multitude of Thy mercies, do away mine offences; wash me thoroughly from my wickedness and cleanse me from my sin.*" "*O give me the comfort of Thy help again and establish me with Thy free Spirit.*" A physician was sent for, and confirmed her worst fears by telling her that the attack was spasm of the heart, the disease of which his father had suddenly died forty-one years before, at the age of fifty-three. The rest is soon told. Shortly before eight o'clock, there was a brief convulsive struggle: Mrs. Arnold herself applied the remedies that were brought, though feeling that he had already passed away:—

"He was indeed no longer conscious. The sobs and cries of his children as they entered and saw their father's state made no impression upon him; the eyes were fixed, the countenance was unmoved, there was a heaving of the chest, deep gasps escaped at prolonged intervals, and just as another medical man arrived, and his old servant in an agony of grief rushed with the others into the room, in the hopes of seeing his master once more, he breathed his last."*

What that Sunday was to us, I will not attempt to describe. If his influence throughout England generally had greatly increased of late years, at Rugby he was regarded with the reverence and affection due to a father. I was myself dressing when my servant entered the room and said simply: *I have bad news for you this morning, Sir; Dr. Arnold is dead.* We gathered at each other's houses to enquire for details; we assembled as usual in the chapel, but none of us felt equal to preach a sermon to the boys; and after the usual church prayers they filed out noiselessly one by one, and dispersed to their several rooms.

He was buried in that beloved chapel, where he had taught so many young souls to claim the glory of their divine birth-right, and had faithfully preached the true liberty of Christ's people, their emancipation from superstition and from sin, through the life and death of the Son of God. Immediately afterwards his widow and family removed to the beautiful home which he had fondly prepared for his old age, among the mountains of Westmoreland. Not for

* *Life and Correspondence, p.* 620.

sixteen years did she revisit Rugby: in the spring of 1858, she went there, and cheerfully received her old friends, and sat once again in her old home, and knelt beside her husband's grave. And now a new sorrow has fallen upon her, one in which even in this distant land we may sympathize: for she is now mourning the loss of a son who, had he lived, would have done good service to India. William Arnold, who as Director of Public Instruction in the Punjab had shown powers and capacities not unworthy of his illustrious father, and who in many points of his character resembled him, is the first of his nine children who has followed him to the grave.

Human honours were not wanting to Arnold's memory. A monument to him has been placed in a transept of the school chapel; a large library was built at Rugby and called after his name; the Arnold prize for history was founded in his memory at Oxford; and the Queen herself gives an annual gold medal for an English essay at Rugby on which his name is inscribed. But we need no such stimulants as these to keep him in remembrance. Wherever noble and pious sentiments expressed in pure manly English are valued, his books will be read. Wherever a large school is governed on enlightened Christian principles, its masters will reverence the great man who in our day first showed such government to be possible. In whatever part of the world Englishmen are thinking, planning, working, struggling, conquering, there some of Arnold's pupils, and the pupils of schools carried on in Arnold's spirit, will be found among the foremost in the battle of life. Above all, whoever reverences the union of intellectual vigour, earthly knowledge, energy of thought and action, and a keen desire to make this world happier and better, with fervent piety, unspotted integrity, a heart overflowing with love to God and man, and a faith triumphant alike in life and death, will learn from Arnold's example and teaching, in what strength he may conquer his own evil inclinations, and harmonize opposite tendencies by the one constraining and pervading principle of love to Jesus Christ. And to you, my friends and hearers, who have listened so kindly and patiently to recollections which, however precious to me, have to you, I fear, been sometimes tedious and uninteresting, let me in conclusion say one word only. You have not yet realized to yourselves that religious belief which made him what he was. But try to be like him, or like any other good man, as far as you can. Act thoughtfully and resolutely on your own convictions. Realise in practice what you accept in theory. "*Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.*" As from the very first he followed the teaching of conscience, and struggled invariably against his faults, and never recognised a duty without fulfilling it, and as thus God led him steadily and quietly on to the heights of Christian piety and devotion; so if you will carry out into action those principles which we all acknowledge, if you will seek to imitate Arnold's integrity, Arnold's activity and unselfishness, Arnold's resistance to evil, I believe that you will be also brought by God's blessing to Arnold's faith and love and holiness.

III.—*Fourth Annual Report of the German Mission in Ghazeepore.—From July 1st, 1858, to June 30th, 1859.*

The fourth year of this Mission having elapsed, which has been carried on by the brethren W. Ziemann and H. Hoppner, we beg respectfully to furnish our friends and supporters with a brief annual account and report of our proceedings in the past year.

1. We have great cause for offering our most hearty thanks to God and the Father of our Lord Jesus Christ for His infinite mercy which He has shewn unto us during the year in granting us strength and grace to carry on His work and proclaim the glorious Gospel among the thousands of Hindus and Muhammadans in this city. We have also much reason to be thankful to God for the peace and tranquillity which we have enjoyed and for the benefits which we have received at His hands during the year.

2. We desire to return our most sincere thanks to our friends and supporters who have so very kindly and readily assisted and encouraged us with their liberal subscriptions and other tokens of love and charity. It is our hearty wish and prayer that the Lord may abundantly reward them for whatever they have done to His cause and to the dissemination of the Gospel among the benighted people of this country.

3. We beg also to acknowledge with gratitude the kindness of the Calcutta Bible Society who have furnished us with Scriptures in Kaithi from their Depôt at Monghyr. Likewise we render thanks to the North Western Bible and Tract Society who have so very kindly furnished us with a supply of Urdu and Devnagri Scriptures and Tracts through their Secretary, the Rev. J. Owen at Allahabad.

It will be seen in our annexed account that in the past year we have had an opportunity of enlarging and improving our Mission by the purchase of the large Schoolhouse with its appertaining land, situated at the Lal Darwaza near the city, and by building a new house for our Vernacular School on the Gora Bazar, also by building a new house for our native Orphan Girls. Our friends will also be glad to hear that we have been able to defray these additional heavy expenses by the balances of our income in former years, so that we have not been obliged to contract debts, nor call for assistance upon our Society in Berlin. This enlargement of our Mission is at the same time a great encouragement to ourselves, and no doubt will be so also to our Society at Berlin and our friends here.

We feel also very much obliged to Mr. Dear of Monghyr and Mr. Brice of Dinapore who have, besides their various contributions in money, most liberally assisted us in our repairs and new buildings with timber, the value of which is at the present rate not less than 150 Rs. each.

5. Divine Service in Hindustani for our native Christians and several Christian residents has been conducted on each Sunday twice, and on Wednesday and Friday evenings; and on each first Monday in the month a lecture and prayers on Mission affairs were held, and

a collection made for the Mission, the amount of which will be seen in the annexed accounts.

Preaching in the bazar of the city to the crowds of attentive Hindus and Muhammadans, and superintending of our English and Vernacular Schools has been almost daily our chief occupation. We had again the excellent opportunity in the months of April and May, to preach the Gospel to thousands of Opium asamis from the districts of Ghazeepore, Azeemgurh, Gorakhpore, Jaunpore, Benares, Mirzapore, Allahabad and Oudh. All these people were encamped on a large plain, which afforded us plenty of opportunities to address them separately. We divided ourselves into two preaching parties and went every day twice among them. Our native convert, Babu John, was of great service to us by testifying to his countrymen the love of God in Christ Jesus. The people were generally very attentive, and many Tracts and Gospels were distributed amongst them, and many enquiries were made by them about our doctrine. There is no doubt that many are convinced in their hearts of the truth of Christianity, but the power of the Holy Spirit is wanted to infuse life into these dry bones and enable them to break through the fetters of idolatry and superstition. We trust our friends will join us in fervent prayers for the outpouring of the Spirit, without which also Apostles could do nothing.

7. Since the meeting we have not yet enjoyed the privilege of travelling into the districts an account of some rebels being still hidden here and there. We hope, however, that by God's mercy the next cold weather will afford us the long desired opportunity of spreading the glad tidings abroad.

8. Our English School with an Urdu and Hindui Department, is making considerable progress, as far as we observe. It is attended by 140 boys. Government kindly allows us a Grant-in-aid of 100 Rupees per mensem for this school, for which liberality we feel greatly obliged.

9. Our two Vernacular Hindu Schools are attended at present by ninety boys; the particulars about the kind of education given in these Schools may be seen in our previous reports.

10. Two Orphan girls were sent into our Asylum by the Joint Magistrate, Mr. Probyn; these children were of such a fair complexion that they were at first taken for European children who had fallen into the hands of the natives during the late rebellion. However, they were at last pronounced to be Albinos. Afterwards their mother joined the Mission and is behaving well. The number of Orphans connected with the Mission is at present twelve Girls and three Boys.

11. Each Friday morning a number of 200—300 Beggars have assembled in our Compound, when the Gospel was preached unto them, and charities in rice, dall and salt were distributed to them from the poors' fund, which see below.

12. We have during the year received into the Church by Baptism sixteen individuals. The first of them was a poor leper who is the first fruits of our preaching of the Gospel to the poor at this

place. This man had often been observed to be very attentive to preaching of the word of God, and he repeatedly expressed his convictions of the truth of Christianity; and we often said among ourselves that this man could be baptised if he asked for it. At last he became seriously ill, so that he was not expected to live. From that time he began to ask us, whether we had still any doubts in his sincerity and faith in the Lord Jesus Christ, his Saviour, who shed his blood for the forgiveness of his sins. He was told that we had no such doubts; upon which he said, Well, if you think me sincere, then I beg you to make me a chela (disciple) of Christ, before I die, that I may be acknowledged by Christ in heaven; for I have heard that you make all such as believe in Christ, his disciples, though I do not know in what manner and by what ceremony you do it. We told him, that we make disciples of Christ, by baptizing them in the name of the Father, Son and Holy Ghost. As soon as he heard this, he asked us with great anxiety to bestow on him this holy rite, which would be to him a great boon and comfort before his death. He made also the people of his neighbourhood at the Gora Bazar acquainted with his intention, and confessed his faith in Christ before them. People soon tried to dissuade him from being baptized; they said, the Padri will take his mouth full of water and spit it all in your face, and thus he will make you a Christian. Never mind, he replied, I am not even worthy to be spit upon by the Padri; and if this spittle will be of any benefit to my salvation, I shall accept it with many thanks. As his disease looked very dangerous, we resolved to baptize him in the open air in the front of his house on the appointed day. I made a short discourse on Luke xvi. 19, 31, about the parable of the rich man and the poor Lazarus. A great many Hindus and Muhammadans came to see the strange sight, and when I had finished the address, a Hindu woman ran and fetched a lota with water for his baptism. He being full of sores all over his body, we gave him the name of Lazarus. The whole proceeding made a visible impression upon all those natives who were present, and removed the disgusting prejudice concerning the mode of making Christians. It is very surprizing, that soon after his baptism he recovered from his illness, and his wounds were completely healed, so that he is able to attend divine service. He is very cheerful and confesses his faith in Christ before his countrymen with great courage, and the people hear him with respect. The other adult who has been baptized, is a Hindu of the writer caste; he is a native of the Chuprah district, and has been a teacher in one of our Mission Schools for several years. Two years ago he came to this place in search of employment. We appointed him teacher in our Vernacular School at the Gora Bazar. Shortly after he applied for baptism, which we, being satisfied with his sincerity and knowing the amount of his knowledge of the religion which he had been teaching for many years, did not hesitate to administer unto him. At the same time his little nephew was baptized. When his baptism became known to the people in the bazar, several of the elder school-boys left the school, which was expected by us. However, there are now

again thirty-eight boys in attendance, and the number seems likely to increase.

The others who have been baptized, were Orphans, besides a native Christian infant. The Orphans are from 3 to 10 years of age; most of them had been first instructed in Christianity before they were baptized. Two deaths have taken place during the year, viz., a little infant of one of our native Christians, and a little orphan child, which had been sent unto us by the Magistrate in a state of starvation and disease. These are the first deaths since the establishment of this Mission.

14. We have great pleasure in returning our most sincere thanks to Doctor Palmer, who has always in cases of sickness shewn the greatest kindness, and willingness to render medical aid to ourselves and our families, whenever he was called on. Likewise we beg to render our sincere thanks to his Sub-assistant, Surgeon Babu Sri Nath Sen, who has also very willingly and with great kindness rendered medical assistance to us and our native Christian families and orphan Children. May the Lord reward all these and other tokens of love.

15. Finally, we respectfully solicit the favour of our friends and supporters to continue their kindness and liberality towards our Mission and accompany it with their prayers.

BRIEF NOTICES OF RECENT PUBLICATIONS.

A Prince and a Great Man fallen in Israel: A Discourse occasioned by the Death of the Rev. A. F. Lacroix, Delivered in Union Chapel, Calcutta, on Sabbath evening, July 24th, 1859, *by* Alexander Duff, D. D., L. L. D. Calcutta, 1859. Pp. 48.

In noticing this most appropriate tribute to the memory of a distinguished servant of God, our object is not to review or criticise the discourse, but simply to direct attention to it, in the hope that our readers will procure it for themselves, and seek to derive from its perusal all that instruction and encouragement which it is so well adapted to convey.

The author accounts for the pleasing fact that he, a member of another mission, was the preacher, in the following prefatory note:—

It was at the earnest request of the friends of the late Mr. Lacroix, that the author undertook to preach his "Funeral Sermon." An acquaintance,—commenced on the *first* night of his arrival in Calcutta, 27th May, 1830, and gradually ripened into a close and endearing friendship, severed only by death,—was supposed to afford

the most favourable opportunities for noting and appreciating the character of the departed. To be able, however, in some measure, to note and appreciate a noble character, is one thing; to be able adequately to delineate it, quite another. To enjoy the former ability, in some humble degree, was the privilege of the author; from the ascription of the latter, he utterly shrunk. Still, as friends insisted on the *congruity* at least of his encountering the solemn duty, he was induced to attempt the discharge of it. It is at the earnest solicitation of the same friends, that he has now consented to give up, for publication, the Discourse delivered in obedience to their call. And if the perusal of it should, by God's blessing, prove the means of stirring up any soul to a holy emulation of the graces which shone in the character of the saintly Lacroix, it would be felt as the richest reward for his "labour of love."

The text selected for the occasion consisted of the words once uttered by David with reference to Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. iii. 38. The appropriateness of these words is briefly pointed out in the introduction, of which the following sentences may be regarded as the substance:—

Were a stranger from a distance suddenly to appear amongst us this night; and, in looking round and noticing the sadness visibly depicted in many a countenance, with the tear about to start from the eyes of some, and the suppressed sob ready to escape from the lips of others—all indicative of secret, silent, heartfelt sorrow,—were he to ask, "What means all this mourning?" where could we find words for a reply, more apposite to our circumstances, than those of royal David, "Know ye not that there is a prince and a great man fallen this day in our spiritual Israel?"

He whose lamented demise we are met this night to commemorate, by endeavouring to improve it to the benefit of the living, was no ordinary man. His disappearance from our local Christian community has left a blank somewhat like that of the fall of a veteran oak among the trees of the forest, or of the great pyramid among the ancient monuments of Egypt, or of Mont Blanc among the Alpine eminences of his own native Switzerland.

The author then proceeds to give a brief summary of Mr. Lacroix's life, which is followed by an elaborate and masterly delineation of his character. Of the latter it would be presumptuous to attempt an abridgment; suffice it to say that his piety, humility, charity, and catholicity of spirit are successively described.

From the biographical sketch we transcribe the concluding portion:—

At the close of 1841, he re-visited Europe. While there, besides addressing, with great acceptance, many meetings and congregations on the Continent and in the British isles, he delivered a course of six

lectures on Missions in Geneva, Lausanne, Neufchatel and Paris, which, in those cities, were blessed by God in awakening an unprecedented interest in the Missionary enterprise. On leaving England, in September, 1843, the Directors of the London Society forwarded a valedictory Letter to him, in which, in the most handsome terms, they expressed their unfeigned respect for his person, and the warmest thanks for the eminent services he had rendered to the cause of evangelism during his temporary sojourn in Europe. After his return, he again made Calcutta his head-quarters. Except when absent from it, he was one of the most punctual in his attendance on the monthly meetings of the Committees of the Religious Tract and Bible Societies; and, on all vital questions, the benefit of his sage counsel and richly varied experience was as readily vouchsafed as it was highly prized. Of three or four popular tracts he was himself the author, and in the revision of others he was ever ready to lend his effective aid. Though no original translation of the Scriptures, in whole or in part, ever emanated from his pen, the Minutes of the Bible Committee abundantly testify to the number and variety of his gratuitous labours, up to the very period of his death, in examining, revising and carrying through the press, at one time or other, almost every portion of the Word of God in the vernacular language of Bengal. He was also, in the course of his frequent and extended itineracies, one of the most successful and judicious of Tract and Bible distributors among the native population. Of the English Educational Institution of the London Society at Bhowanipore he was ever a firm, consistent, and enlightened supporter; while, in conducting its more purely Theological Department, he lent the aid of his enlivening personal instructions. But it was as a *vernacular preacher* that he decidedly outpeered all others, whether native or European. Humbly and devoutly recognizing this, his own special gift in vernacular preaching, as from the Lord, it was to this Branch of evangelistic labour that he mainly devoted himself, throughout the whole of his long career. During the hot and rainy seasons, his habit, while health and strength permitted, was to address audiences every day, and often on the morning and evening of every day, in some part or other of Calcutta and its neighbourhood. The whole of the cold season was usually spent in itinerating tours over successive districts of Bengal; so that, in this way, not scores merely, but hundreds, if not thousands, of villages must, in the course of his missionary rounds, have been visited by him; and from his lips, the sound of gospel salvation must have been heard, not by thousands merely, but by scores, if not hundreds, of thousands of the inhabitants. By general consent, he was, in point of multifarious and energetic labour, by far the greatest itinerant preacher that Bengal has yet seen. How, then, when such an evangelist has been suddenly removed from amongst us, can we help taking up the pathetic lament of David,—"Know ye not that there is a prince and a great man fallen this day in our Israel?"

The following incident, illustrative of the meekness which

adorned Mr. Lacroix, is extensively known, but will bear frequent repetition:—

Some years ago, he was preaching in a Bazar chapel to a large miscellaneous assemblage of natives. The subject was specially the work and character of the Lord Jesus. The forcibleness of his appeals at last excited the anger of one of the auditors, a powerful up-country man, armed with a heavy stick or club. He aimed a stroke direct at the preacher's head, which he avoided, and received it on his shoulder. Such was its violence, that had it hit him on the temple, he often said he might never have recovered from the blow. The audience, though composed of heathen, were warm in their indignation at this unprovoked assault, and were all for giving up the man to the police. Mr. Lacroix, however, did not consent to this; but when clamour was hushed and silence restored, before all, solemnly expressed himself to this effect:—"You have done very wrong; you have broken the law of man as well as of God; you are now, therefore, wholly in my power. I could give you up to the police for this violent assault, and have plenty of witnesses to prove it; but, for one reason, I shall not do so. Jesus Christ, my Lord and Saviour, has told me to love my enemies and do good to them that despitefully use me. And, therefore, in obedience to his command, I shall let you go. Only remember, for the next few months, when you are in *your own house* at liberty and in peace, it is for the sake of Jesus Christ you are not in *prison*." The whole of the assembled multitude, being powerfully struck with an address so totally contrary to the spirit of their own religion, instantaneously began to shout, "*Jaya, Jaya*," that is, "*victory, victory* to Jesus Christ, glory and praise to Jesus Christ." In this exhibition of the charity that endureth all things, what a practical illustration do we find of the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The next portion of the discourse contains some details regarding Mr. Lacroix's last illness, derived from those whose privilege it was to attend upon him. They are so interesting that we cannot forbear from reproducing them here:—

While enjoying, to all appearance, his wonted health and vigor—and holding out to our contracted mental vision the promise of a life of prolonged usefulness,—he was, on the 19th May, suddenly seized with the most intense internal pain, which lasted, without material abatement, for some days. Even in the time of his greatest agony, however, his only cry was, frequently in French, "O dear Lord, forsake me not; give me strength and fortitude."

During these days of agonizing pain, his life was in the greatest danger; but after the pain subsided, and his naturally robust frame began to manifest some rallying power, lively hopes were entertained that he might yet be spared to us for a season; nor were these hopes abandoned till within a very few days of his actual demise.

Throughout the stormy assault of excruciating pain, his confidence

was unshaken. His house was built upon the Rock, from which neither floods nor stormy tempest could dislodge it.

But scarcely had he partially recovered from the effects of that assault, when the Tempter, ever ready to take advantage of nature's weakness, began violently to assail him with his "fiery darts," that is, through the injection of strange and hateful thoughts. By these, for some time, he was exceedingly annoyed, harassed, and distressed. It was, however, his last conflict with the great Adversary—Apollyon, the Destroyer. But his faith never failed. Well did he know the real nature of the struggle. It is one to which many of the most eminent servants of God have often been subjected. But, in his case, as in their's, such evil or rebellious thoughts, however afflictive to the soul panting after perfect holiness, could not leave the sting of guilt upon the conscience. And why? Because they were not invited, or encouraged, or, for a moment, complacently entertained by him. They never gained the slightest consent of his will. On the contrary, they were loathed, hated, abominated, as would be the intrusive presence of filthy toads on a banqueting table, or of venomous serpents on a couch of rest. Earnestly, therefore, did he appeal, in prayer, to the great Captain of salvation for deliverance:—saying, "O Lord Jesus! save me from these! O sweet Jesus! thou wilt deliver me from them."—The prayer of faith prevailed. Ere long a great and effectual deliverance was experienced. Then it was, that, to one nearest and dearest to him in this life, he joyously exclaimed:—"The clouds are breaking and dispersing, and the light is coming at last." It was even so. The fiery darts of the wicked one, having been intercepted and quenched by the shield of faith, the Tempter, foiled and baffled, was constrained to quit the battle-field in haste, and leave him in the arms of victory. And when the arch-enemy left, it seemed as if angels came and ministered unto him; or rather, as if the great Angel of the Covenant himself came, in accordance with his own gracious promise, to conduct his faithful servant, not in safety merely, but in triumph, through the valley of the shadow of death—uphold him amid the swelling floods of Jordan—and, conveying him through the gates of the new Jerusalem, graciously invest him with "the freedom" of the city of the Great King. It was as if the plaintive turtle, mournfully cooing in its distress in the darkest thicket of the forest, had been suddenly transformed into the jubilant eagle, grandly soaring aloft into the serene ether of the empyrean heavens. For, after his release from so painful a temptation, for which he expressed great joy and gratitude as an answer to prayer, not the shadow of a cloud ever again crossed his spiritual vision. The last battle had evidently been fought and the last victory completely won; and unto the hour of his departure, he had not another foe to contend with, save the last enemy—to him no longer the King of Terrors. Ever after, his peace seemed perfect; as was evident to all around him, not merely from his words of calm and settled assurance, but from the heavenly smile which so constantly played upon his pallid lips—beamed from his sunken eyes—and lighted up his emaciated countenance with a gleam of unearthly radiance.

Sometimes he would awaken from sleep, and, thinking for a few minutes, would quote a portion of some favourite hymn. Amid the silent night watches he was heard to exclaim :—

Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

At another time, on seeing him awake, a friend, anticipating the upward tendency of his thoughts, repeated :—

Jesus, thy blood and righteousness—

Then stopping,—he himself continued the quotation—

My beauty are, my glorious dress,
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

The passage in Colossians i. 27, was mentioned to him, when he remarked : "Yes : that is it : *Christ in* you, the *hope* of glory—nothing else—nothing else."

At one time, when in pain, he was asked, what he could do in his long sickness without Christ's presence ? "Ah," he replied, "what could I do without Jesus ?—sweet Jesus !"

One day, he solemnly warned a young friend, in whom he felt a peculiar interest :—"Had I put off making my peace with God until I lay on a sick bed, I feel I could not do it now ; I can scarcely even think of temporal things : but that is all done long ago, thank God."

Even when under the deepest depression from bodily and mental exhaustion, his language was :—"I feel too weak to follow out any train of thought,—but one thing my mind rests upon—that the dear Lord will never forsake me."

On one occasion, he asked a beloved member of his family—"Tell me some text expressive of strong attachment to the Lord, that I may join with it." She repeated the words :—"Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee ;" "Lord, thou knowest all things, thou knowest that I love thee ;" and again, "My beloved is mine, and I am his." The dying saint then said,—"Ah, that will do ; when that is the case, all is well for time and eternity."

His self-renunciation, self-abasement, and sole trust in the Saviour of sinners became increasingly conspicuous :—

A dear friend who called, on the 17th June, told him that we felt as if, in the present paucity of labourers, he could scarcely be spared ; he replied, "I cannot see this : I think my work is done." After some further remarks, the friend began to quote the passage : "God is not unfaithful to forget your work of faith, and labour of love, and patience of hope ;" but before he could finish it, he said, "All my hope is in Christ who died for me. I feel that the appropriate prayer for me is that of the publican : 'God be merciful to me a sinner.' The portion of Scripture which now affords me the

greatest consolation is the parable of the prodigal son. Like him I would 'go to my Father, and say, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' I know that I can rely upon the mercy of God in Christ, but nothing else gives me any ground of hope."

The same friend again called, Thursday the 23rd, and found him quite calm. In the course of conversation, after giving some messages for distant friends he said: "I have during this illness been led to discern more clearly, and to apprehend more vividly than ever before, the peculiar character of the gospel as the publication of an amnesty to rebels: and oh what an amnesty! If I have derived no other benefit from this illness than this, I feel very thankful, for this view of the gospel which it has given me, and which is full of consolation to me. I place my hope solely in Christ and his work."

Thus renouncing alike his graces, his gifts, and his works, as utterly worthless, in the matter of acceptance with a holy God, he seemed imbued, yea penetrated, with the sentiment expressed in the well known hymn:—

A guilty, weak and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all.

But though his mind was mainly occupied with such heavenly exercises, his thoughts would, at times, revert to the more important of the passing events of the day. In the war which is now raging in the north of Italy, he evinced considerable interest, and looked anxiously for the freedom of that oppressed country—trusting that the Lord would soon destroy the Papal power, which had, for such long ages, been the scourge and terror of the Church of Christ.

Sometimes when his mind, through sheer physical weakness, slightly wandered, it was affecting to find, from his broken utterances, that he seemed to be seeing and holding converse with departed friends, now in glory; and then again talking of Missionary tours or long journeys that must be, or had been already undertaken.

His thoughtful considerateness for others clung to him to the last. Being with him, on a forenoon two or three days before he died, after some refreshing converse, he, in substance, said:—"That he must not detain me any longer—his own work was ended, but I had yet work to do."

Up to near the very end, his consciousness remained. Being with him on the forenoon of the day on which he died, I *saw* rather than *heard* his last reply. When asked, by a whisper into his ear—"Is Christ precious to you?"—eyesight and speech having then failed him, his head nodded the assent those eyes and lips could no longer yield.

To an affectionate relative who tenderly watched him, I am indebted for the following remarks:—

"When I think of all the affection and love he manifested during that long illness—the consideration for others even in the season of

his severest pain—the gratitude for the smallest services rendered to him—the heart that was ever turning heavenward, and even when under the most depressing clouds, never losing faith in the sure promises,—I feel ready to thank God who spared to us so long this bright example of the path of the just, which is as a shining light, shining more and more unto the perfect day.

"The last few days of his life, his friends were allowed to see him: and he had a recognition, a blessing, a farewell, for each, and also for the native Christians; till at last he became too weak even for that.

"He lay for two days and a half in a dying state. We were watching almost hourly for the loosing of the silver cord. Still, he was perfectly conscious; a smile of heavenly radiance rested on his wan and wasted features, and he would assent with a distinct 'Oh yes;' or, sometimes, when asked how he felt, would repeat the words 'All is well,'—'No doubt—no fear—perfect peace—Jesus is near—Jesus is present.' He was never tired of hearing that beloved name. His affection for his family and friends seemed to deepen as the end drew near. Of this he gave some very touching tokens. On Friday, 8th July, his last day on earth, he lay, unable to speak, scarcely able even to make any sign of recognition to those around him; but a holy light shone from his calm face and blue upturned eyes. About ½-past 2, in the afternoon, when we were all assembled around his bed, we could see that his end was drawing near. The heaving chest, the heavy breathing growing fainter and fainter,—till, at a ¼-past 3, calmly as a child falling asleep, he fell asleep in Jesus. There was no struggle, no pain, no groan: the calm spirit took its flight to glory, leaving us only that calm, wasted, beautiful face as an exemplification of the words, *perfect peace*."

The last portion of the discourse is devoted to an eloquent illustration of the most distinguishing feature of Mr. Lacroix's character—the spirit of a self-denying and unwearied devotedness to Christ and his cause. From this thrilling peroration we extract a passage given in a foot-note, but pre-eminently deserving to be engraven on the hearts of the followers of Christ:—

Though he laboured far more and far longer than any other man, *in the direct preaching of the gospel to myriads in their own vernacular tongue;* and though no foreigner, in this part of India, ever equalled him in his power of arresting and commanding the attention of a Bengali-speaking audience;—yet, the success vouchsafed to his faithful, acceptable and untiring labours, in the way of the conversion of souls to God, for which he intensely longed and prayed, was comparatively very small! But, notwithstanding this comparative want of success, over which at times he mourned, *he never once lost heart.* On the contrary, with unabated cheerfulness and elasticity of spirit, he perseveringly continued to labour on to the very end—in the assured confidence that not one of the "exceeding great and precious promises" would fail; and that, sooner or later, India, yea,

and all the world, would be the Lord's. He constantly delighted in saying, that the Christian's business was to labour, and labour on—to plant and water, and water and plant, without wearying and without fainting—leaving all results to God! From love to Christ, and in obedience to his command, he intensely felt it was his duty to work—and work on, in faith—whether privileged to witness any success or not. The work of *sowing*, was his; the blessing of "*increase*," was God's. And thus, with the exception of two years' absence in Europe, did he labour on for thirty-eight years, seeing *little fruit* of his labours; and yet labouring to the very end as cheerfully and energetically as if he were reaping a glorious harvest. "It will come, it will come, after I am dead and gone"—was his prevailing thought—"for the good Lord hath said it; and it is not for me to scan His ways, or to know the times and the seasons which *He* hath appointed." Thus, like the ancient Patriarchs, did he live, and labour, and die *in faith*—not having received the fulfilment of the promises—but assured that the fulfilment would come, when they that have sown in tears and they that reap in joy, shall both exult over the product of their united labours, safely gathered into the garner of immortality.

As further illustrative of his self-denying devotedness of spirit, I may refer to the following incident. In January, 1844, after returning from Europe, he called upon Mr. Wenger, and the conversation naturally turned upon the death of a beloved fellow labourer, Mr. DeRodt, of which he had received the first intelligence at Kedgeree.* After the principal circumstances of that event were narrated, he remarked: "Many blame Mr. DeRodt for having brought death upon himself by imprudence. But I do not sympathise with this view. It appears to me that he belongs to the honoured few who have died in the field, because they did not shrink from the dangers connected with their duty. I would rather die in the field, even if it should be in consequence of perhaps imprudently facing danger, than belong to those whom excessive prudence leads to avoid that exposure to the climate, without which the work cannot be carried on, and perhaps to retire to a more salubrious climate before they become unfit for work. I have always wished to die in the field, if the Lord permit." Dearly beloved Friend! Thy wish has been graciously granted. Thou didst die in the field; yea, as a warrior, "clad in the whole armour of God," thou didst fall on the battle-field—bravely contending, sword in hand, with the deadly enemies of Zion.

* The first station on entering the river Húgly from the sea.

Missionary and Religious Intelligence.

1.—Missionary Movements.

We regret to state that the Rev. Mr. Knight, of the Church Missionary Society, who has been labouring in the Krishnaghur district, and the Rev. R. Williams, a veteran member of the Baptist Mission in the North West Provinces, have both been compelled by ill health to leave India.

The Rev. Mr. Batsch, of the German Mission in Chota Nagpore, has recently returned from Europe. The return of the Rev. E. Storrow also will be hailed with pleasure by all the friends of Missions in Calcutta.

The Church Missionary Society has received an accession of strength by the arrival of the Rev. H. E. Hallett, who will labour in the Santal districts.

2.—Proposed Concert in Prayer.*

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.—Matthew xviii. 19.

The religious movement now transpiring in the North of Ireland, together with like movements, though on a smaller scale, in Scotland and in Wales, following on that which has prevailed so widely in America, cannot fail to arrest the mind of every reflecting Christian. When thousands of men seem to be simultaneously awakened to repentance, the phenomenon is too solemn to be dismissed indifferently from our thoughts.

That out of the multitudes touched by this movement there will be not a few who do but "for a while believe, and in time of temptation fall away," is to be expected. That some will fearfully relapse, so that "it had been better for them not to have known the way of righteousness," will, alas, only be in consonance with past experiences at all times of extraordinary religious excitement. But if, notwithstanding such deductions, there yet shall remain, as doubtless there will remain, a vast residuum of souls truly converted, and eternally saved, what Christian heart will not rejoice and praise God for the blessed result?

The singular physical affections which appear to have accompanied this movement in Ireland, as elsewhere, will not greatly surprise, although they may in some degree perplex us. We may be unable satisfactorily to account for them; but such things have not been unknown before; and we may wisely abstain from venturing any opinion upon them.

And if, in some few instances, an incautious zeal has led to extravagancies from which chastened piety revolts, it is no more than a knowledge of human infirmity should teach us to anticipate.

Still the grand fact stands out before us with overwhelming solemnity, that vast numbers of men, hitherto unconverted, have been "turned from darkness to light, and from the power of Satan unto God."

It is believed that very many Christian persons are being led to ponder with themselves the question, whether no special call is made upon them, by the transactions passing before their eyes, to arise and pray that a share in those "showers of blessing," which appear to be falling so copiously elsewhere, may be vouchsafed to their own portion of the field, and be ex-

* This paper is from the pen of the Bishop of Bombay.

tended widely through the Church, and through the world. Sober devotion, it is true, will never dare to prescribe either the manner or degree in which the Spirit of God shall act upon the human mind. But it will equally fear to be backward in asking for blessings which Heaven may be waiting to bestow.

May it then be suggested as a means for giving a common utterance to the impulses of this devotion in many hearts, if all who read this paper, and who concur in its sentiments, should agree on every Thursday morning especially to implore of Almighty God:

First, to pour down His Spirit more largely on his Church, and by the conversion of souls to add unto it daily such as shall be saved.

And secondly, in respect of the movements above alluded to, that He would be pleased, in so far as they are from him, to extend them to ourselves: and whereinsoever they are not from Him, to forbid the frailty of man from marring the work of His Grace.

Which prayers may He vouchsafe to grant for his dear Son's sake, Amen.

3.—Opinion of a Medical Man on the Physical Symptoms observed in the Irish Revival.

Dr. James C. L. Carson, of Coleraine, a medical gentleman of some note in Ireland, makes the following remarks, in a letter which he had sent to the *Coleraine Chronicle*, on the remarkable scenes which have come under his own notice:—

"We have probably never seen a time when it was more necessary for us to avoid running into either scepticism or fanaticism. Both extremes should be guarded against with the utmost care, as they are quite inconsistent with either philosophy or Christianity.

"Some people entertain the idea that this movement is owing entirely to an outpouring of the Holy Spirit on the people; whilst others as strenuously maintain that it is altogether a mesmeric or physical influence. I think, in the present state of our knowledge, we are not justified in speculating too far on these points; nor does it appear at all necessary to do so. Whether it is a physical or a spiritual influence, it must be the work of God. It can be rationally accounted for in no other way. When Jesus, by his Divine power, opened the eyes of the blind man, He used the spittle and the clay. He could have done it quite as well without this instrumentality; but still, in his infinite wisdom He thought proper to use a physical agency. Indeed, this seems to be the general—almost the universal—order of God's working in the world. Are we not, then, fully justified in concluding, in the present case, that if there is a physical agency in operation at all, it has been sent specially by God to work out his own designs? On what other principle could we account for the fact that such an occurrence has never been witnessed by us before? What has this physical influence been about in times that are past? Why has it been dormant? But more especially, how does it come that this influence, in every case, selects and operates on those faculties alone which connect us with religion? How does it make the selection, if it is not guided by a superior power? I cannot see how this is to be accounted for by mere physical agency without the intervention of an Almighty power. Men under the influence of chloroform, electro-biology, or mesmerism, will frequently develop all the peculiarities of their nature. They will fight, swear, tell lies, steal, murder, or pray, as the case may be; but the present movement, no matter how many thousands may be

influenced, is all in the one direction, and tends towards heaven. This is a great peculiarity, which shows that the physical influence which, in all probability, is in operation, is specially directed by infinite wisdom. The man who will exclude the hand of God from this matter, in my humble judgment, is not consistent either as a philosopher or a Christian. Some who advocate an exclusive spirituality have difficulty in accounting for the corporeal results. This, again, I imagine, is a mistake. Suppose the strongest-hearted of your readers were sitting at their ease and comfort in their own homes, and that they were suddenly informed, on evidence they could not doubt, that they were condemned to death, and the gallows on which they were forthwith to be executed was already brought within their view, would the mental impressions produce no bodily results? I rather think they would. The sudden and unexpected news would tell on the bravest of the brave. There would soon be the faltering voice, the quivering lip, the tottering limbs, and the wild look or yell of dispair. It could hardly be otherwise. If such, then, would be the result of the fear of mere temporal death, what might we not anticipate as the consequence of a sudden view of eternal damnation on an individual who had hitherto totally disregarded the state of his immortal soul? Is it any wonder, when they see themselves hanging on the brink of destruction, they would be physically affected? The real wonder is that such a sudden and terrific sight should not at once extinguish the vital spark. That they live at all, and keep their judgment, under the circumstances, is really marvellous, and must be owing to the merciful intervention of the Almighty.

"It is specially worthy of remark that the parties affected all go through the same stages, although the intensity may vary. They see their perishing condition, and their need of a Saviour; they then implore for mercy, and that mercy through Christ alone; they never doubt the Almighty power of Jesus. When mercy comes, extreme felicity is the immediate result, and they are impelled by an active overwhelming desire for the salvation of others. Does this not look like the transition from the sinner to the saint? I will just relate a case which occurred under my own eyes. A poor child, I think about seven or eight years of age, came to my house one night at a late hour, and asked to see Mrs. Carson, who had gone to her bedroom. The interview was readily granted. The child became affected. Her imploring and heart-rending cries for mercy, for she said she was a sinner on the brink of hell, were so absolutely distressing that I had to leave the house for a time, as I could not bear to listen to the melancholy tones of her infant voice. The expressions of deep despair and sincerity on her countenance could not be imitated by the best actor I ever saw on the stage. It was a dreadful scene. In a few hours the poor child got the most perfect relief, and her countenance appeared almost superhuman with delight. She then began to pray, and her prayer would have melted the heart of a rock. It was so powerful, so fluent, so accurate, so intense, and so full of thought, that it almost looked like inspiration in a child so very young. I am sure the scene will never leave the eyes of those who witnessed it; and I trust that poor child was sent as a special messenger to arouse us to a sense of our privileges and duties.

"The chief result of the revival, perhaps, will be its influence on the onlooker. It will turn the attention of sinners to their perishing condition, and stir up saints to a sense of those duties which hitherto have been so lamentably neglected. More good has already been done than a person might have expected in the ordinary way in a quarter of a century. Already the face of society seems to be altered, and crime and vice arrested. Everything about the revival appears to me to be capable of being reconciled with the idea of its being a physical influence used specially by God

for a spiritual purpose; but I could not reconcile some things which I have seen with either the exclusively physical or exclusively spiritual idea of it."

4.—Lord Elphinstone at Ahmednuggur.

On Monday the 8th August, His Excellency the Governor visited the American Mission Schools in Ahmednuggur. His Lordship was accompanied by the gentlemen of his personal staff and by the Collector of Ahmednuggur, C. E. Fraser Tytler, Esq. and Mrs. Fraser Tytler, and I. H. Grant, Esq. Assistant Collector. The schools were assembled in the large Mission Chapel which was filled with the native Christians and their wives and children. The girls were first examined in Arithmetic and Geography and in the Scriptures, and then the boys came forward and were examined in Geography, Arithmetic and in Ancient Chronology. All the visitors expressed themselves as much gratified with what they saw of the progress of the scholars, (who were nearly all converts or the children of converts,) and they were also much interested in what they were told of the progress of the gospel in the district of Ahmednuggur. His Lordship made many inquiries in regard to the native Christians and the scholars of the school, thus manifesting the interest he felt in the labours of the Missionaries. Some of the gentlemen remarked that they had never before attended an examination of purely vernacular schools in this country, and they were pleased to see the amount of information communicated through the Mahratta language. The native Christians were very much gratified at the kindness and attention exhibited to them by Lord Elphinstone and the other gentlemen present.

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I.—*Thoughts on the Great Duty of Prayer for the Outpouring of the Holy Spirit.**

In times of great spiritual coldness and languor there is little sense of need. The soul of the individual believer is settled on its lees, and is almost unconscious of its decay. So it is with the general body of the Church. In seasons of spiritual declension the fruits of zeal and love cannot be expected. The world lying in wickedness is not assailed, the strong man armed holds his goods in peace, and while millions are living in misery and perishing in neglect, the voice of the Church utters only the vain excuse, 'Behold, I knew it not!'

But when the power of divine life kindles anew the first ardour of tenderness and compassion, and revives the desire for the Lord's glory, then returns the sense of helplessness in the great work of converting souls; and the contemplation of Satan's usurped dominion extorts the cry for almighty succour in the struggle for lost man's deliverance. No longer is there complacency, while the Word is preached in vain. No longer is there satisfaction without manifest signs that it is glorified.

Through the tender mercy of our God, His Church seems now to have been aroused from her lethargy, has become conscious of her duty, and feels her need of the gracious influence of His Spirit for its fulfilment. She looks upon her Lord as a light to lighten the Gentiles and the glory of His people Israel, yet she beholds Him still rejected and despised of men. She reads the promise of the Father, granting Him the heathen for His inheritance, and the uttermost parts of the earth for His possession, but she sees how far

* The pages which are here reproduced, in a slightly condensed form, were written to assist the memory of the author, in submitting to the Calcutta Missionary Conference the vital subject of Prayer for the Revival of Religion; and were afterwards published, in the hope, and with the prayer, that the gracious Lord would use them to lead others to the solemn consideration of this duty, and to the practice of earnest intercession.—EDS. *C. C. O.*

this grand purpose of mercy is from its accomplishment. All around her are disastrous proofs of sin, in war, disease, and death; and her ear is now open to the reproaches of His word for her past neglect and backsliding. "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? ..... O generation, see ye the word of the Lord: have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee." (Jer. ii. 5 and 31) What then is her refuge? The invitations of her forgiving God. "Go and proclaim these words towards the north," (where part of the people were in captivity) "and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall on you, for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord." (Jer. iii. 12, 13) These tones were once lost upon her; she was estranged from her Lord, and felt not her weakness in the separation. But now she considers her ways.

As in the great drought Judah mourned, and the nobles sent their little ones to the waters, but they returned with their vessels empty, and were ashamed and confounded, and covered their heads, and then Judah pleaded with the Lord, "O Lord, though our iniquities testify against us, do thou it for thy name's sake, for our backslidings are many, we have sinned against thee. O the hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a stranger, as a wayfaring man that turneth aside for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, we are called by Thy name, leave us not." (Jer. xiv. 3—9)

As the ancient Church, by the mouth of the prophet Isaiah, exclaimed, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the water to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isaiah lxiv. 1—2)

As the Psalmist, in vivid anticipation of the Redeemer's triumph, celebrated His power, "Let God arise, let his enemies be scattered, let them also that hate him flee before Him. ..... O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Psalm lxviii. 1 and 7—9)

So His Church now is constrained to plead with Him, and by the effectual working of His Spirit is moved to pray to Him with increasing faith and earnestness, to remember His mercy and to stretch forth His arm to save.

May I not conclude that His people in India feel deeply the urgent need of this kind of ardent and importunate prayer? They know by sad experience the meaning of "a famine of the word of God." They have witnessed a spiritual dearth, which can only be pictured by the prophet's prelude to his denunciation of woe on rebellious Israel. "I have given you cleanness of teeth in all your cities, and want of bread in all your places, yet ye have not returned unto Me, saith the Lord. And also I have withholden the rain from you, when there were three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wandered unto one city to drink water, but they were not satisfied. Yet have ye not returned unto Me, saith the Lord." (Amos. iv. 6—8) A vast population here has been led captive by Satan at his will, mad upon their idols, given up to vile affections, perishing for lack of knowledge; and the prayers and tears of many years have yielded little fruit; few have believed our report, there are few indeed to whom the arm of the Lord is revealed. Under the dominion of caste, slaves to the priests of false gods, or deluded by the degrading Muhammadan imposture, this people seem emphatically to say to their Creator, "Depart from us, for we desire not the knowledge of thy ways," (Job. xxi. 14) and His people here are often tempted, in the sight of so much corruption, to say, '*Can* these dry bones live?' We may read the sure promises of Jehovah, but are tempted to say with the unbelieving lord, "Behold, if the Lord would make windows in heaven, might this thing be!" (2 Kings, vii. 2) The prophet wondered, when he looked on the feebleness of his downcast countrymen, and murmured forth, "O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small." (Amos. vii 2) And unbelief staggers at the promise now. But we must rise superior to our fears, and cast our burden on the Lord. We cry, 'O Lord, revive thy work in the midst of thy years; in the midst of the years make known; in wrath remember mercy!' (Hab. iii. 2)

We take His glorious PROMISES: "His name shall endure for ever, His name shall be continued as long as the sun, and men shall be blessed in Him, all nations shall call Him blessed." (Ps. lxxii. 17) "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering, for My name shall be great among the Gentiles, saith the Lord of Hosts." (Mal. i. 11)

We take His ASSURANCES: "The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand." (Isaiah xiv. 24) "Heaven and earth shall pass away, but My words shall not pass away." (Matt. xxiv. 35)

And knowing that nothing is too hard for the Lord, that His purposes shall stand, and that He can conquer by many or by few; and remembering the transcendent proofs of His faithfulness and power

in the preservation and deliverance of His people Israel; in the out-pouring of His Spirit on the day of Pentecost; in the advance and triumph of His truth over all the opposition of Roman authority and Greek philosophy; and in the effectual working of His grace in the hearts of men of every race, we rejoice in hope; and thank God and take courage. Again and again shall His people record, 'He opened the rock, and the waters gushed out, they ran in the dry places like a river.' (Psalm cv. 41) But He will be enquired of for these things, and it is to this great duty of prayer that our solemn attention is now required.

In the "Call to Extraordinary Prayer for the Revival of Religion, and the Advancement of Christ's Kingdom," published by President Edwards in 1748, reference is made to previous efforts of the kind. It appears that a paper was extensively circulated in 1712, in Great Britain and Ireland, entitled "A serious call from the city to the country to join with them in the setting apart some time, namely, from seven to eight every Tuesday morning, for the solemn seeking of God, each one in his closet, now in this so critical juncture. (Jonah i, 6.) Call upon God, if so be that God will think upon us that we perish not." And President Edwards gives an interesting extract from this document.

In 1744, after the remarkable revivals at Cambuslang and elsewhere, an agreement was made in Scotland for united prayer, that the Lord "would appear in His glory and favour Zion, and manifest His compassion to the world of mankind by an abundant effusion of His Holy Spirit on all the Churches and the whole habitable earth, to revive true religion in all parts of Christendom, and to relieve all nations from their great and manifold spiritual calamities and miseries, and bless them with the unspeakable benefits of the kingdom of our glorious Redeemer, and fill the whole earth with His glory." This agreement was for two years, but subsequently a proposal to continue it for seven more, was published and widely circulated; and it was the distribution of this proposal in New England that led President Edwards to write this Call to Extraordinary Prayer. I believe that his work was soon republished in Scotland by Dr. John Erskine, and that united prayer for the outpouring of the Holy Spirit became constant among the pious remnant in that country. Illustrations may be gathered from the memoirs of eminent Christians during the last century, of the practice of united prayer for reviving grace. In 1757, Mr. Romaine printed, "An earnest Invitation to the friends of the Established Church, to join with several of their brethren, clergy and laity, in London, in setting apart one hour of every week for prayer and supplication during these troublesome times." He invited them to pray for the peace of the Established Church, and for all orders and degrees of its ministers, beseeching God to give them his grace and heavenly benediction, that both by their life and doctrine they might set forth His glory, and set forward the salvation of man. And to the end there might never be wanting such persons in the Church, he said, "Let us pray for all Seminaries of Christian Education, especial-

ly for the two Universities," adding, "May the God of all love dispose us also to pray fervently for all the Protestant Dissenting congregations which love the Lord Jesus in sincerity."* In 1759, after the Public Fast Day, Lady Huntingdon, feeling the importance of the solemn duty of united intercession, commenced a prayer meeting at her house, and Mr. Whitefield, Mr. Wesley, Mr. Romaine and Mr. Henry Venn took part, praying on behalf of our nation. In the hymns and lyrics of Dr. Watts, in the hymns of Dr. Doddridge, in the part of Wesley's collection designed for "believers interceding," and in the hymns for revival and on public occasions in the Olney collection by Newton and Cowper, a series may be found of very earnest petitions, that were probably extensively used by devout persons from the time of their publication. In 1784, the ministers of the Baptist Churches of Northampton, Leicestor, and other counties, meeting at Nottingham, resolved "to establish a meeting of prayer for the general revival and spread of religion." This was to be observed on the first Monday evening in every calendar month, and the practice was very extensively followed, and has now spread through a large portion of the Christian Church. To support and encourage this arrangement the Rev. J. Sutcliffe of Olney republished in 1789, President Edwards' Call.† There is reason to fear that the war and other causes in America checked the spirit of prayer, but it revived again in the early part of this century, and since that time meetings for special prayer for the revival of religion have been one of the most marked features in the religious history of that country. But generally, it appears that the special office and work of the Holy Spirit were not clearly discerned, or that they were but little considered. This subject was strongly impressed on the mind of a late eminent Christian Minister, the Rev. J. Haldane Stewart, and he was led to devote himself with great earnestness to the work of arousing the Lord's people to a deep sense of their need of more of the Holy Spirit's influence, and to the duty of much fervent prayer for a great outpouring of His gracious power. Much interesting information, regarding the state of feeling then prevalent, may be gathered from Mr. Stewart's memoir. Ultimately he was encouraged to issue an Annual Invitation to prayer for each first of January, and after his death the practice was carried on by the venerable Dr. Marsh. The Unions for Prayer which now exist among the members

* This tract was republished in 1779, and again in 1795. At another time he issued a most valuable circular letter to his pious brethren among the clergy, adverting to a concert for prayer among them in 1756, and stirring them up to agree to meet at the Throne of Grace at an appointed hour every Friday.

† That the feeling which originated this movement in England was very deep and really spiritual, may be gathered from a simple extract from the journal of one of the chief promoters of it, Dr. Ryland: "January 21st, 1788. Brethren Fuller, Sutcliffe, Carey, and I, met this day as a private fast in my study; read the epistles to Timothy, Booth's Charge to Hopkins, Blackerby's Life in Gillies, and Rogers of Dedham's sixty memorials for a godly life, and each prayed twice; Carey with singular enlargement and pungency. Our chief design was to implore a revival of the power of godliness in our own souls, in the Churches, and in the Church at large."

of the English Universities, in the Army, the Navy, and the Bar, I believe, may be traced to Mr. Stewart's indefatigable and persuasive labours. But other social unions are now common. In various places and among several classes, there are concerts for prayer, in which the outpouring of the Holy Spirit is the chief desire. Last year this Conference issued an invitation to Prayer, prepared by the Rev. J. H. Parker, and that paper acquired a special interest from its much esteemed author having been called to his eternal rest, before the day of our meeting at which it was to have been considered. This year has not been devoid of similar efforts. The Madras and Bombay Missionary conferences have commenced special Prayer Meetings, and there have been private meetings on this side of India. Many too have used during this year a card, which is understood to come from the authoress of the Life of Hedley Vicars.*

The special circumstances of the present time seem greatly to encourage the belief that the Lord is answering the prayers that He is thus graciously suggesting, that he is pouring out the spirit of grace and supplication, and is preparing His promised showers of blessing. We seem to be near the fulfilment of the precious promise, "Thus saith the Lord of Hosts: It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." (Zech. viii. 20—21)

A consideration of the various circumstances that now stimulate us, may lead us to an intelligent agreement in our main views and expectations. I desire to enter on this part of the subject with much calmness and with a sincere dread of all inaccuracy and exaggeration. Unless our present position can be dispassionately surveyed, all reference to it will prove inexpedient. But I hope we may have the required grace to enter on its investigation.

* "*Will you Pray these Prayers every Day of the Year* 1859?

O God, my Father,

Fill me with the Holy Ghost, and fulfil in me all the good pleasure of Thy goodness, and the work of faith with power, that the Name of our Lord Jesus Christ may be glorified in me, and I in Him; according to the Grace of our God and the Lord Jesus Christ.

'Become my rejoicing, my stronghold of love,
My aim and my end;
My glory on earth, and my glory above,
O Jesus, my Friend!'

Grant, O God, we beseech Thee, a great outpouring of Thy Spirit upon our country and her dominions; so as to cause a deep and wide revival of a living faith in Christ, working by love, and bringing forth all the fruits of the Spirit; (Galatians v. 22, 23) and that wherever the English tongue is spoken, it may be spoken to the praise and glory of God. Be to our country 'a wall of fire round about her, and the glory in the midst of her.' Increase this revival in any other countries where it has been begun, and may it spread throughout the world. We ask this for the sake of the Redeemer of the world, Jesus Christ our Saviour, who ever liveth to make intercession for us. Amen."

The years 1712 and 1744, in which it appears that special concerts for united prayer were arranged, were periods of critical importance. It is customary for each generation to magnify the events which it witnesses, but we may readily admit that our fathers in those days did not overrate the dangers by which they were surrounded. At the latter end of Queen Anne's reign, the successful intrigues of Harley had led on to a formidable conspiracy for the restoration of the House of Stuart; and in 1714, in the bold hands of Bolingbroke and Harcourt, the design was very nearly accomplished. We look back to its surprising defeat as one of our chief national mercies, and may recognize in it a fulfilment of the warning: "He disappointeth the devices of the crafty, so that their hand cannot perform their enterprise." (Job. v. 12) Then in 1715, followed a very daring and dangerous rebellion. In 1745, a rebellion still more formidable threatened our country. History has unveiled to us the low state of public virtue at each of those important eras. It certainly was no wisdom of man that preserved our monarchy, and preserved to our land the blessings of civil and religious liberty.

Some recent writers on the signs of the times have been led by the contemplation of some of our present social evils, to infer that the last century witnessed less profligacy, and that the people, if less active in the pursuits of industry, and less enlightened, were at the same time in a more simple and healthful moral condition. But conclusions on this subject can only be formed on a comprehensive survey, not merely of history, but also of all the literature that collaterally illustrates the state of the nation; and few writers afford evidence that they have thus carefully pursued their investigations.*

When we find Wilberforce, in the present century, describing the difficulty with which the appointment of an Evangelical Bishop (Dr. Ryder) was secured; and when we remember the still greater prejudice against "methodism" in the last century, we may form some conclusion respecting the spirit in which Church patronage used to be distributed. There was scarcely a single man of influence who did not provide for one of his near relatives, or his tutor, by promoting him to the episcopal bench. In the writings of Archbishop Secker, Bishops Lowth, Newton, Porteous, and Horsley, we have the best, but still unsatisfactory fruits of the scriptural studies of the Bishops from the death of Bishop Beveridge, till the present century was far advanced; while in the ravings of Bishops Warburton and Lavington against spiritual religion; in the balls at Lambeth Place during the

* The most able survey of national progress hitherto published, is Lord Macaulay's chapter on the progress since the reign of Charles the II. The real condition of the people, social and political, moral and religious, in the eighteenth century, has yet to be fully described. The History of England by Lord Mahon, Mr. Massey's two volumes on the reign of George the III, the Historical Memoirs of Lord Hervey and Horace Walpole, the periodical literature of the century, the dramas, the fictions, the ballads, have all to be examined, and added to them the various memoirs of political and military leaders, and the parliamentary debates. To these must be added also the memoirs, correspondence, and journals of the various Christian men who lived for the good of the people, and travelled through the country preaching the Gospel.

primacy of Archbishop Cornwallis; in the enormous fortunes accumulated from episcopal incomes, we have far too accurate an index of the class who held the chief places in the English Church. In the Universities, it is well known that there was little real religion, but much conviviality, and highly profligate manners.* And the clergy generally were confessedly opposed to the doctrines of the Gospel. Pluralities and non-residence were very common. Many parishes increased rapidly in population, and threw numerous families into distant hamlets, which soon became large villages or towns, but no additional provision was made for the spiritual necessities of the population, or at the most, here and there, a single chapel of ease was erected to meet the wants of growing thousands.

Among the Dissenters, at the commencement of last century, the great men of the former age were rapidly passing away. Matthew Henry who died in 1714, may be regarded as almost the last of them. They had few successors. Watts, Guyse and Doddridge, survived or followed; but there were very few like them. Many Presbyterian congregations verged to Arianism and ended in the desolation of that cold theory. In some places faithful ministers and faithful people kept alive the remembrance of better days, and patiently held the faith; but there was little zeal or love, and therefore little spiritual influence.

The revival began in the Established Church; and very wonderful it is now to trace the wisdom and goodness of God in the instruments He raised up for that great work, and the various gifts with which He endowed a succession of his servants. The Church of Christ has seldom known such preachers as Whitefield, Wesley, and Romaine, and seldom has been blessed with men of such spiritual grace and fervour as Henry Venn and Fletcher of Madeley. There were granted to the infant cause, the wealth and influence of Lady Huntingdon and John Thornton, the eloquence of Cowper and Wilberforce, the amazing courage of some of the first Methodist Evangelists, the remarkable talents for popular writing of John Newton and Hannah More, the philanthropy of Robert Raikes, the founder of Sunday Schools, the profound scriptural knowledge and spiritual sagacity of Thomas Scott and Andrew Fuller, the Missionary zeal of William Carey, the admirable practical talents of the first managers of our great religious Societies, Josiah Pratt, George Burder, and Joseph Hughes, and the wise discernment of the great company of men, like John Venn, Richard Cecil, Joseph Hardcastle, and Rowland Hill, who were their chief counsellors. The more the religious history of the last century, from the dawn of the revival in 1735, is read and considered, the more shall we recognize the gracious loving hand of Him, who is wonderful in counsel and excellent in working. (Isaiah

* In 1768, six students were expelled from Oxford, for no other offence than attending a private prayer meeting. At Cambridge such was the odium attached to the name of Henry Venn, that he could not procure admission for his son at Trinity College, and had difficulty in procuring admission for him at any. A similar spirit was encountered by Mr. Simeon in the first days of his great religious labours in that University.

xxviii. 29) And how interesting and delightful is it to go through the extended series of memoirs which exhibit the less prominent agents of the divine will, occupying each man his separate sphere of active usefulness, and faithfully fulfilling his course! In those good men was exemplified the uniting power of Christ, "from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephes. iv. 16.)

One of the truths to be deduced from the experience of these men, and indeed from the records of all the eminent Christians of the past century, is that they were surrounded by spiritual darkness and death. Their testimony on this point is distinct and uniform. They were truly "men wondered at." It was a common thing for preachers to be mobbed, and to find the people in a state of semi-barbarism. This was particularly the case in the mining districts. There is much intemperance now, but the returns of spirit and excise duties prove that it was worse a hundred years ago; and it must have been much worse, for smuggling and illicit distillation added to the enormous quantities that the revenue reports exhibit. There is much desecration of the Lord's day now, but throughout the last century it was scarcely observed at all. There were "drawing rooms" at court on Sundays, (even in the reign of George III.) and in very many localities there was no church or chapel accommodation, and in a large number of places "another gospel" was preached and defended. Pauperism grew almost without a check, till the poor houses reared a race of hereditary paupers, who lived in idleness and squalid ignorance and misery at the expense of honest industry. The popular sports included prize-fighting, and bull and bear baiting. There was a common belief in witchcraft, and many wretched women were nearly murdered from dread of their supposed magical powers. The criminal code was disgracefully severe, and the labours of Howard towards the close of the century, proved that the prisons were sinks of pollution, while the most numerous sufferers were guilty of nothing but debt, and were in fact the hopeless victims of relentless creditors. The navy was manned by the press gang, and frightful barbarities were practised in the form of punishment. However much we may have to deplore the bitterness of political contention at the present time, it cannot be doubted that "the madness of many for the gain of a few" reached an extraordinary height during several periods of last century.* The morals of the court in the reigns of George the first and George the second, were scarcely better than those of Charles the second; and afterwards, as the heir of George the third advanced into public life, there was an example, in the highest rank, of unblushing profligacy. Religion was made a public jest in favourite plays, like the *Minor* and the *Hypocrite;* and in the latter a

* Such times were those of Dr. Sacheverel's prosecution, and of John Wilkes's unprincipled agitation. The sums spent in the lengthened election contests are now scarcely credible. The political corruption under some long administrations was notorious and almost universal.

blasphemous sermon by "Mawworm" has been encored at the theatre by royalty. But it was supposed that the age was improving in morality. A taste for more refined literature had indeed been created by Addison and his contemporaries; and public vices were boldly rebuked by Johnson and other popular writers. But all this was delusive. It was accepted as a substitute for the Gospel, and Pope's Universal Prayer was esteemed the fit utterance of Christian devotion. We hear in these days of the immoralities of trade, and there is too much ground for the lamentation. But let us not suppose that a healthier spirit existed in days gone by. False weights and measures were common; both privateering and piracy were practised; the slave trade was one of the chief branches of foreign commerce; smuggling was very frequent; and the publicans flourished even more than now. The bar room was the common resort of various classes of the people, who now rejoice in the comforts and domestic happiness of home.

The case of Scotland was peculiar. After the revolution there was a large party in the Established Church, who had not shared the sufferings of earlier days, and whose principles and character added no weight to its assemblies. They formed the foundation of the Moderate party, and rapidly increased in strength and influence. But there were some very eminent and remarkable men, who left worthy representatives and successors throughout the century.* Among the laity too, there was a succession of eminently godly persons, some of them of high rank and considerable influence, of whom Lady Glenorchy was the most distinguished. But the proceedings of the dominant party in the Church led to the secession of many faithful ministers, and to them adhered a large portion of the pious poor. That secession did not encourage the ministrations of the preachers from England; the Methodists failed to influence the population generally; and the Moderate party constantly grew and increased, under the administration of Church patronage, by lay patrons and the Crown, for political purposes. There remained throughout the country even at the close of the century, many households which held fast their integrity and exemplified a simple and fervent piety; but the general state of Christian feeling in the Church, and in the mass of the people, may be inferred from the experience of the Haldanes in their first efforts to preach the Gospel, and from the opposition of the General Assembly to Foreign Missions. Even among the Seceders at that time, the light was not diffusive.

At the present time there are well-founded complaints of infidelity. But it must not be assumed that the evil was less prevalent in other

* Such men were Boston, Ralph and Ebenezer Erskine, John Brown of Haddington, Willison, and McLaurin, whose writings are still highly valued; Mr. Robe, Mr. McCulloch, and other ministers who were associated with Whitefield during the revivals in the West of Scotland; and then Dr. John Erskine, Dr. Webster, Mr. Black, Mr. Sheriff and others, whose names are still fragrant in the country, and some Highland ministers whose memories are still cherished in the traditions of the people.

days. It was the testimony of Bishop Butler, in his preface to the Analogy, that few persons of intelligence thought fit to acknowledge themselves believers. In the last century there poured from the press some of the most subtle attacks on Christianity that have ever been published. Bolingbroke, Hume, and Paine supplied the worldling, the philosopher, and the lower classes with the sceptical arguments they required. How deep was the infection of infidelity, we cannot now determine; but certainly one phase of it, Modern Unitarianism, flourished. A considerable body of the clergy petitioned to be relieved from subscription to the Articles, avowedly because they held Unitarian opinions. The Duke of Grafton, who was Prime Minister for several years, and held other high offices, was a well-known supporter of the Unitarian party. Their writers were active, and the leaven of their doctrines spread widely among many classes.

If we turn to Ireland, it will be readily admitted that the gross abuse of Church patronage, the almost universal non-residence of the clergy in the south and west, the excessive violence of political strife, the animosities of race, the corruption of parliament, and the dissolute manners of some of the viceroys tended to increasing debasement. We cannot therefore be surprised, if many political memoirs of the close of the century, and the valuable work published in Dublin some years back, entitled "Ireland sixty years ago," exhibit a ferocity and recklessness, of which duelling on trifling occasions, and the wildest extravagance in expenditure, were only parts of the fruits. The Methodists had boldly ventured into nearly all the towns, but Charles Wesley was formally presented by the Grand Jury of Cork, as "a person of ill-fame, a vagabond, and a common disturber of His Majesty's peace," and there is little reason to think (although many individuals heard and received the Gospel) that any general effect was produced on society. Certainly Ireland, at the time of the Union, with all the brilliant genius of her people and all her wonderful fertility, was suffering under a heavy burden of afflictions, and afforded little hope to the Christian philanthropist. If we look around now, we see in the Church of Ireland the proofs of a revival during the last fifty years, which a venerable prelate, not long ago, declared to be one of the most remarkable in history.

In Scotland we find abundant proofs of an extensive revival, as the result of the blesssing on the influence of men like Dr. Chalmers and Mr. McCheyne. In England the Gospel is preached far more widely than at any former time. We see in these favoured lands not only a decided progress in popular intelligence, in material wealth and comfort, and in practical benevolence—ameliorated laws, improved prison discipline, an effective police, and the education of the middle and upper classes rapidly advancing; but also many other signs of healthful progress. By means of City Missions, open air preaching, ragged schools, female refuges, reformatories, district visiting, and other similar means, the Gospel is carried to many thousands of the lowest classes of the people. In place of the pernicious influence of the old poor law, we see the elevating influence of many agencies,

which emanate from the philanthropic spirit of social science. We find, in the highest posts of honour on the episcopal bench, in most of the principal churches of the land, and in many positions of high social influence, men zealous for the advancement of the Redeemer's kingdom. In place of the exasperating controversies between some of the best men of the last century, we behold increasing Christian sympathy, forbearance, and union. In the Army and Navy we find a vast change for good. The press pours forth, in various new forms, popular publications of great value, and the Bible is circulated as it never was before.

At the same time there is too much reason to fear that error has attained a new activity, and attracts and conquers in new seductive disguises. There is much pride of intellect and knowledge; and of those who profess to have a good hope through grace, it is painfully manifest, that the love of money which is the root of all evil, and that desire to be rich which plunges into a snare and many hurtful lusts, ensnare very many. There is, too, on some occasions an unchristian desire for the excitement and supposed glories of war. Other distressing symptoms have to be considered. As a much larger portion of the population now hear the Gospel faithfully preached, we might expect year by year to hear of greatly increased numbers of conversions, but there are few ministers of the word who do not mourn over the carnality and deadness of the majority of their hearers; and it is said with great truth, that the present is an age of great privileges and responsibilities, and that the sins of the time are aggravated by being committed against clearer light than our fathers saw. Special woes fell upon the valley of vision (Isaiah xxii) and on Ariel, the city where David dwelt. (Isaiah xxix) And our Lord denounced special woes too on the cities where His mighty works were done. This is a solemn consideration. "Beware," said the Apostle, (Acts xiii. 40, 41) "beware lest that come upon you, which is spoken in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days,—a work which ye shall in no wise believe, though a man declare it unto you." With peculiar emphasis the ministers of God may say, as of old; "The kingdom of God is come nigh unto you." (Luke x. 9) And when instead of belief they see unbelief, when they see the flood of riches and luxury, the conformity to the world of many who have learned the truth, and the extraordinary avidity for light and frivolous literature, they may well stand in doubt, and hesitate to conclude that in the sight of Him by whom "actions are weighed," our nation is less guilty than before. But it must be well considered that, notwithstanding all discouragements, the spirit of prayer, and especially prayer for the progress of divine truth, is more abundant than formerly; that unions for prayer appear to be on the increase; and that Missionary zeal has of late been remarkably developed.* And we have also some new signs of the revival of God's work in several

* It is probable that in the last two years, the university of Cambridge has offered more young men for Missionary labour than have come from Oxford, Cambridge, and Dublin, in all the rest of this century.

parts of the three kingdoms. On examining these occurrences, it will not be found that more excitement attends even the movement in Ireland, which has specially been noticed as attended by doubtful appearances, than our fathers saw in the revival a hundred years ago. When at Everton, for instance, under the ministry of Mr. Berridge, the work of grace was spoken of with disparagement, because of outward and excessive manifestations of grief in the sufferers, Mr. Venn, Mr. Romaine, Mr. Wesley, and others, were well satisfied that however these might arise, there was certainly abundant proof that the gracious Spirit was bearing witness to His word in the hearts of many; and such permanent results followed as fully testified to the almighty, new-creating power, which had attended the preaching of the Gospel.

Viewing, then, all these various things, we must acknowledge a loud call for believing prayer; for prayer that "judgment may flow down like waters, and righteousness like a mighty stream," (Amos v. 24) that "the wickedness of the wicked may come to an end," and that the name of our Lord Jesus may be glorified in our native land, in the faith, love, and holiness, of increasing multitudes of people. His gospel is preached, His outward blessings flow richly down, His people are roused to labour and to pray with renewed earnestness, and why should we not ask in faith, according to His commandment and His will? "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24) It may be feared that sometimes our theories as to the Lord's purposes, rather than His simple encouragements to pray for great and extensive blessings, dictate our desires, and that we often "limit the Holy of Israel." (Psalm lxxviii. 41) But it is our wisdom and our duty to pray for the fulfilment of every promise, "nothing doubting." "His ways are higher than our ways, and his thoughts than our thoughts," and we must not allow any human judgment of times or seasons, or of present or future divine designs, to check our prayers for grace, mercy, and peace, in a glorious outpouring of the Holy Spirit on the whole Church, on the people of Israel, and on the whole world.

On the continent of Europe these past years have witnessed many wonderful changes and many terrible calamities. The believer may rejoice to hear of the Bible Society having issued in France upwards of four millions of copies of the Scriptures, and of the issues from all the various Societies in Germany having reached four hundred thousand copies a year; or, reading the valuable memoir of Perthes, the celebrated German publisher, may find evidence of a remarkable progress since the commencement of this century. There may be much cause for thankfulness in the resistance to the neology and infidelity, which once threatened to extinguish the power of the Reformation; in the band of Swiss and German Missionaries sent forth to foreign lands; and in the increasing number of Bible readers in Italy; but the concordat with Austria and the degradation of Spain mark still the ascendancy of Popery; the licentiousness of Paris and the political immorality of the French appear to provoke great

national judgments; and the opposition of so many arbitrary monarchs to the progress of evangelical truth and civil and religious liberty, seems to indicate the certainty of a great future overturning in the greater part of Europe. "By terrible things in righteousness" the Lord will assuredly subdue the powers that now impiously set themselves against Him. Already there are signs that serious convulsions are near at hand, but experience warns us not confidently to predict the result of any movements, peaceful or warlike, in which the selfishness of some men employs the passions of others for its own purposes. Hitherto we have seen few practical changes and very slight results from any of the wars or revolutions, that have been inaugurated in the name of freedom or justice. It behoves Christian men to look above these things to the promises and providence of their Lord, and to wait for Him to make His will known and obeyed. But important features in the present aspect of Europe force themselves on our notice. I make no comment on the Russian war. History must judge that war on more evidence than its supporters ascertained. It is certain that Turkey is now more exhausted than ever, and is sinking rapidly in corruption and decay. The recent work of Mr. Senior, though strangely silent on the Christian aspects of the subject, adduces exceedingly important information on other points. In particular, his investigations confirm in a remarkable manner the well-known sentence of a former celebrated traveller on the drying up of the Turkish vitality; "Turkey is perishing for want of Turks." At the same time, the efforts and success of Missions among several bodies of Christians, the diminution of Muhammadan opposition, the increasing strength, wealth, ambition, and energy of the Greek population, are new elements in the history of the empire. Occupying a vast extent of the most fertile regions of the earth, from Tunis to the Persian Gulf, including the Holy Land, the destinies of the Turkish government and territory must ever be a subject of intense interest, and under existing circumstances perhaps more so than ever.

It has been usual to consider this matter in relation to Russia. The great resources of that empire, the enterprising character of the Slavonic race, the progress of internal improvement, the emancipation of the serfs, the immense military organization are already well known. But the progress of Russia in the East is not so generally understood. Step by step, patiently she is advancing into Circassia, making sure her course by clearing the forest and building forts every year. Already in possession of Georgia, she is the object of hope to the down-trodden Christians of Armenia. Her influence is predominant in the provinces which her policy has left under the nominal sovereignty of Persia. With steam vessels on the Caspian, the sea of Aral, and the Oxus, controlling Bokhara, occupying Kokan, overawing the numerous Kirghis tribes of Central Asia, carrying her empire to the mouth of the Amoor and far down the coast of Northern China, she is embracing a combination of influences, which in some new crisis of affairs may force her into a position of commanding authority in the rank of nations. The spiritual darkness

of the Greek Church and the despotic character of the Russian government forbid the hope that the pure Gospel of Christ will have free course in her dominions. And the enormous power of the empire may tempt its mighty ruler to some great designs, subversive of the most cherished hopes of the Lord's people. But the devout reader of Scripture remembers many proofs of the far superior powers of his God, and therefore is not alarmed. *His* gracious purposes shall stand, whatever man may attempt, and however much man may resist. He causes the wrath of man to praise Him: the remainder thereof He will restrain. (Psalm lxxvi. 10) Those that walk in pride he is able to abase, (Daniel iv. 37)

Turning then from Russia, we find that, while her grasping hand has been seizing fresh strongholds and laying new foundations of power, the British Empire in the East and Christian Missions have been creating a different influence of incalculable extent and vigour. The fifty years that have seen the Muhammadan kingdoms drying up, have witnessed wonderful changes in Asia. It is not merely that we now see the British dominion established over nearly the whole of India, and stretching from Kurrachee to Assam, and to Moulmein, and to Singapore; but that China, Borneo, and Japan, are now open to the Gospel, and the East is brought in close contact with the West by means of steam, and the restless spirit of commercial enterprise is linking, by one chain of communication, Australia, New Zealand, California, China, the Eastern Archipelago, India, and the Red Sea. Not commensurately with this rapid opening, yet certainly with augmented energy, our Missions are advancing into new doors of entrance, and are pressing to regions beyond. From Smyrna to Jerusalem, Damascus, and Erzeroum, from Kurrachee to Mooltan, from Mooltan to Peshawur, from Nagpore to Lucknow, from Rohilkund to the borders of Thibet, from Rangoon to Ava, from Hongkong to Ningpo and Shanghae, we have seen new starting points of Missionary labour. Some aboriginal tribes have received the truth with all readiness of mind, and have proved the constancy of their faith amidst many trials. In several parts of India the native mind is evidently unmoored from its ancient anchorage, and is drifting with the tide of knowledge and civilization. The progress already made is not easily estimated, but if the Doab in the North West be taken as an illustration, we shall find in its aspect now, as compared with the aspect it presented to the commissioners first sent to report on the fiscal policy it required, a proof of progress scarcely to be equalled in the world. Of the spread of Christianity in India, the friends of Missions admit that they have not much to say. But as they view the immense magnitude of the country, the vast multitude of the people, the limited extent of the Missions, and the extraordinary difficulties of the work, in a land where Brahmanism and caste reign, and the female sex is usually secluded, they do not much marvel that hitherto they have not witnessed extensive positive results. But great changes have occurred and are occurring. To what they will tend in India, and throughout the East, no human sagacity can determine.

I may be permitted to remark, that all writers on prophecy point to the present time as one of remarkable importance. Into this broad subject I will not enter. Holding myself, for the most part, the views of the Rev. T. Scott;* I feel, at the same time, that the sentiments of others, who have studied the Scriptures to learn the Lord's will, are entitled to respect. I allude to the topic now, merely to point out how all seem to concur in one general expectation of some great and momentous changes, now near at hand. It is the blessedness of the believer that whatever character these changes may assume, he will be preserved, and that eventually he will rejoice with the Lord's chosen and triumph with His inheritance. But the duty of earnest prayer in the view of the Lord's great purpose of judgment and mercy, is not on that account less urgent.

I believe that that duty will be more deeply felt, if we allow ourselves to contemplate the world at large, and permit our sympathies to range through the lands which are still clouded with error, and filled with misery and violence. Particularly the case of Africa, with "the land shadowing with wings, which is beyond the rivers of Ethiopia," (Isaiah xviii. 1) and the condition of the sons of Ham, deserve our attention. It is known to those who have been led to examine the courses of modern discovery and the recent progress of Missions, that the aspect of Eastern Africa has been completely changed to the eye to the geographer and the philanthropist, by the discovery of the great mountains of Kilimandjara and Kenia, a few degrees south of the Equator; of immense inland lakes or seas, from which probably the Nile draws its waters, and over which is the course of communication, and of extensive trade, between the Eastern and Western Coasts. It has been found too, that the great Sahara desert yields waters freely in most places where it is sought; the Niger is now navigated, and its great affluent, the Benuwe, has been traced several hundred miles from the sea; the slave trade has at last been almost entirely extinguished, and the pursuits of industry and legitimate commerce are making rapid strides in the countries that once were the habitations of horrid cruelty; especially in the lands bordering on the Bight of Benin. The central basin of South Africa, and much of the course of the Zambesi, have been traversed by Dr. Livingstone, with a fair prospect of opening a vast portion of those

* We find him indicating the probability that the 1260 years may date from the year 606, in which contemporaneously Popery and Muhammadanism appear to have distinctly asserted their pretensions, and that at the termination of the predicted time (about 1866) there may commence their rapid downfall, as from the former date commenced their rapid rise. We find him suggesting that the threatened judgments may be expected to fall on the old Roman earth, or so much of it as is the seat of the beast, and that at the same time there may be numerous churches in the East, flourishing in peace. Other eminent expositors have adopted very similar views; while others, (like Mr. Elliott in the Horæ Apocalypticæ,) proceeding on different grounds, expect special manifestations of the divine power and wrath, at this period of the world's history. The futurist writers who recently have been supported by many devout persons, summon our attention to the signs of the end, and look for a new dispensation.

regions to the knowledge of the world; unexpected affinities have been discovered between various African dialects; and at length inland Missions have been established, especially at Abbeokuta, and on the banks of the Niger, which promise to expand rapidly among an intelligent, enterprising, and willing people. Looking to what Africa was, considering how little was known of her, and for what bad purposes her shores were formerly visited, even by our own countrymen, well may we lift our hearts in gratitude, and exclaim, "What hath God wrought!" We cannot suppose that He has opened Africa for no great or beneficent end. Or if we could conceive that possible, could we also imagine that He had in vain called into existence, on the opposite shore of the Atlantic, that wonderful country which absorbs millions of European immigrants, spreads them forth on the surface of her unexhausted soil, binds them together by common interests, controuls them by common influences, and inspires them with an intense common patriotism? In that favoured land we witness the God of grace shedding forth some of His choicest blessings. We have indeed marked there the wild and maddening strife for gain, degrading commerce into reckless speculation, and displaying its success for a time in wanton and wasteful extravagance; but suddenly disaster and ruin have checked the rash career, a few have remembered themselves and turned to the Lord, the busy rush of trade has been interrupted for the mid-day prayer meeting, and soon the living fruits of divine influence have appeared in regenerated souls and in lives consecrated to the Lord's service. There may be some who still stand in doubt of that great work, but the evidence from the United States must irresistibly convince all who will fairly examine it, that since the reformation there has been no such glorious outpouring of the Holy Spirit. Alas, that our joy should be marred by the dishonour still done by the people of the American Union to our common Christianity! It may be freely admitted, that receiving yearly, as they do, tens of thousands of adventurers from other lands, their cities and their backwoods will be filled by many lawless spirits, and that it would be unfair to judge the national condition by the rules that apply to our more calm and settled commonwealth; but the foul blot of slavery remains a scandal and a shame. No ingenuity can excuse it, and all Christian men are bound to join in its reprobation.

We must not, however, confine our thoughts to the United States. The great continent of America embraces too the growing settlements of Canada, prospering probably as rapidly as any part of our Queen's dominions, and blessed with many hopeful signs of earnest Christian benevolence. In South America, Popery has long impoverished and degraded the population. The wrongs inflicted by the cruel conquerors who were animated by her spirit three centuries ago, have been continued almost to the present year, in her exclusion of the Word of God and the persevering practice of the slave trade. Even now, in the Guano Islands of Peru, thousands of wretched Chinamen, kidnapped or deluded into nominally free labour, are toiling under fearful oppression in hopeless bondage. But of late some gleams of hope have appeared in the dark horizon. The suppression

of the slave-trade by Brazil, the remarkable success of the Bible Society in introducing the Bible into Lima, Rio Janeiro, and Bogota, and the movement in the public mind, in several parts of New Granada, remind us of new causes for thankfulness and new subjects for prayer. And when we contemplate the whole expanse of that magnificent southern continent, its teeming natural riches and its unrivalled rivers: when we look beyond at the lovely islands of the southern seas, and at the immense extent of Australia, Van Dieman's Land, and New Zealand, and then think of whole regions unpopulated; are we not also reminded that such was not the purpose of our Creator, and that great changes must follow to accomplish His designs? He has said, "God himself formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited." (Isaiah xlv. 18) He has promised that "the earth shall yield her increase," (Psalm lxvii.) His salvation is to go forth to its uttermost parts. (Psa. ii. 8. Isaiah xlix. 6), and "the knowledge of the Lord shall cover the earth, as the waters cover the sea." (Isaiah xi. 9.) But we are called to be His remembrancers, (Isaiah lxii. 6, marg.) and with an affecting sense of the world's great need and misery, we have to pray for all these promised blessings. There is indeed much to encourage and enliven hope, and much that proves the Lord's unfailing faithfulness; but let us not forget that His people are still a little flock, and that the world's activity far surpasses theirs. We are wholly unable to conceive the awful aggregate of wickedness that daily the all-seeing eye of God beholds in the common course of the world's affairs, or bursting forth in the frightful guilt of war; "the battle of the warrior with confused noise and garments rolled in blood." (Isaiah ix. 5.) Ambition, lust, pride, and avarice, slay their myriads; intelligent creatures "change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;" (Romans i. 23) and blind superstition enthrals the souls of multitudes in ruinous delusions. In civilized and uncivilized lands these evils will assume different appearances, but everywhere there are overwhelming proofs that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Romans viii. 7.)

But it is well to remember that with the Lord is the residue of the Spirit. (Mal. ii. 15.) He can move in the darkness of "confusion and emptiness," and turn all into life, order, and beauty. We may be straitened in ourselves, but we are not straitened in Him. The work of the Ministry may overwhelm the faithful labourer, constrained to cry out, "Who is sufficient for these things?" (2 Cor. ii. 16.) But God is our refuge and strength. His power and His promises secure us the victory, and our access to Him in prayer imparts to us relief, if we see dark clouds resting on the future. The Government is on His shoulder, (Isaiah ix. 6.) and He shall reign till all enemies are put under His feet, (1. Cor. xv. 25.) Then let us "have faith in God," and consider what we should ask of Him, in this great day of opportunities.

It seems that in our experience of the very limited efficacy of the preached Gospel, it is a paramount duty to pray that the Lord's servants "preaching peace by Jesus Christ," (Acts x. 36.) may be "endued with power from on high." (Luke xxiv. 49.) Is not His word like a fire, and like a hammer that breaketh the rock in pieces? (Jer. xxiii. 29) And should it not effectually subdue the hearts of men? There is the precept and the promise; "Take heed unto thyself and unto the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear Thee." (1 Tim. iv. 16.) Why are there so few convicted under the ministry of the Word? I will not attempt a complete reply to that question. Some there are, who will lay to heart the rebuke, "The pastors are become brutish and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be scattered." (Jer. x. 21) And all will admit that in all classes of believers there ought to be much more personal devotedness and far more prayer. The excitement and distracting cares of the present times often cumber those who should give themselves wholly to spiritual things. And there is a want of union among believers that evidently mars their influence. In this country I fear that there is little united prayer in our Missions, and very little among the native Christians. And may I not ask if much that passes for correct and orthodox preaching, is not defective in that self-evidencing force which accompanies the utterance of the heart? We shall all feel the wisdom and fervour of Baxter's desire.

> "I'd preach as though I ne'er should preach again,
> I'd preach as dying unto dying men."

It is unction, it is heart-felt ardent love to the Glorious Saviour, it is the manifest fruit of elevating fellowship with Him, that we require; and none feel the lack of it so much as His ministers, sent as his ambassadors to beseech men in Christ's name to be reconciled to God.

We should pray too, that the Lord of the Harvest would send forth more labourers. How truly, in this land, may we exclaim, "The harvest is plenteous, but the labourers are few!" But when God gives the word, great will be the company of them that publish it. (Ps. lxviii. 11.) His resources are infinite. "Where the word of a King is, there is power." (Eccl. viii. 4.) How soon could He raise up men of might to preach the Gospel "with the Holy Ghost sent down from heaven," (1 Peter i. 12.) men full of faith and ardour, willing to impart not the Gospel only, but their own souls also, (1 Thess. ii. 8) and doing all with a single eye to the glory of the Redeemer! How soon could He open paths in the wilderness and rivers in the desert, exalt every valley and bring low every hill, unstop the dead ear and open the blind eye, create the fruitful field and turn the fruitful field into a forest, magnifying His own great name, "sealing up the hand of every man that all men might see *His* work!" (Job xxxvii. 7.) We see now as it were only "the hiding of His power," (Hab. iii. 4) but we know that He will at length do far more than we can ask or think. We should expect great things. We know not now the meaning of the promise, "the light of the moon shall be as the light of the sun, and the light of the sun as the light of

seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound." (Isaiah xxx. 26) But it has a meaning, perhaps infinitely transcending all that our faith could now realize. "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for him." (Isaiah lxiv. 4.) "According to the days of thy coming out of the land of Egypt," He says, "will I show unto him marvellous things," (Micah vii. 15.)

In the present state of a large proportion of the Christian Church there is also great reason to pray for enlivening grace, that all who have tasted that the Lord is gracious may have "mercy of the Lord to be faithful," and that the love of Christ may constrain them to live not to themselves, but to Him who died for them. (2 Cor. v. 14). It cannot be denied that there is much worldly conformity in those who ought to set their affections on things above. The solemn words, "Ye cannot serve God and Mammon," (Matt. vi. 24), and "If any man will come after me, let him deny himself, and take up his cross daily and follow me," (Luke ix. 23.) are not laid to heart. Much treasure is laid up on earth, much is spent on the pride of life, while our Religious Societies are often in need, and on every hand there are neglected means of dispensing good. And how many live a life of ease, "fulfilling the desires of the flesh and of the mind," (Ephes. ii. 3) "not grieved for the affliction of Joseph," (Amos vi. 6) not following the steps of their Heavenly Master in going about doing good. (Acts x. 38.) How different would it be, if the gracious Spirit quickened all believers with His mighty vivifying power, imparting the faith to follow the Lord fully! Then, striving to resemble Him who was "holy, harmless, undefiled, separate from sinners," (Heb. vii. 26) it would be their meat and their drink to do His will; (John iv. 34) and touched with His sympathy, seeking only His favour, "walking in the light," they would be "as a dew from the Lord," and every gift would be employed in His service, every talent put out to usury, and self-devotedness would no longer be the rare and singular thing it is now. Here surely is ample scope and urgent need for prayer! Are we not sensible of barrenness, of carnality, of selfishness? When we should be "the salt of the earth," and "the light of the world," how much cause have others to say of us, "What do they more than others?" Blessed be God, He has shown to us in some the beauty of holiness, and taught many to long for more faith and love. He bids us seek the revival of our own souls, in prayer, with deep humility, acknowledging our low estate, and mourning over our lost opportunities and our present feeble testimony. If we turn not, His judgments may begin at the house of God, (1 Peter iv. 17,) and we shall sink lower in decay.

Solemn at all times is the thought of wasted time, but very solemn is that thought now! Instead of helping the Lord's cause, we may be hindering, we may be "living to ourselves, wearying ourselves for very vanity," (Hab. ii. 13) toiling at works that shall only be burned up, whereby we shall "suffer loss," (1 Cor. iii. 15) walking in the light of

our own fire and in the sparks that we have kindled. (Isai. l. 11.) "Look to yourselves," said the aged Apostle, "that we lose not those things which we have wrought, but that we receive a full reward." (John ii. 8.) The tendency in our hearts is to declension, to creature dependence, to routine, formality, and selfishness. Let us listen to the warning and exhortation. "Thus saith the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in the salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, who can know it? I, the Lord, search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings." (Jer. xvii. 5—10.)

But we have also a special duty to remember the great work of Missions. The last command of our Lord is still only partially obeyed. There are some Missions, and there are some countries to which the sympathies of the Lord's people are drawn with new and increasing interest. But the field is the world. The Gospel must be preached to all nations. Hitherto its range has been limited, and many generations, in many lands, have passed away without once hearing the message of mercy. Even now, the greater part of mankind remain without any knowledge of the Saviour. And in those lands where the word is sent, how small is the proportion of the people who receive it! "They make light of it;" or they resist and oppose it. How difficult it is for us now to realize the far different experience of apostolic days; when, as in Thessalonica, "the Gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance," (1 Thess. i. 5) or when, as in Iconium, "a great multitude both of the Jews and Greeks believed," and the Lord "gave testimony to the word of His grace!" (Acts xiv. 1—3.) We have heard of some remarkable movements in some places, and it becomes us heartily to rejoice in the cheering success which some brethren have experienced. But how vast are the regions and the multitudes covered with gross darkness still, and how impenetrable do some of the barriers appear that obstruct the entrance of the Gospel! Here in India we know full well our weakness, and we sigh over great provinces that never see the light. And then what various races are there in other lands, under spiritual bondage, "without hope and without God in the world," and perhaps little thought of by the Church, which reads her commission to preach the Gospel to every creature! Romanism, Budhism, Muhammadanism, how do they surpass in the number of their adherents the evangelical believers, and how many more are in the lowest degradation, the victims of horrid cruelty, worshipping demons instead of God! Can it be questioned that we greatly need a more affecting sense of the fearfu

shame and misery of our fellow beings and a more intense and absorbing zeal for the glory of our Lord in their recovery and salvation?

And then have we not another urgent duty, to remember the Lord's ancient people: "whose were the fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed for ever?" (Rom. ix. 5.) He has taught us to ask, "What shall the receiving of them be but life from the dead?" (Rom. xi. 5.) "Lo," He has said, "I will command, and I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain thereof fall upon the ground." (Amos ix. 9.) "Beloved for the fathers' sakes," (Rom. xi. 28.) they are reserved for great and glorious purposes; not as witnesses merely of the goodness and severity of God and of His past unfailing faithfulness, but also for the accomplishment of wonderful predictions of things to come. We cannot discriminate in the prophecies all the promises that apply to them, but we know that their deliverance and recovery will be the dawn of a new day of blessedness for the world.

Yet the sum of all prayers is prayer for the Holy Spirit: "the promise of the Father." (Acts i. 4.) The thoughts and desires of the Church primarily turn to this. In an outpouring of divine grace we see the comfort of our own souls, the richest prospect for our children, the peace and growth of the Church, the hope of Jew and Gentile, and the triumph of the glorious Redeemer. We look for "showers of blessing," (Ezek. xxxiv. 26) for "floods upon the dry ground." (Isaiah xliv. 3.) And we know that these gifts are the purchase of the Saviour's sufferings, and therefore that their dispensation is secured. It is the great duty of prayer for this outpouring of the Spirit with all that the prayer includes and suggests, that we are now called to fulfil.

Last year the Loodianah Mission issued an Invitation to United Prayer during the week commencing Monday, January 9th, 1859.

The period named has not been found to fall in with some other arrangements in some places, but it has been adopted in many others. In this city there are usually special services on the 1st January, and doubtless there will be on the ensuing 1st January, if the Lord will. In thinking of other arrangements, I am reminded that the seasons suitable for the Presidency towns may not be equally so for the Mofussil, I am led therefore simply to propose—

First, that in addition to the special services usually held on the 1st January, and the adoption of Dr. Marsh's proposition for private prayer on that day, the Lord's people endeavour in this city and in their several stations throughout India, to promote, as far as possible, social prayer meetings for prayer for the outpouring of the Holy Spirit, so that that day may be "a day much to be remembered," as a day of fervent, earnest, and united intercession.

Secondly, that the arrangement proposed by the Loodianah Mission be adopted, with the serious intention of consecrating the six days, from the 9th to the 14th January inclusive, to the services suggested, according to the opportunities afforded in each station and

each one's private opportunities. If this be done, there may be a very general offering of solemn united supplication in many parts of the earth simultaneously, at the commencement of a year that comes bearing, it may be, gracious or awful issues to the whole world.

But above all, I would affectionately entreat all the brethren throughout the land, to lay this whole subject to heart, to prepare with much prayer for the coming year, and then, under a deep sense of the importance of the duty, to make it, beyond all previous years, a time of special prayer, day by day, for the outpouring of the Holy Spirit.

It may be that the Lord will hear us. It may be that He will say, "From this day will I bless you." (Hag. ii. 19)

Let us recur to His glorious promises. "I will heal their backsliding. I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine, the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him; I am like a green fir tree. From me is Thy fruit found." (Hos. xiv. 4—8) Let us look to Jesus. "The hands of Zerubbabel have laid the foundations of this house; His hands shall also finish it." (Zech. iv. 9) Weak as His people may be, his word to them is, "Fear not." It is to His strength, and not to our weakness, that victory is pledged. Beyond all doubt, "he shall bring forth the headstone with shoutings of grace, grace unto it." (Zech. iv. 7)

Finally, the Word of God supplies us with a further encouragement to prayer. President Edwards justly remarks, that "the prophets in their prophecies of the restoration and advancement of the Church very often speak of it as what shall be done in answer to the prayers of God's people." He refers to such passages as: "It shall be said in that day, Lo, this is our God; we have waited for him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." (Isaiah xxv. 9) "With my soul have I desired Thee in the night, with my spirit within me, will I seek Thee early; for when Thy judgments are in the earth, the inhabitants thereof will learn righteousness. * * * Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hadst removed it far unto all the ends of the earth: Lord, in trouble have they visited Thee; they poured out a prayer, when Thy chastening was upon them. Like as a woman with child that draweth near the time of her delivery is in pain, and crieth out in her pangs, so we have been in Thy sight O Lord. We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth

shall cast out the dead." (Isaiah xxvi. 9 and 15, 19) And so Isaiah xxxiii. 2; Ps. cii. 13, 22; Jer. iii. 21, 22; Isaiah lxv. 24; xli. 17; Hos. v. 15, with vi. 1, 2, 3; and xiv. 2 to the end; Zech. x. 6; xii. 10, and xiii. 9; Isaiah lv. 6, with ver. 12, 13; Jer. xxxiii. 3. And President Edwards adds that the "prophecies of future glorious times of the Church are often introduced with a prayer of the Church for her deliverance and advancement, prophetically uttered, as in Isaiah li. 9, &c.; Isaiah lxiii. 11 to the end, and Isaiah lxiv. throughout."

May it please the Gracious Lord to inspire His people with faith, to "stir up themselves to lay hold of him," and may they all unite in the prayer of His own sublime but simple words, "Thy kingdom come, Thy will be done on earth as it is in heaven!" He calls us now to plead thus at the throne of grace, and soon He will put a new song into our mouths of joy and triumph: "Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again: He will have compassion upon us; He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." (Micah vii. 18—20)

"O Lord, thou art my God, I will extol Thee, I will praise Thy Name, for Thou hast done wonderful things: Thy counsels of old are faithfulness and truth." (Isaiah xxv. 1)

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted." (Isaiah xlix. 13)

"Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints." (Rev. xv. 3)

"O how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee, before the sons of men!" (Ps. xxxi. 19)

"I will sing unto the Lord, for He hath triumphed gloriously. * * * Who is like unto Thee, O Lord, amongst the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders! * * Thou in Thy mercy hast led forth Thy people, which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation." (Exod. xv. 1, 11, 13)

The delivery of Mr. Wylie's address at the Conference (September 6th) was followed by a protracted and highly interesting discussion, as the direct result of which it was agreed upon, at the suggestion of Dr. Duff, that a united prayer meeting should be held every morning (at ½ past 7) during the Doorga Poojah holidays (Oct. 1st to 12th) in the Old Church Room. The following paper will supply particulars regarding the success of this measure.—EDS. *C. C. O.*

II.—*Union Prayer Meetings.*

From the *Bengal Hurkaru.*

As the result of special inquiry, we are now enabled to lay before our readers the following authentic particulars relative to the rise and progress of the recent prayer-meetings.

At the Monthly Meeting of the Calcutta Missionary Conference, held on Tuesday, 6th September last, the subject of American and other Revivals was largely considered in its various bearings.

The question very naturally arose, what is our duty with reference to the call in Providence which such Revivals in other lands so manifestly imply? Is there any measure, of a practical kind, to which we can resort, by way of response to such a call?

The Rev. Dr. Duff then proposed that as there were twelve holidays, connected with the *Durga puja* festival, soon approaching; and that, as all public offices would on these days be closed, it would be reasonable and proper to hold a series of *Union Prayer Meetings* on the morning of every day (Sundays excepted) throughout the whole of the public holidays. If such a measure were adopted, he further proposed that, in order to carry it out, application should be made to the Chaplains of the Old Church for the use of the central and commodious hall attached to that Church; and that a small Committee should be nominated to make all the necessary arrangements.

The only real difficulty started was, that during the holidays, so many would be out of town of those who might wish to attend, as to render it very doubtful whether a sufficient number would be found able and willing to be present. Allusion was also made to the great distance of the residence of some, with a few other minor points.

The author of the proposal met all these at once by saying, that surely Calcutta would not be so evacuated as not to leave a dozen behind who could and would meet together for daily morning prayer; and if not a dozen, at least half a dozen. He thought he could, off-hand, name such a number, who, he was sure, could and would meet daily for such a purpose—that in all such cases, the real power and fruit did not consist in the number, but in the sincerity, earnestness and faith of those who met to pray—and that there seemed to be a special propriety in converting days, set apart for the worship of idols, into days for the special worship of the one Living and True God, whose name was desecrated and honour insulted by idolatrous revelries.

Eventually, the proposal was cordially agreed to; and a Committee, consisting of the Rev. Dr. Duff, Rev. J. C. Herdman and Rev. G. G. Cuthbert, was appointed to carry out the proposed measure.

On application, the use of the Old Church Room or Hall, was readily granted. As the great object contemplated was, not preaching or exposition of Scripture, but prayer and praise, with the simple reading of short and suitable portions of Scripture, it was agreed that, at the outset at least, and until experience might suggest any needful modifications, all the exercises should be short, pointed, per-

tinent, varied, and directly bearing on some specific topics—that, in the aggregate, they should be limited to about one hour—that, in the first instance, ordained Ministers alone should be asked to preside, but that, according to the judgment and option of the presiding Minister, pious laymen might be asked and encouraged to offer prayer —that, with these provisos, there might be ordinarily four portions of Scripture read, four hymns or portions of hymns sung, and four prayers offered by four different individuals every morning.

It was soon ascertained that godly Ministers and laymen of all evangelical churches and denominations heartily approved of the proposed measure, as well as of the mode by which it was intended to carry it into effect. Lest any might assemble at the outset with mistaken views or exaggerated expectations, it was agreed that no *public* intimation of the proposed meetings should be given either from the pulpit or the press; but that the few, who were cognizant of the design, should simply mention it privately to their own immediate circle of friends.

On Saturday morning, 1st October, at half-past 7 o'clock, the first meeting was held. As the scheme had originated with the Rev. Dr. Duff, he had been asked to preside on the occasion. At the outset, he briefly explained the nature and object of the intended meetings—gave a rapid sketch of the rise and progress of the great American and Irish Revivals—and pointed out some of the grand leading characteristics by which they were peculiarly distinguished;—such as, deep, penetrating, overwhelming convictions of sin, guilt and danger; an intense feeling of helplessness, and the absolute necessity of Divine influence for the saving conversion of the soul, with vehement cries for the outpouring of God's Holy Spirit; a new and overmastering sense of the need and efficacy of that realizing, believing, fervent, importunate, persevering prayer, which has power with God; and an ardent glowing desire, on the part of all converted, immediately to make known to others the tidings of salvation which gladdened their own hearts, with a glorious manifestation of unity of spirit in co-operating for such ends. Hymns were then sung, portions of Scripture read, and prayers offered, bearing on these different subjects—the order being, *Hymn, Scripture,* and *Prayer, four times in succession.* The portions of Scripture were 1st, Isai. lxiii. 15 to the end, and whole of lxiv.; 2nd, Ezek. xxxvi. 25—27, and, Acts ii. 16—21, and 32, 33; 3rd, Gen. xviii. 22—33; 4th. Psalm li. 9—13 and whole of lxvii. Those who offered prayer were the Chairman; Rev. G. Lovely, Junior Chaplain of the Old Church; Mr. Macleod Wylie, and Rev. C. B. Lewis, of the Baptist Mission.

Here, it may be as well to state, once for all, that the volume of Christian Psalmody selected for use throughout, was that compiled by the late saintly Edward Bickersteth, Rector of Watton, Herts; because, of it a plentiful supply could be had, and because of its affording a remarkable variety suited to all conceivable objects. It was invariably so managed that the hymn, Scripture and prayer bore on the same subject or subjects.

Monday, 3rd October, the Venerable Archdeacon Pratt presided,

He commenced by reminding the audience of the leading features of the revival work in America and elsewhere, as indicated by Dr. Duff, on Saturday. He next remarked that, as human beings, for the carrying out of plans, human or divine, all naturally belonged to different organizations; yet that connected with these, there were some things of a minor kind, which, however important to us as human beings and members of particular organizations, were not at all essential to the higher matters of conversion and salvation, but might even, if unduly magnified, be clogs and hindrances in the way. He then stated that the special objects to be prayed for that morning were, unity of spirit among true believers, the awakening of slumberers, and the confirmation of what might be sound but weak. The passages of Scripture read, were: 1st, Psalm cxxxiii; 2d. Ezek. xxxvi. 1—10; 3rd, Rev. iii. 7—12; and 4th, Isai. xii.

Those who prayed, were the Chairman; Rev. R. Henderson, Junior Chaplain of the Established Scotch Church; Rev. W. M. Blake, of the London Missionary Society, and Rev. J. Vaughan, of the Church Missionary Society.

Tuesday 4th, Rev. H. Hutton, Senior Chaplain of the Old Church, presided. He stated that among the lessons to be learnt in connection with recent revivals were those of self-examination, enlarged expectation, encouragement, and joyful gratitude to God.

The portions of Scriptures read, were; 1st, Rom. viii. 9—17; and, Isai. xi. 1—9; 3rd, Psalm cxvi.; 4th, Isai. xii.

Those who prayed were, the Chairman; Rev. Dr. Ewart of the Free Church of Scotland Mission; Mr. G. Girling; and the Rev. R. P. Greaves of the Church Missionary Society.

Wednesday 5th, Rev. J. C. Herdman, Senior Chaplain of the Established Scotch Church, presided. He stated that the special topics for the day would be general pleading with God; intercession for native Christians; believing petition. The Scripture passages read, were, 1st, Jerem. xiv. 7—9 and 20—23; 2nd, 1 Thess. i. 5; to the end; 3rd, Psalm cxxvi.; 4th, John xiv. and 1 John v. 14—15.

Those who prayed, were, the Chairman; Mr. R. S. Moncrieff; Rev. J. Richards, Junior Chaplain, St. John's Church, and Mr. A. Hodgen, Agent, Calcutta City Mission.

Thursday 6th, Rev. A. Leslie, Pastor of the Circular Road Chapel, presided. He stated the subjects to be, prayer for ourselves, our children, the Church, and the world.

The Scripture passages read, were, 1st, Psalm cxxxix. 17—24; 2nd, Psalm xc. 12—17; 3rd, Psalm cxxii.; 4th, Psalm lxvii.

Those who prayed were, the Chairman; Mr. H. Andrews; Rev. G. G. Cuthbert, and Mr. W. H. Jones.

Friday 7th, Rev. W. H. Hill, of the London Missionary Society, presided.

He stated that the subjects would be Scripture illustrations of fervent prayers instantaneously answered. The Bible passages read were 1st, 2nd Chron. vi. 18—21, 36—39 and chap. vii. 1-3; 2nd, Numb. xiv. 11—21; 3rd, Numb. xi. 11—17, and 24—30, Luke x. 1—3; and 4th, Acts iv. 12—23, 27.

Those who prayed were the Chairman; Mr. Ledlie; Rev. H. C. Milward, of the Church Missionary Society, and Mr. W. H. D. Duval.

Saturday 8th, Rev. J. Sale, Pastor of the Lall Bazar Chapel, presided. The subjects were, the effect of the Spirit's work, as seen in the oneness in the sense of sin and unworthiness, the condition of the undecided who try to serve the church and the world, the blessedness of desiring to do good for Christ's sake, especially in winning souls, and prayer for the outpouring of the Spirit on the ministrations of the ensuing Sabbath.

The passages of Scripture read were, 1st, Isai. liii. 4—12; Rom. iii. 23—31; 2nd. Math. vi. 19—24, also vii. 21—27; 3rd. 2 Cor. ii. 14—17, also Col. iv. 1—6; 4th. Psalm cxxxii. 13—18.

Those who prayed were, the Chairman; Rev. T. Sandys of the Church Missionary Society; Rev. J. Wenger of the Baptist Mission, and Mr. Derrick.

Monday 10th, Rev. T. Sandys of the Church Mission, Mirzapore, presided. Subjects, varied intercessions that the showers of grace which have visited other lands, might reach all classes of people in India.

Scripture passages read were, 1st, Isai. lxiii. 7 to the end; 2nd. Math. vii. 7—11 and John xiv. 15—18 and 23—27; 3rd. Isai. lxiii. 4th. Isai. lv.

Those who prayed, were the Chairman; Mr. Julius P. Cæsar; Rev. E. Storrow, Pastor of Union Chapel, and the Rev. J. Sale.

Tuesday 11th, Rev. J. Pourie, minister of the Free Scotch Church, Calcutta, presided. Subjects announced were, confession of individual shortcomings; immediate and postponed answers to prayer; special intercession for the poor, needy, and outcast.

The passages of Scripture read, were, 1st. Dan. ix. 1—19; 2nd. Acts, i. 13, 14. disciples waited in prayer ten days; Luke xviii. 1—8, also Matthew xv. 21—28; and 3rd. Luke xiv. 16—24.

Those who prayed were, the Chairman; Mr. James Bruce; Rev. W. M. Blake. After which, the Chairman stated that as the time had expired, there would be no fourth exercise, and pronounced the blessing.

Wednesday 12th, Rev. G. G. Cuthbert presided. At the outset, he stated that as this was the last of the present series of prayer-meetings, there would be some departure from the ordinary routine—that, after the first prayer, Dr. Duff, who had commenced the meetings, would conclude with such explanations and remarks as might be deemed proper.

He then read, 1st, 1. Tim. ii. 1—6 also vi. 17—21 and Rev. iii. 17—19, and afterwards prayed most fervently for our Rulers, for the Civil and Military Servants of Government, for Merchants and Traders, and all classes of men.

The Rev. Dr. Duff then rose and stated that in John xiv. 14, and xvi. 24, we were exhorted to ask in the Saviour's name, assured that if we did so in faith, he would grant our petitions. These abstract declarations were enough; but to render them more impressive, the same disciple in the Apocalyptic vision was favoured with a marvel-

lous glimpse of the actual ministrations of our Great High Priest, Advocate and Intercessor, in presenting the prayers of saints, mingled with the perfume of the infinite merits of his own sacrificial death before the throne on high.

He then read Rev. v. 8, and viii. 3—5. After which he reminded the audience how, in the ancient temple worship, the multitude were *silently* praying outside, when the Priest was offering *incense*, the symbol of prayer and praise, within. He, therefore, suggested, that instead of his offering prayer audibly himself as their mouth-piece, agreeably to the ordinary form, all present should devoutly engage for a few moments in earnest *silent* prayer. This was done, amid a stillness of overwhelming solemnity. Dr. Duff then reviewed the proceedings of the past ten days, pointing out the significance of various facts, which clearly indicated that, though no very conspicuous external manifestations of Divine influence had been exhibited, there had been much of inward spiritual blessing experienced by numbers. If the meetings had not realized all which some sanguine minds had anticipated, they had realized far more than many had dared to expect. Without any public notice, the hall was tolerably well filled on the first day. Though the subsequent mornings were occasionally blustering and rainy, the hall was always well filled; sometimes over-crowded. Instead of abating, the interest appeared to increase to the very last. Many declared that they obtained new insight into the meaning of God's word, new and more impressive views of Divine realities, and were greatly revived and refreshed in spirit. Christians of *all* denominations drew nearer to each other in the bonds of a common faith and love. Pious laymen, belonging to the various churches, had, for the first time, taken an active and effective share in such public devotional meetings. And, amid all the services, so completely were all one in faith and doctrine, that a stranger in no instance could detect, from the sentiments expressed or the petitions offered, to what body or section of the Christian church the different parties belonged. In consequence of the devotional spirit awaked, fresh life had been poured into private and domestic prayers; several social prayer-meetings had been formed; the ministrations of some of the pulpits had been enlivened; there were a few Laymen who had resolved to hold a business men's prayer-meeting daily at the rooms of the Bible Society, Hare Street, at ½ past 9 o'clock;* and it was resolved to renew these Union Prayer Meetings at the Old Church Room on Tuesday 25th instant, the first of three Native holidays, and to continue them through those days, as well as subsequent native holidays to the end of the year. Dr. Duff then concluded with varied exhortations as to persevering continuance in prayer for such a copious effusion of God's Holy Spirit as might issue in a mighty awakening of the unconverted of all classes, a revival of languishing believers, and an increase of zealous and assiduous personal effort in appealing to all with whom they might come in contact on the subject of their

* We hear that these meetings were so well attended that the room in which they were held soon proved too small, and it was found necessary to engage one in the Town Hall.—Eds. *C. C. O.*

eternal salvation—keeping the soul-thrilling example of Christ before the mind's eye, and having the heart surcharged with his wondrous love.

During the meeting, numbers were deeply affected to tears, and not a few seemed almost audibly to sigh and sob under strong emotion. Two or three were so overcome that they had to be carried out, but they are said to have since "enjoyed great peace and joy in believing." All went away as if sorry that the meeting was at an end—feeling that it was good to have been there—and hungering and thirsting after a renewal of similar meetings.

Be the ultimate result what it may, one thing is certain, that there never has been such a series of prayer-meetings in Calcutta before. On a Thanksgiving or Fast day, large assemblies have been convened of the members of particular congregations in their own respective churches. But such a series, day by day, in succession, for ten days, of Union Prayer Meetings, in which Ministers and Laymen of the Established Churches of England and Scotland, the Free Church of Scotland, the Independent and Baptist Churches, took a cordial and brotherly part, had never been conceived before, as practicable. In what has been called the spiritually-cold freezing atmosphere of Calcutta, such an accomplished fact may well be regarded as one of the signs of the times. It is all the more notable, inasmuch as there was nothing, throughout the series, of an exciting nature to allure an audience—no statements of extraordinary facts or scenes—no strong appeals or rousing addresses until the very close—nothing, or very little beyond the solemn reading of Scripture, prayer and praise.

III.—*Minute of the Calcutta Missionary Conference relative to the death of the Rev. A. F. Lacroix.*

Tuesday, August 2nd, 1859.

RESOLVED,—

That this Conference record upon their minutes their deep sense of the loss which they, in common with other missionary brethren and the Christian church in Bengal, have sustained by the removal from their midst of the Rev. A. F. Lacroix, of the London Mission, on the 8th ult., after a service in Mission work in this country, of thirty-eight years, and a connexion with themselves of upward of thirty years.

The vivid impression upon their minds of his high Christian character, his many and distinguished excellences, the singularly pleasant and profitable intercourse which they have so long enjoyed with him, together with the consideration that he has been taken away, while yet in unabated strength and in the discharge of important duties, lead them to deplore his decease with solemn and most sorrowful feelings.

Recognising the abundant grace of God displayed towards their departed brother, and influenced by the love which they cherish towards his memory, the Conference would linger awhile in their reminiscences of his life and character.

Mr. Lacroix was in person a man of large stature and of a powerful frame of body. He was moreover blessed with an excellent constitution and other physical qualifications—all eminently adapted to the work to which he had devoted his life. His mental constitution corresponded fully with his excellent physical frame. His mind was naturally marked with strong good sense and practical wisdom. In early life he had enjoyed the advantages of a continental university education, to which, while in this country, he added large stores of oriental literature, and knowledge derived from careful observation of men and things about him. He possessed withal great facility of utterance, hence his remarks in Conference &c. and his public addresses in general always commanded the best attention, and were frequently listened to with singular pleasure and interest. Few that knew him will forget his happy method of combining the *forte* with the *dulce*, and how his loud and pleasant voice, his energetic action, his appropriate similes and happy easy style, and, not the least, his countenance beaming with benevolence succeeded in carrying his audience most pleasantly along with him.

The Conference would notice also, with deep satisfaction and encouragement, the long enduring devotedness of their late friend to the work of the evangelisation of this land,—his steady persistent missionary career. Mr. Lacroix had little to encourage him, perhaps, in the immediate fruit of his labours: he would confess this, and add that he regarded the present more as a sowing than a reaping time. His soul, however, derived its strength, and motives to continuous labour, from the word of God. He fully believed in the eventual triumphs of the Gospel in this sin and error-stricken land—this stronghold of the Prince of Darkness,—and thus he held on to the country, and pursued his work.

Our dear friend understood well from the first, that his strength lay especially in his oral addresses. He therefore, with much wisdom, chose for himself the preaching department of mission work. With this object before him, he cultivated most carefully a knowledge of the Bengali language, and his success was complete. To his acquaintance with words, and the idioms of the language, he added much of the native intonations, so that his addresses were peculiarly acceptable to the natives, and multitudes were always attracted by his preaching. Without disparagement of others, it may be truly

said that few missionaries have acquired so effective a use of the language as he attained. His zeal in preaching the gospel to the heathen, whether in the wayside chapels at Calcutta, or in his frequent tours through the country in the cold season, was altogether in keeping with his assiduous preparation at the first, and no individual perhaps has delivered the word of God orally to the people more continuously and extensively than he was enabled to do. For many years also he had pastoral charge of native Christian congregations in the South District: the intimate intercourse, which such a connexion involves, gave him an insight into native circumstances and character that was found often of great value in the deliberations of Conference.

It is to be regretted that our friend did not use his pen more, especially for the benefit of the natives. He gave the Tract Society a few valuable tracts in Bengali, the character of which makes us wish that he had added considerably to the number. His contributions in English, particularly to the pages of the *Christian Observer*, were more numerous and always valuable.

Our departed brother was pre-eminently of a catholic spirit. He loved the Conference with all his heart, and that because it brought together the servants of Christ of all denominations. Here all met from him a most cordial welcome. His attendance at its meetings was most constant, taking in the wide range of its circuit, not excusing himself from the most distant places. He was truly a part and parcel of it. The early prayer-meeting generally found him in his place, and his fervent utterances on these occasions not only indicated the Christian temper of his spirit, but the yearnings of his soul that God might be glorified, and sinners converted. It is most pleasing to record, in the review of his connection with the Conference, that although he spoke at its meetings as frequently as any one, he was never known to inflict pain upon any one by any hasty or bitter remark.

Of his high character among all classes of his fellow-citizens there is but one opinion. Although by no means a forward or ostentatious person, yet his assistance in all Christian efforts for doing good was so much in requisition, that he came much before the public in consequence. Herein he earned for himself a high degree of esteem and affection:—how high, was most markedly seen at his funeral, when a mournful throng, in number perhaps never exceeded, composed of all sections of society, gathered around his grave. Nor is it without significance to remark, that no class showed on that occasion more affection to his memory than the native Christians, who pressed to have the privilege of conveying his remains from the hearse to the tomb.

The last illness of our dear friend was of several weeks' continuance. After the first attack he seemed for a time to rally, and hopes were entertained of his recovery, but it was not the will of God that he should remain longer with us. His sufferings were at times great, but he bore them patiently. Although these were prolonged by his slow descent to the grave, yet even in that we may find the tokens of the Lord's gentleness and loving-kindness. The severity of the shock of his removal was much mitigated to his affectionate partner and immediate friends thereby; while in the solemn season of protracted illness opportunity was afforded him of reviewing his own personal interest in that gospel which he had so long commended to others, of loosening his hold on life, and of calling into lively exercise the desire to depart and to be with Christ. We have reason to believe that such was the case. Of the particular frame of his mind in his last moments, let it suffice to remark that, when speaking of the gospel to a friend, he observed, I have been much comforted by looking at it as an amnesty, but how great an amnesty! Thus, one in whom so much has been found by others to admire, closed life as a penitent sinner, looking for the mercy of God unto eternal life through Jesus Christ the Lord.

In this review, the Conference would offer their fervent thanksgiving to Almighty God for the abundant grace bestowed upon his servant to the end, and would pray that he, being dead, may yet speak, and that it may be so ordered that the memory of his example shall exert for a long time to come a blessed influence on succeeding labourers.

Finally, to the sorrowing widow and her children the Conference would offer the assurance of their deepest sympathy and condolence, whilst at the same time they pray that He who is the great Arbiter of life and death, and who afflicts to heal, may, through the power of his Spirit and his word, render the fragrant memory of their departed a balm to soothe their present sorrow, a guide and a stay in future life.

True Extract from the Minutes of the Calcutta Missionary Conference.

(Signed) D. Ewart, *Secretary.*

IV.—*The Religious Revivals in the North of Ireland.*

The following statement on this deeply interesting subject is from the pen of Mr. James Grant, the well-known able Editor of the *Morning Advertiser*, as the result of a personal visit to the chief localities of the movement. Our readers will feel that such a testimony from a secular journalist has a peculiar value in corroboration of the witness borne by clergymen and private Christians resident at the scene of the revivals:—

This extraordinary movement continues to make rapid progress in all parts of the north of Ireland. Is is not only the most wonderful movement in our day, but, all things considered, it has, perhaps, no parallel since the days of the Apostles. The marvellous results it has produced, have attracted, and are attracting, the attention of all classes of the community in the range of country, now an extensive one, over which it has made its power felt and its effect seen. Persons who have never professed the least respect for religion, are manifesting the deepest interest in the movement. It confounds their philosophy, and sets at nought all the theories by which, in the outset, they fancied they would be able to account for it, without recognising in it a Divine agency. It is so surprising, and so wholly out of the category of things which can be satisfactorily explained, that it is the subject of conversation on rivers and railways, on coaches and cars, and everywhere where men are accustomed to meet and interchange their sentiments on the events of the day. Go where you will, over a large extent of country, in private families, and in public places, it is the absorbing topic of conversation; and what must strike every stranger who visits the localities in which the Revivals have taken place on the largest scale, the impression produced by them on the minds of sceptics, and of those who never bestowed a thought on religion at all, is that of profound awe and respect.

The writer has lately visited those parts of Ireland where the Revivals have excited the greatest attention, because it has there made the most marked progress; and while in multitudes of cases he met with persons who had no sympathy with the movement, he did not meet with one who spoke disrespectfully of it. There are no scoffers among those who have witnessed its wondrous results in the transformation of the most depraved characters, and the marvellously improved moral tone in the conversation and conduct even of those who have not been made the subjects of its converting agency,—so that, indirectly, the entire community in those places in which the Revivals have taken the deepest root, have already been greatly benefited by these extraordinary Revivals.

Viewed, therefore, in a purely moral and social light, the movement is one whose importance cannot be overrated. The English public will, consequently, not be surprised when they are informed that the Irish journals are regarding it not only as a great question, but as the great question of the day. They devote sometimes as much as a fourth of the whole of their space to a record of the progress of the movement,

and to leading articles on the astonishing and salutary effects it has already produced. The *Londonderry Standard* of last week appropriated several of its columns to the subject, while the *Coleraine Chronicle* has on various occasions given nearly a third of its space to the subject. It is a striking as well as gratifying fact, that, with the exception of one infidel paper, the journals in the north of Ireland, if not in every instance friendly to the movement, do not in a single case, so far as has come under the observation of the writer, assume an attitude of antagonism to it. And perhaps no fact could more strikingly testify the extent or depth of the Revival feeling, than the fact, that those journals which have gone most heartily and habitually with the movement, have experienced very large additions to their circulation. Some of their number have almost, if not altogether doubled their circulation during the three months that the movement has been proceeding.

Great misconception prevails in this country as to the nature of those physical manifestations which in so many cases precede the conversion. It is the general belief among us that these manifestations assume the form of violent hysterical convulsions, in which the parties are wholly unconscious of what they are experiencing. There could not be a greater mistake. There is nothing frantic, nothing fanatical, nothing resembling unconsciousness or insensibility in any of those who are what is called "affected." They are struck and fall to the ground, sometimes all at once, but at other times gradually, and then, instead of uttering wild or incoherent cries, they simply confess their sins, mostly in tones expressive of the deep distress of mind which they feel on account of the vivid perception they have of their great guilt in the sight of their Maker. And this confession of sin is always accompanied with supplications for pardoning mercy, uttered with a profoundly impressive earnestness. The conversions do not always take place under sermons, but often by some particular text suggesting itself to their minds, with irresistible power, as the parties walk along the streets, or are engaged in their usual employments in the domestic circle, or in the fields. And then, when one member of a family is converted, it is quite common to see several other members converted through their counsels and their exemplary conduct. In this way, in many cases, three or four members of a family have experienced a saving change, without any of those physical manifestations of which those who are hostile to all vital religion have eagerly sought to make such a handle.

But the great test of the reality and the worth of any moral or spiritual change which has been wrought upon the minds and hearts of men, is the effect it produces. Tried by this test—the only true and proper one—the religious movement in the north of Ireland must be confessed to be of Divine origin. Nothing but Divine power ever could accomplish such complete changes in human character as those which we hourly witnessed. The drunkard gives up his habits of inebriety; the swearer ceases to take the name of his Creator in vain; the man who was addicted to the utterance of falsehood speaks the truth, and nothing but the truth; the man who stole steals no more;

and he who delighted in everything that resembled the savage nature of the tiger, becomes gentle and harmless as the lamb. Husbands who ill-treated their wives, and acted unnaturally towards their children, are suddenly, as if by a miraculous agency, transformed into the best of husbands and kindest of fathers. Crime, in a word, has become comparatively unknown. The police-constables have little or nothing to do, and the sessions and assizes—where offenders against the law are tried, and, if convicted, punished—have hardly any cases before them. The aspect of society in the districts where the process of the Revivals has been most decided, has indeed undergone so thorough a change that no one could believe it who has not been a witness of it, —seen it with his own eyes, and heard the wonderful things with his own ears,—as the writer of this has done. We venture to say that no honest man could personally inquire into the rise and progress of this amazing movement, without coming to the conclusion that it is alone the work of a Divine agency.

This conviction is forced on the mind from the manifest inadequacy of the human instrumentalities employed. There is nothing intellectually remarkable in the style of preaching,—none of that transcendant eloquence which dazzles and delights an audience, and carries away their judgments captive. On the contrary, the style of preaching is characterized by great simplicity. The doctrines dwelt on are the universal inherent depravity of human nature,—the fearful enormity of sin in general,—the aggravations of each individual's guilt,—the consequent peril to which all are exposed, and the absolute certainty of utter and irretrievable ruin, if they do not repent and believe the Gospel. And while the lost condition of all is thus pointed out with great plainness, but with all the earnestness and unction of men who are profoundly impressed with the terrible importance of the message they are called to deliver,—a full, free, and finished salvation for all, even for the guiltiest of the guilty, is pressed on the acceptance of the crowds who assemble in the open air, or in the most commodious buildings which can be had, to hear the preaching of the Gospel. And so remarkable have been the effects of this mode of preaching, that one minister belonging to the Free Church of Scotland, who went to Ireland to witness with his own eyes the wondrous work, remarked, in the hearing of the writer, within the last ten days, that he felt he might now burn all the sermons he had at home, and which he had so carefully prepared during many years. And no wonder that the Rev. Gentleman should have said this, for he had witnessed at Belfast, only a few days before, no fewer than 126 persons simultaneously fall on their knees and supplicate pardoning mercy, under a sermon of this simple but intensely earnest kind, preached by himself.

It is thus that by the "foolishness of preaching" the philosophy of the learned is put to naught. Never was there afforded a more remarkable illustration than there is in the case of these Irish Revivals of the truth of the words of inspiration:—"Not with enticing words of man's wisdom, but in demonstration of the Spirit and with power." All the mighty results which have been produced are so manifestly to

be ascribed to the outpouring of Divine influences from on high, that no one can have a doubt on the point.

The universality of the movement is not one of its least remarkable features. It is true, that it has made the greatest progress among the labouring classes, and that, indeed, was to be expected, for we are told emphatically that the poor have the Gospel preached to them, and that not many rich, not many mighty, not many noble, are called. And we know that the Gospel was not only first embraced, but promulgated, almost exclusively by the poor. But the movement in the north of Ireland has affected many in easy circumstances, while considerable numbers of men of superior intelligence,—men engaged in professional pursuits, including a goodly number of editors of the local journals,—have been (and avow the fact) the subjects of the Divine influences which have wrought such marvellous results. The young are large partakers in the blessings which these Revivals bring with them wherever they are witnessed. Several members of the Court of Aldermen and of the Common Council of London, visited, last week, the property of the Irish Society, consisting solely of members of the Corporation of London, and they were struck with what they saw of the effects of this movement among the youths in their excellent educational institution in Londonderry. Out of the 300 young men belonging to that school, no fewer than forty, whose ages varied from twelve to sixteen, were found one day on their knees, in prayer, when the room was unexpectedly entered. The striking fact was communicated last week by an Alderman of the city of London, and formerly one of the most popular Members of Parliament, whom the writer happened to meet in the north of Ireland.

It may be mentioned, as another proof of the extent to which the young in Ireland are affected by this movement, that at all the prayer-meetings which are daily held in the various localities where the movement has made the most marked progress, there is a large proportion of young men and females. In, for example, the handsome and commodious Town-hall of Coleraine, where a crowded prayer-meeting is held every morning at half-past nine o'clock, with the special sanction of the town authorities, every one must be struck with the number of the young of both sexes who are present. And as the meeting is held at the breakfast hour, for the accommodation of those engaged in industrial pursuits, it is most gratifying to see the eagerness and haste with which the working men and women eat their homely meal, in order that they may enjoy the happiness of consecrating to public devotion the half-hour to which the services are confined.

It may startle those who are only imperfectly acquainted with the details of this marvellous movement, when it is stated that in Coleraine —and probably the same may be said of other places—there have been more cases of conversion during the last three months, than there had been for the previous fifty, perhaps, we should say, hundred years.

But the question will, no doubt, be asked, how do the cases of conversion, as they are regarded, turn out? The question is a very natural one. It is, too, a very important question, and necessary to

be answered before the true character of the Revivals can be understood. It was among the first questions which the writer asked when he was in the locality inquiring personally into the nature and extent of the movement. Well, then, the friends of religion will be rejoiced to learned that, tested by their permanent fruits, these Revivals are no less remarkable and gratifying. Out of the great number of conversions which have taken place in Coleraine and its neighbourhood, only three have turned out badly. And in these three instances the parties had belonged to that depraved class which in England are known by the name of "unfortunate females." Other three cases in the same category have turned out all that could be desired. The parties are thoroughly reformed, and the consistency of their conduct as Christians might well put to the blush many of those who have all their lives long been professors of the Christian faith.

But in a purely secular paper it is impossible to go into this movement either at the length, or in the religious spirit which, in a more appropriate medium of publication, it would be a delight to do. We repeat, that it is our full conviction, that, taken altogether, the history of the Christian Church contains no parallel to these Revivals in the north of Ireland. And when we witness their blessed effects, morally and socially, as well as spiritually, we can well imagine what a happy world this would become—how it would, in at least a moral and social sense, be transformed into a perfect Paradise,—were the same principles universally adopted and embodied in practice, as have produced and are producing such a marvellous reformation in the north of Ireland.—*Record, August* 31*st.*

V.—*A Layman's Thoughts on the Union Prayer Meetings.*

The 1st of October, 1859, witnessed the commencement of a new era, a new feature in the practise of the church of Christ in this city; the grace of God overcame the pride of life and station, and Christians of all denominations and positions worked out a practical, and I may say a satisfactory solution of the great problem, "whether they could unitedly supplicate the mercy of God, before the throne of His grace, "in the unity of the spirit and in the bond of peace." And what was the result? Why, just this, that there is not one who is not ready to confess that, of a truth, we have hitherto been straitened in ourselves in our own vain imaginations, but not in Jesus Christ; for never did Christians in Calcutta witness so great a triumph of the grace of God as that which we were permitted to behold; and I am convinced, that there is not one who was present on the ten mornings that those *union* prayer meetings lasted, who was not ready to exclaim with the Psalmist, "Behold! how good and how pleasant a thing it is for brethren to dwell together in unity."

The appearance of the Steam Ship *Hindostan* in the waters of the Hooghly, some sixteen or seventeen years ago, as the first instalment of the overland fleet, on this side of the Isthmus, could not have caused more joy and gladness in the hearts of the sons and daughters of Britain, whose lot it is for a season to dwell in this uncongenial climate; than the fusion of the laity with the clergy on those ten blessed mornings did to the Sons and Daughters of the LORD GOD ALMIGHTY; and, as long as the candlestick remains in the church of Calcutta, those days will be red-letter days in her calendar. Not only do I believe that there was rejoicing among the ministry; not only do I believe that there was rejoicing among the laity; but what is of greater consequence than either, I believe that "there was joy among the angels in the presence of God over many repenting sinners." I do not mean sinners in the general acceptation of the word, but I mean sinners among God's dear children, who sorrowed with a godly sorrow for having so long grieved that Holy Spirit of promise, by which they are sealed unto the day of redemption, for having so long *practically* denied the doctrine of the Holy Spirit, and the truth of that portion of holy writ which declares that notwithstanding the differences of administrations and the diversities of gifts and of operations which exist in the Christian Church, "all these worketh that one and the self-same Spirit dividing to every man severally as He will." And not only was this a cause for sorrow, but the obstinate refusal, so long maintained against conviction and evidence, of allowing the laity to take an active part in the public worship of the most high God, (who so often reiterates, in the revelation which He has given us of His mind and will, the irrevocable assertion that *He* is no respecter of persons, emanating as it must have done from the same causes, the same prejudices, as those which prompt the priests of the church of Rome to refuse the cup to her laity;) has been sincerely repented of. And I am sure that this death-blow to our spiritual pride and prejudice is hailed with joy by every true child of God. The Devil wanted no harsher doctrine than the practical exclusion of the mass of Christians from engaging in the public worship of God, because we were in fact simply perpetuating the customs of the Jews under a Christian dispensation; but now I think a clearer perception of the privileges of believers is being granted to the Church, by this mighty working of the Holy Spirit in various parts of the world; and I believe that we, in this city, have just come under its holy and blessed influences, and necessarily are becoming imbued with that true spirit of Christian love which follows in its train. Hence, I confess, that I am not much surprised at the acknowledgment that

it is now generally believed, by Christians of all sects, that there must be real unity, hearty co-operation and actual combination among the members of the church of Christ; not the *phantom* of PROFESSION, but the *reality* of PRACTISE; before we can look for great blessings at the hands of our Lord. Under such impressions I hope henceforth to see, wherever and whenever it is practicable, our public prayers composed of the supplications of the clergy interwoven with the petitions of the laity; remembering that he who can become as a little child, the same is greatest in the kingdom of heaven. No greater delusion can be cherished than that which would insinuate that the hands can do without the feet, or vice versâ; if the whole body was one member, it would be altogether a different matter, but as it is a body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, having Christ for its Head, I say, with all sincerity and with the greatest humility, that so long as the members separate themselves one from another, because they are Episcopalians or Presbyterians, or Baptists, or Independents, or Brethren, or clergymen, or laymen, they will never be able to wrestle as a perfect man, and therefore cannot expect to prevail; for the secret of success is wrapt up in those three simple words so familiar to us all, informing us of a truth as lasting as eternity, viz. UNITY *is* STRENGTH. What should we think, if we were in a large steam ship ploughing its way through the trackless deep, and suddenly the Commander and officers were to determine to dispense with the services of the Engineer and his staff? We would not hesitate to pronounce it to be the very extreme of rashness, that could 'only be equalled by the Engineers' requesting that the conduct of the vessel should be made over to them. The one would be as absurd as the other; and so with us, the laity can no more do without the ministry than the ministry without the laity; we all row in the same boat, we are all engaged in the same work. We cannot all be master-builders; in the construction of a great work there must be a master-mind to design, one or more of inferior powers to superintend, and skilled workmen to execute. Take the *Great Eastern,* for instance, and in her we see a development of the genius of Brunel; the ability of Scott Russell; and, the skill of labour as varied and as vast, as we can well imagine. And think you, that the little boy who had to hold the hammer, in the rivetting of any portion of that monster of the deep, was an object of contempt to the great Brunel or the indefatigable Russell? Oh! no. Honored themselves everywhere and by every body, they could afford to respect the meanest labourer employed on that triumph of naval

architecture. And so in the work in which Christians are engaged, those who are really Christians, who occupy the place of the overseer or the superintendent, catching the spirit of the originator, while they admire the wisdom of the great DESIGNER of the Reformation of a fallen world, will not despise the meanest effort that is made to promote the completion of the stupendous undertaking.

But separation of believers is nothing more, if it be nothing less, than an evidence of weakness. Is not the view that we have of the omnipotence of the Deity made clearer when we are taught of the Spirit that "these three are one"—the strength of the Trinity concentrated in Unity! Oh what a lesson does this teach the church of Christ; God grant that we may henceforth profit by it. Is it a marvel then that we prize so highly the exhibition of the power of the grace of God, which it has been our privilege to witness? Or, are we presumptuous in supposing that these very prayer-meetings are an answer to the many prayers that have ascended from the little bands of Christians for the last three years? or, in thinking that we are warranted in taking them—the *union* prayer-meetings, as an earnest of greater and better things? For if coming events cast their shadows before, and I think they do, a great event is nigh at hand, even the coming of the Lord Jesus, whether in spirit or visibly I know not; but one thing I know, and that is "that to those that look for HIM will He appear the second time without sin unto salvation," for the word of God says so. And we shall do well to bear in mind that He who testified to the truth of the Apocalyptic vision says, "Surely I come quickly;" and, unless we are differently minded to the apostle John, we shall say, "Even so, come, Lord Jesus." Are not the words of the prophet Joel in the course of fulfilment now, which predicted the pouring out of the Spirit upon all flesh? and if so, is it not an indication that the second advent of our Lord is nigh at hand?

But not to detain you too long, I would just wish to make a few remarks relative to the nature of the work we have put our hands to. I do not believe that there can be two opinions with regard to its magnitude, but perhaps the great evil is, that there are too many opinions as to the *modus operandi* to be observed by the executive. What has been the stronghold of *Hinduism* but CASTE? and what is the weakest point of *Christianity* but SECTARIANISM? Is there much wonder at the Hindu or Musalman shrewdly surmising that the gospel preached in the Union chapel is different from that which is preached in the Scotch Church, or that that which is published within the walls of the Old Church is contrary to that which is enunciated from the pulpit in Lal Bazar Chapel: when he hears that all these Chris-

tians hold different creeds? Should we be surprised if we were to hear the question, that Paul put to the Corinthians, repeated by them; and were asked, Is Christ divided, since His followers are so much divided? I think not. And there is not one of these distinctive appellations that has not had its root planted in the soil of pride; and I believe that this thought has been father to the wish in the heart of many a servant of God that the time may be hastened when *we* shall be as ready to give up our prejudices as we would fain wish the heathen were to give up their idols. Let bygones be bygones; and let combination, humility and sympathy be as pre-eminently the characteristics of the Christian Church, as separation, pride and apathy have been heretofore. It is no ordinary work in which the Christian is engaged. If we are embarked in it, happy are we, for of all the services on earth it is the greatest and the best. And the meanest disciple is invited to take a part. We counted it an honor to belong to the service of the late Hon. E. I. Company, or the Peninsular and Oriental Steam Navigation Company, or whatever company it may have been our lot to serve: but if we have entered into the service of God, we belong to the eternal company, the service is one of perfect freedom: we sail under the orders of the great Captain of our salvation, the Bible is our chart, precious souls are our hire, the glory of God is the object of the voyage, faith is our compass, hope guides the helm, love is our banner, "holiness to the Lord" is our motto, heaven is our port, and salvation by grace is our exceeding great reward. I cannot say that we are a disinterested people; for we are, as I trust we ought to be, deeply concerned, but that concern is characterized by such an absence of selfishness as we shall seek in vain elsewhere. How encouraging the assurance that all engaged in this good work will have their names associated with those of whom God has said that "the world was not worthy," their names shall be held in everlasting remembrance, being engraved on the palms of the hands of their risen Lord and Saviour, Jesus Christ of Nazareth.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Christianity contrasted with Hindu Philosophy: An Essay, in five books, Sanskrit and English: with practical suggestions tendered to the Missionary among the Hindus. By JAMES R. BALLANTYNE, LL.D. &c. London: J. Madden, 1859. Pp. xxxvii. 236.

We went to the expense of six rupees, to purchase this book, because we expected to derive much valuable instruction from it: but we feel constrained to say that we have been disappointed. Not that Dr. Ballantyne is not the man of all others best qualified to afford instruction; this volume proves that he is thoroughly conversant with the subject which he has undertaken to handle. Neither can we say that his book does not contain a certain amount of trustworthy instruction. But from his familiarity with Hindu philosophy, and from the size and price of the volume, we had expected much more than we found. What he has given us, is merely a sample, instead of a full supply.

The "five books," which constitute the principal part of the volume, occupy 112 pages, printed with large type, in double columns, one English, the other Sanskrit. We say they *occupy* 112 pages, for they do not *fill* them, a large portion of the space, chiefly in the Sanskrit column, being left blank.

These five books contain:—

1. A partial exposition of Christian doctrine, in 19 pages.
2. The Evidences of Christianity, in 40 pages.
3. Natural Theology, in 12 pages.
4. (Remarks) on the mysterious points in Christianity, in 20 pages.
5. The Analogy of Religion to the constitution and course of Nature, in 21 pages.

It is clear that the extreme conciseness with which these important topics are discussed, must prove greatly injurious to the practical usefulness of the treatise. It is ingenious and suggestive, but nevertheless very unsatisfactory, and all the more so, because the author endeavours to benefit two distinct classes of readers—Missionaries and Pandits.

The best part of the volume, in our opinion, is the Introduction; but here again we have to complain of the same conciseness as proving a hindrance to usefulness. "A general view of the Hindu systems of Philosophy," in 25 pages of large type (containing less "matter" than 16 pages of this periodical) is, from its compendiousness, of very little practical use to any one. It is too brief for one who is not acquainted with the subject; be-

cause it cannot give him more than the merest smattering of the various systems. And it is not needed by one who is at home in them. Still, this introduction, though much too short, is deserving of close study, and will prove of some use to Missionaries.

Nearly half the volume consists of an Appendix, which contains six Notes or Dissertations. The last four refer to topics which we fear have very little to do with the real object of the book:—viz. (1) to Logic and Rhetoric as regarded by the Hindus; (2) to the Vedas; (3) to the supposed eternity of Sound; and (4) to Translation into the Languages of India.

The first two Dissertations are of greater practical importance. The first discusses the subject of "matter" and its possible correspondents in the Hindu dialects. It is no doubt very ingenious, and will delight such Pandits as are acquainted with English. Its main object appears to be to raise a laugh against Missionaries, as men who, when combating materialism among Hindus, are merely fighting with a man of straw, or, like Don Quixote, with windmills. We readily admit that Hindus have no words which correspond exactly to the English words *matter* and *material*, and it may be useful to missionaries to remember this. But we cannot admit that there is nothing like materialism among Hindus. All the Hindu terms which designate *matter*, properly mean *essence* or *substratum*, and may be used to designate the essence or substance of God, of the soul, &c. In other words they are as applicable to *spiritual essence* as to matter. It is likewise true that Hindus ascribe *reality* only to spiritual essence, whilst they are ever apt to maintain that matter is something illusory and *unreal*: nevertheless we cannot for a moment hesitate to maintain that, according to Hindu notions, the *stuff* which forms the substratum of the Deity, is the same which has been worked up into the material world; though in that process it is supposed to have undergone a change analogous to, or rather the converse of, that which according to Roman Catholics the consecrated wafer undergoes when it becomes God. Hence materialism must, after all, be attributed to Hinduism, although it may be the interest of Pandits to explain it away by their sophistry. They do this by a process very similar to that by which an acute disputant might attempt to disprove the solidity of ice, by appealing to the fact that it is only a coarse form of aqueous vapour, which is not a solid body.

The second note refers to the Hindu employment of the terms *soul* and *mind*. Here we apprehend the learned author is himself labouring under a misapprehension. He invariably calls that *soul* which other people call *spirit*, we mean the idea expressed by *átman* in Sanskrit πνεῦμα in Greek, and "Geist" in Ger-

man. Apart from mere popular writings, we have never, until now, come across a book in which that idea was expressed, in English, by *soul*. Most accurate writers call that *soul* which the author calls *mind*. In Greek no one will confound πνεῦμα with ψυχή—the distinction between them being broadly marked in the New Testament (1 Cor. xv.) as well as in Plato.* And in German no one who lays claim to anything like an elementary acquaintance with philosophy will, for a moment, confound "Geist" with "Seele." We think in this matter Dr. Ballantyne's innovation is not a happy one.

Now-a-days, most physicians endeavour to sweeten a bitter draught or pill; but Dr. Ballantyne evidently considers missionaries, and particularly Baptist missionaries, as possessed of such a heroic nature that no sweetening is required. He has a very low opinion of their mental calibre, and does not hesitate to tell them so. This, however, is a small matter. We doubt not that missionaries, though they may wince a little, will know how to appreciate not only his good intentions, but also his valuable advice, and the information with which he has supplied them.

But there is another and far more important subject which we should like to discuss with our author; we mean his remarks upon the words of our Saviour: "To the poor the gospel is preached." We have not leisure to do this now; but must content ourselves with calling attention to the following solemn declaration of Christ: "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." *John* ix. 39.

Collection of Rhymes, Hymns and Tunes for Bengali Christian Infant School. Calcutta:—C. C. School Book Society, 1859. Pp. 104.

This manual, which supplies a desideratum long felt, contains a brief introduction to the system of musical notation, and about a hundred tunes, in parts, with suitable verses and hymns. The whole of it is in Bengali, with the exception of the preface, in which the able compiler (the Rev. F. Schurr) says:—

This little collection of Children's Songs and Hymns has been called into existence by a want that has been long and widely felt among the Missionary body in Bengal. To meet this want, several Missionaries (chiefly in the Kishnagore district) composed or trans-

* No one at all acquainted with Greek will regard ψυχή as the equivalent for *átman*, unless he use the word in the sense which post-christian writers attach to it.

lated a few hymns for the use of their own children. A general desire for a collection of these scattered materials having been often expressed, the Compiler undertook the task some years ago, of his own accord, and offered the collection to the Christian School Book Society, which most generously acceded to his request, and engaged to defray the expenses of printing. It is, as will at once be seen, in the European garb, because the Compiler believes, that as the number of Christians increases, so metrical poetry and music with harmony will be called into requisition. The natives may at first be inclined to find fault with these European metres, but it is hoped, they will allow that the praises of God may be sung in many ways, and that poetry finds many forms of expression. Nothing but usefulness, and the promotion of vital religion, with rational amuse-
iii ment for the children, has been aimed at. Critics will therefore, it is hoped, make many allowances for deficiencies, which abler hands may hereafter supply. That God may grant His abundant blessing upon this small attempt, is the fervent prayer of

THE COMPILER.

The True Issue: or, Government Neutrality in Religion. From the *Lahore Chronicle.* Lahore: 1859. Pp. 14.

Since the outbreak of the mutiny we have observed numerous instances, on the part of those who ought to know better, of departure from the precept which commands us to honour rulers and governors. We fear this pamphlet is an instance in point. The vehement tone and intemperate language with which it advocates a very good cause, cannot fail to weaken rather than strengthen that cause. The following paragraphs contain the concluding section:

The trial of the true issue, presented in a recent number of this journal, proceeds, and as the evidence transpires, we hope to keep our readers informed as to its progress. We have seen that Sir John Lawrence, who seized the broken reins of Government as they fell from the hands of Lord Canning, checked the fiery steeds, and at length brought the chariot of state again upon the straight road, and reduced its impetus to a safe rate, is proscribed as unfit to mount the seat of the charioteer whom he saved from being pitched into the sea. Well, we hope ere long to see such a revolution in the ministry, as shall place the proscribed statesman in the seat of Lord Stanley, when we may expect to see some rational as well as Christian scheme for the Government of this country inaugurated.

Meanwhile we proceed with the summary of the evidence, so far as it has been permitted to escape the secrecy of red tape.. In reference to the Umritsur baptisms, we believe the gist of the fault of the delinquents was, that they had attended Divine Service at uncanonical hours and at an uncanonical place, and as this act was for the purpose of witnessing the baptism of native converts, it im-

plicated the Supreme Government in a proselyting scheme for overturning *nolens volens* the religion of the country. This being the ground of complaint, we are left free to infer, that within canonical hours and in a canonical place they may attend on any worship or ceremony that may be appointed, without implicating Government or incurring the wrath of Lord Canning. For this difficulty the remedy is easy, and we advise our Missionary friends to take a note of it, and when they wish to gratify the Christian feelings of any Christian servants of Government, just remember to appoint the proper time and place for their future baptisms. We shall then see what effect it will have upon the nerves of my Lord Canning.

Since our last article on this subject, we learn from a contemporary, that in prohibiting the admission of Missionaries into jails, Lord Canning had severely reprimanded the Officers of the Punjab Government *for expressing their opinions in favour* of this measure. Having failed most signally and disgracefully in his effort to gag the whole Press of India, he consents now to undertake a smaller business in a more quiet way, by gagging the official expression of opinions contrary to his own. This is the common resort of petty persecuting tyrants, especially when confronted by arguments they have not calibre sufficient to grasp, or truth enough on their side to enable them to answer. So now no Officer of the Punjab Government can moot the question even, but at his peril. Well, in all this, there is this satisfaction that we know where we are, and with what principles we have to deal.

The last item of evidence in this trial that has reached us is, that Lord Canning has ordered the Officers of the 24th P. I. to cease all further interference with the religion of their men. To understand this, it is necessary to inquire wherein they have interfered. So far as we are informed, we believe the facts are substantially these. Amongst the plunder taken in Delhi, the men of that Regiment found a number of Christian books, and became interested in reading them. This stock of books having been exhausted, leaving that interest unsatisfied, they applied to one of their Officers for more books. He, to gratify his men, availed himself of the first opportunity that offered, of obtaining books from the Missionaries, which happened to be those of Umritsur, on the return of the Regiment to that place. The Missionaries very properly availed themselves of this opportunity of communicating oral instruction also, to those to whom they gave books. And the Officers of the Regiment very properly refrained from all interference with the work of the Missionaries, or with the religion of the men, retrospective or prospective. The consequence was, that a number of books were distributed, some instructions given, several men offered themselves as candidates for baptism, and one was actually baptised. The men continued to read and talk about what they read, and other Missionaries, as opportunity offered, went and instructed them, the interest increased, and others avowed themselves Christians. At this stage of the business, we understand one of the officers commenced reading the Church Service on Sundays to the native Christians and inquirers of the Regiment, and any others who

chose *voluntarily* to attend. If there has been any further interference with the religion of the men, than what appears in the above simple summary, we are not informed of it. From this it appears, that the thunders of the Calcutta Vatican have been levelled against one or more of three distinct and separate acts. The *first* was asking for books, to gratify those men who were so much interested in them as *to apply for them.* Was this wrong? Is this for the future prohibited? No matter how many men may ask for Christian books, or how earnestly and importunately they may intreat this favour of their officers, are they to refuse to gratify this desire or imperil their commissions? This will show that we have stated the real point at issue. Can a consistent conscientious Christian continue to serve the Government of India without treachery to the higher service of Christ?

The *second* act was of a negative character. They did not interfere to prevent the Missionaries instructing the men, nor to prevent the men from renouncing their former false creeds and embracing the faith of Christ. Does Lord Canning then intend to make it the duty of officers in the native army, to prevent Missionaries from going to give books and instructions to their men *at their own request?* Does he intend to make it their duty to insist on their men remaining firm in their fathers' religious faith, no matter how false they may deem it? If not, wherein have these officers improperly interfered?

The *third* act was that of reading prayers to the native Christians of the Regiment, and not turning out all else who chose *of their own accord* to come and listen. Upon this we ask his Lordship, May, or may not, an officer of the native army, in the absence of Chaplain and Missionaries, read prayers to the native Christians of his Regiment? If others than Christians attend *voluntarily*, may they too listen to the prayers and instructions read? Or must he first expel the heathen part of his congregation, before he ventures to read a prayer or a word of instruction? Wherein have the officers of this Regiment violated either the law of God or the proclamation of the Queen? We pause for a reply.

Meanwhile we ask, will a free Press and Christian community, in this country or at home, quietly submit to see Christianity thus publicly and officially persecuted by the Supreme Government of the country? Will the Queen's Government allow this manifest violation of the law of God and of the Royal Proclamation, as well as of the principles of freedom of conscience, guaranteed to the meanest subject of Her Majesty by the British Constitution? *Nous verrons.*

Missionary and Religious Intelligence.

The Native Christian Family Fund has been fairly established, and already numbers about t[illegible]nty subscribers.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XX. NO. 230.—OLD SERIES, VOL. XXVIII. NO. 331.

DECEMBER, 1859.

I.—"*The Religious Awakening in Ireland.*"

As a specimen of what is going on in Ireland, we copy from the "Irish Chronicle" a letter written by Mr. Eccles, a Baptist minister at Banbridge.

"*Banbridge, August 13th,* 1859.

"MY DEAR BROTHER,—The results fore-shadowed in my last communication are now being rapidly realised. Banbridge and neighbourhood are now visited by that wave of salvation which had previously blessed some other districts in the north.

"Several weeks since, under a pressure of which I was sensible, but perhaps did not then fully comprehend, I interrupted a course of lectures I was then delivering on successive Sabbath evenings, to preach upon 'Religious Revival.' The chapel was crowded in every part. The attendance on the following Sabbath evening was still more satisfactory; and from the next lecture *many* had had to go away who could by no means obtain a standing within hearing distance.

"Some of the recently converted having been invited to the town, we felt it a privilege, to co-operate with our brethren of other denominations in promoting revival interests in our midst. The meeting was held in the open air. There were some '*prostrations*,' and the result was very encouraging. Two or three similar meetings were held subsequently, and the good work continued to make pleasing progress.

"In the meantime the work so grew upon my hands, I found I could not possibly get through it, even though I could continue at it both night and day. Under the strongest excitement the body will, by-and-bye, weary, and demand 'tired nature's sweet restorer, balmy sleep.' For a good while, however, I felt the animal man sustained in a manner I could not comprehend, as all day, and night after night, with hardly a snatch of sleep. I visited those under conviction of sin. But bodily strength began to yield.

That the work might not, however, be interrupted, but carried on more effectively still, I secured, on my own account and risk, the services of a dear young brother from Coleraine. Permit me now briefly to chronicle our united labours for the last few days.

"On last Sabbath morning we both addressed a crowded congregation in the chapel, while the people listened with that terrified interest so characteristic of the present time. We then proceeded to Huntley Glen, distant from town about a mile, and where the divinity and atonement of Christ are generally treated as old wives' fables. This meeting was also held in the open air. Several hundreds listened encouragingly to the words of this life. At the close of the meeting we were surprised to find the congregation in a body turning their steps towards the town. This was soon explained. When we arrived at my house to get a hurried tea before the evening service, we found the grassy slope in front (the place appointed for the meeting) already filling fast. The poor people had eaten nothing since the morning, and it was now half-past five in the evening. They were insensible to bodily wants, in their hungering after the bread of life. Oh, how I wished I had taken the precaution to provide a barrel of biscuit to distribute among them, as many of them had trudged weary miles from the country to be present!

"It seemed all day as if about to rain. Between five and six o'clock there fell some heavy drops, which filled me with fear for an open air service. But the threatening symptoms passed away; the low-hung, lowering clouds gradually parted, and the sun shone out gloriously from the western sky. A little before the appointed time I took my stand upon a table, and commenced the service. I addressed them long enough for any ordinary occasion. My dear young brother followed me nobly. Just as I was going to mount in turn to relieve our fatigued brother of the concluding prayer, a healthy able-bodied young woman began shrieking for mercy. When engaged in pointing her to 'Him whose blood cleanseth from all sin,' I was summoned to another who, in the effort to enter, had fallen in the lobby. The meeting was terminated, but the anxious were invited to stop. It was now night. Both parlours were thronged to suffocation. It was necessary again to hold a further meeting in the front of the house, in order to ease the pressure within. The cases of 'prostration' were about a dozen; but perhaps four times that number passed on that evening out of darkness into marvellous light. That night will be long remembered here. Oh, if you had been with us, how your spirit would have rejoiced! In one parlour the dense throng knelt in prayer around one in the paroxysm of conviction. *That is prayer*, artless, hearty, unstudied, and without regard to place or person—the language of one in an *anguish* of sympathy almost as great as that of the sufferer—the violent taking of the kingdom of heaven. In the next room, at the same time, the blessing has come, the sufferer is happy, and the melody of the psalm, in which crowding numbers eagerly join, mingles with the harpings of heavenly choirs. Yet there is no confusion, no interruption, because each is so absorbed in the thing in which he is so immediately engaged. At length, a

little after twelve o'clock, after 'the *stricken*'—all of them hopeful—have been removed, the others become willing also to go. For six long hours, or thereabouts, brother Thompson and I had been engaged in a peculiarly exhausting service; but no rest as yet. We had still to go forth and visit the 'cases' belonging to the town, and soothe and strengthen them as God might enable us. When we returned, we were fatigued enough; but our minds were too much excited to allow of much refreshment by sleep.

"Monday morning was employed in visiting the 'stricken,' who lived at a distance. In the evening we addressed a vast crowd in front of the Presbyterian Meeting-house, and then took the people in, and united in the prayer-meeting held there at eight o'clock. Two or three prostrations.

"On Tuesday morning we visited again in the country. In the evening we addressed a large assembly in the open air, in Hayes' Town, about a mile and a half out of Banbridge. Tears and tender emotions sufficiently indicated a peculiar interest in the things that were spoken.

"On Wednesday we held another open air meeting in Lisnave, a rural district about two miles from town. The extent of the morning visitation had rendered it impossible to be present till almost half an hour past the time of meeting; and yet neither of us had had any dinner. On arriving in the field we found some hundreds in patient waiting. I opened the meeting; my brother followed. One of my people came to me with a request that I would myself close with prayer; I did so. I had only well begun, and was entreating the Lord that if any barren fig-tree, any cumberers of the ground, were present, he would not yet cut them down, but for the sake of the Great Husbandman spare them yet a little longer. Just then, quite near me, there arose the wail of one prostrated—that peculiar cry for mercy which none that hear ever cease to remember—a cry so unearthly, so thrilling, so overpowering, and which to be understood must be heard. Sobs, no longer repressible, now burst forth freely from every side. Several were stricken. After they had received suitable attention, the anxious were requested to meet us in the adjoining house. Almost the whole congregation tried to force an entrance. It was a solemn sight to see the throng that in the large kitchen, parlour, and lobby, knelt before God, pleading for mercy, with clasped hands and streaming eyes. But the crowd was greater still in the street. My brother and I were obliged to distribute ourselves as variously as possible, according to the exigency of the moment. The occasion was trying, but it was most blessed. While some still cry, 'O that I knew where I might find Him,' and feel that 'hope deferred maketh the heart sick,' *many* are now blessing God for a conscious interest in his great salvation.

"On Thursday morning we started again to visit those that had been recently convinced of sin. All day we travelled, foot-sore and dinnerless, again to separate, my brother to hold a meeting in the town, and I to preach in the country. Both the meetings were thoroughly encouraging. When within about a mile and a half of

town, on my return, I received such information as led me to think that my young brother, overwhelmed, needed my presence and aid. My limbs, stiffened by fatigue, became immediately strung with fresh vigour, and I ceased not running rapidly, till in town I met the congregation dispersing after a most profitable service. Such exertion in ordinary times would have been impossible; but everything now seems easy.

"Friday is again occupied in visiting. During the day my mind was much exercised, for in the evening we were to hold a meeting in a part of the country some miles from Banbridge, where as yet the Revival had not penetrated. The leading ministers had, as reported, pronounced against it. Some of our young brethren, most of them the fruits of the present movement, who had been only a few days in Christ, determined on seconding their pastor's effort. I did not ask them; the love of Christ constrained them. Boys and middle-aged men, supporting by their daily toil themselves and families on wages mournfully small, worked during meal-hours on the previous day, that they might have liberty to leave off a little earlier on this evening. Accordingly, as my brother and I were passing down R —— Street to take the road for our place of meeting, the holy band had already met and were in waiting. They speedily formed two and two, and, in harmony with the nature of our mission, joined immediately in singing appropriate psalms. Thus, for mile after mile, they led the way. As the melody of our sacred song was wafted on the breeze to the labourers in many a field and the occupants of many a cottage and cabin, the lesson must have been most impressive, and, I trust, salutary. When we arrived near the place of meeting, where possibly such psalm-singing had never before been heard, an intense interest became evident. Few, very few, had actually assembled on our arrival. But presently every way of approach began to pour in its astonished crowds. In a short time the assembly became very large; and standing on an elevated spot of the grassy knoll, I delivered the first address. They listened with rapt attention. So also while my brother preached. Heavy rain began to fall; but neither man, woman, nor child showed any wish to move. Night had now set in, all the darker for the heavy clouds from which the rain was pouring. Happily there was an immense shed at hand. On being apprised of this, I intimated that we would hold a meeting for prayer immediately on the conclusion of the service. Every soul attended. Half could not be protected under the shed, yet the slightest symptom of impatience was not betrayed. The cry was, as they saw me expose myself, that a poor woman with a baby in arms might have the protection of the roof; 'Go in, sir; let the speaking boys keep themselves dry. They have to do the work. We don't care for a little rain.' We sang the two first verses of the 51st Psalm; I then offered prayer. I was pleading for the outpouring of God's spirit, and that God, in mercy, would not say of any present, 'They are joined to their idols, *let them alone;*' exemplifying this idea according to the exigency of the moment, when the next person to me in the dense throng fell, uttering the thrilling cry for mercy to which I

have before referred. Another and another followed, and the hearts of the whole assembly seemed moved to their inmost depths. In the shed and out of it, on stones and mud, reckless of the falling rain, with uplifted hands and streaming eyes, old men and women of seventy and upwards, respectably dressed young women and young men, children too of every age, knelt down to implore the pardon of their sins through Him who was 'wounded for our transgressions.' Then the noble little band who accompanied me did good service. Oh! to hear some of those who had been but a fews days in Christ pointing 'the stricken' to the Lamb of God! Would, my brother, you had been there! It would have cheered you for years of discouragement and pain. The meeting proceeded. Eleven o'clock had struck. Many, I am persuaded, had passed from death unto life; but exhausted nature in me and my brother could hold out no more. We concluded with prayer, while many still lingered, as much as to say, that they would wait all night if we wished. Then, after the manner of our approach, the procession formed spontaneously to return. But now it was increased tenfold. Those who had looked on in wonder as we came, would now unite in escorting us as far as they could. We had come a small company; we were returning mighty in numbers. Oh how my heart exulted when, with the company around me, amid our spiritual song, we caught the dying fall of the song of the band in front, as they topped the hill before us! How affectingly did the music of our rejoicing hearts tell throughout the neighbourhood that God now 'waiteth to be gracious!'

"The services to-morrow will, God aiding, be a simple repetition of those described before. Arrangements are made for meetings next week in new localities, from two to three miles distant from the town. As soon as I can, you shall hear as to results; but, dear brother, there is *no time* to write. This is done, as you will see, in the most hasty manner, and I really cannot look over it.

"Thus have I detailed the labours of one week, in which the *results* were more apparent than in any preceding one. But it ought to be understood that it is a faithful narrative also of my previous labours.

"In no part of the town have we realised so unexpected and remarkable results as in Bird Lane—the well-known abode of the prostitutes and their coadjutors. A good while ago I resolved on laying siege to this street. I announced, by the bellman, a sermon to be preached at one end of it. During the devotional services, the rain became so heavy as to render necessary the acceptance of offered accommodation in a large store, about half-way up. The crowd moved with me thither; but one-third could find no accommodation. Opposite the store, so as to be heard by those within, as well as by the apparently undiminished crowd without, I preached for more than an hour on the parable, 'the prodigal son.' I could be here heard by every soul in the lane. These bad women gathered around. I beheld the streaming tears on many a face. I have never preached to a more respectful auditory. Since then I have continued preaching there, once, twice, and sometimes three times a week, to crowd-

ed and attentive gatherings. We have consequently had as many as a dozen of these Magdalens at evening service in our chapel. In one of the lowest houses six women lived together. Under some anxiety, one of them said, 'I wish Mr. Eccles knew, for he would come and pray for us, and we need it much.' The message was brought me. It was a difficult duty, but I dared not decline. I took with me one whom I found on my way, went in, addressed these women faithfully, knelt with them against the wall—for there was not even a stool on which to lean—and left them every one in tears. Two of these have since renounced their former mode of life. Others, I am persuaded, will soon follow their example.

"But my time will not permit me to enter further into particulars. I could write a volume of the triumphs of grace in these parts. What for twenty years I panted and prayed and laboured for, seems now on the eve of realisation. Ireland shall soon, in the highest sense, be 'great, glorious, and free.' I see now the Providence which conducted me here. I bless the Lord that has vanquished the apparently insuperable difficulties I had at first to encounter, and has won for me peculiar favour both in town and country. Pray for me, my brother. And, I beseech you, *omit not to press upon the British brethren the importance of taking this state of things at the flood, and of immediately strengthening the mission by, at least, half-a dozen effective labourers.* If we cannot have many Armstrong guns, give us a few howitzers and swivels to fire up and down, and on every side, as circumstances may require. The want of money ought not now to present a difficulty. *The fields are white for harvest: must the precious grain be lost for want of reapers?* It seems as if God were now testing our principles; not merely our energy and effort, but our liberality. Oh that we may be up to the requirements of the crisis! Our time may be very short. May his love *constrain* us to smile at difficulty in the struggle that places Ireland as a gem of price in his glorious crown!

"Excuse, my brother, the inaccuracies arising from the hurry in which I dash off these broken thoughts. I cannot even read the paper over. The good will of Him that dwelt in the bush attend your labours.

"Your servant for Jesus' sake,

"W. S. ECCLES."

II.—*The Ulster Revival and its Physiological Accidents.*

From the *News of the Churches.*

The following comprehensive paper was read at the Conference of the Evangelical Alliance at Belfast (September 22nd), by Professor M'Cosh, of Queen's College, Belfast. We publish this paper in full, as the most masterly and satisfactory statement that has yet appeared in connexion with the Irish Revival movement :—

"A strong prejudice has been entertained against the Ulster Revival, because of the bodily manifestations with which it has been accompanied in the case of some. I am *first* to address myself to that prepossession, which is keeping many from acknowledging it to be a true work of God.

"I remember standing on one occasion on the shore of the German Ocean, while a vessel was trying to ride into a harbour in a very high storm. Hundreds of persons were on the shore viewing the scene, some of them in a state of great excitement. Suddenly the ship struck on the angle of a jutting rock, reeled and staggered, and seemed about to land all its crew in the boiling waves. As suddenly did a mother, who had a boy in that ship, fall down beside me in a state of convulsions, which speedily ended in a complete prostration. We carried her to her dwelling, where she continued, for a time, in a state now of unconsciousness, and now of terrible agony, till such time as her son, saved from the waves, after being exposed to great peril, was brought to her. Even then she could scarcely tell whether her son were a reality, or only a vision like those she had seen in her time of weakness. Suppose that this mother, instead of fearing that her son was about to be drowned, had been led suddenly by the truths of God's word, applied by the Spirit, to apprehend that her soul was about to perish because of sin, I am convinced that the very same bodily effects would have taken place, and I believe she would not have found true peace till Jesus the Son of God was presented to her.

"At one part of my life it was my painful duty to intimate to many a poor woman who thought herself a sailor's wife, that she was a widow, for that her husband had perished in the waters of the Baltic Sea. I laboured to convey the sad intelligence in the most delicate manner. I sought to prepare her mind for its coming, and often began a long way off, but whatever the plan I took, I had at last to speak plainly, and as the awful truth did burst upon her, what a scene had I to witness! The effects differed in the case of different individuals. Some struggled with their terrible emotions, and kept themselves wonderfully composed, and this not because they did not sorrow, but because they controlled their feelings. Some could not shed tears nor utter a cry, but felt like a tree struck with lightning and withered on the instant. Others gave way to frightful cries, tears, and convulsions, ending in bodily prostrations; and to such it was useless to speak for a time; I committed them to their friends, and returned after an interval to administer to them the

consolations of religion. Now, suppose that these same persons had been assembled to hear the preaching of the word, and that by a gracious movement of the Spirit of God they had been led to see their sin in its true colours, I apprehend that precisely similar bodily, or, as they should be called, physiological effects would have followed, and that these would have varied according to the nature, and depth, and intensity of the sorrow for sin cherished, and according to the peculiar temperament of the individual. This was expressed to me by a simple-minded woman, who had never attended any Revival meetings, but who was one day struck down with a sense of sin in her own dwelling. When she had recovered her composure, she said to me, 'I am not a strong woman in body. I have been in this same state of body before, but on former occasions it was because I had lost a child or suffered some temporal calamity; now I trust it is because I have been led to see my sins and my need of a Saviour.'

"In this present state of things mind and body are closely connected; and whatever deeply affects the mind, be it from the earth or from above, must also affect the bodily frame. Man cannot think without the co-operation of one part of his brain; and as little, I believe, can he have a mental feeling or emotion, without an action in another part of his brain. It would be out of place in such a paper as this to enter into minute physiological discussions. It will be enough to state that it is the opinion of eminent physiologists, that as thought acts on the higher parts of the brain, so feeling of every kind acts on organs towards the base of the brain. These organs are near the place where all the nerves of the five senses terminate, and near the place whence the delicate nerves start towards the face, chest, and heart. Wherever there is strong feeling, there is action in this part of the brain, which produces an effect on the nerves, reaching over the frame. But it is not necessary for my purpose to enter into such discussions. Everybody knows that strong feeling produces certain effects on the body. In particular, a keen fear of approaching evil, or sorrow for evil arrived, agitates the nerves, and through them certain parts of the body. Man is fearfully and wonderfully made; and the general fact to which I have referred, while an evidence that man must suffer because he has sinned, may also be a provision for good, as a warning of danger and an outlet for feeling which should not be for ever cherished. But we have not the full truth unless we add, that the feelings which contemplate the good—such as love, confidence, faith, and hope—have no tendency to agitate or prostrate the body, but have rather a stimulating, bracing, and health-giving influence.

"On grounds which I am immediately to state, I believe that this work of Revival in Ulster is a work of God. It has been characterised by deep mental feeling. Now, I suppose that the fear of the wrath of God will produce the very same effects on the body as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame as the sorrow for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with his own laws,

which he is not wont to do in ordinary circumstances. When the Spirit of grace and supplications is poured forth, and men look on him whom they have pierced, then they mourn for him, as one mourneth for his only son, and are in bitterness for him, as one that is in bitterness for his first-born (Zech. xii. 10).

"But I do not found my belief in the work as a genuine work, on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on 'bodily exercise,' and nowhere points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work ever appealing to any such evidence. All that these bodily affections prove is the existence of deep feeling. As to whether this feeling is genuine or not, as to whether it is spiritual or not, this is to be tried by far different tests—it is to be tried by the truths of God's word. The Bible, and science truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say, this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony; and by them, and by nothing else, are we to 'try the spirits, whether they be of God.'

"It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer-meetings as decisive on this point; for this might be the impulse of the present year, as Orange processions were the impulse of certain previous seasons. Nor do I take my stand on the temperance by which this movement has been signalized. This has, indeed, been one of the most beneficent, as it has been one of the most visible of the effects of this work of Revival; its good in this respect, and in the consequent diminution of crime, has been acknowledged by all; and there are moral men who praise the work, because of this feature, while they see nothing else in it to commend it to their regards. But then, I remember that there was, some years ago, under Father Mathew, quite as widespread a temperance in Ireland, which has, I fear, very much passed away. It is of the utmost importance, in a question now agitated as this is over the three kingdoms, that those who are favourable to the work should learn to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, On the fact that I have found every one of the blessed effects which are represented in Scripture as being peculiarly the fruit of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin, sharp and penetrating and deep; and every one who has at all looked beneath the surface, has seen how the persons thus impressed will hear of only ONE OBJECT. Talk to them of anything else, very possibly they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued, in a vast multitude of

cases, in yet better, and riper, and richer fruits. Let us look at that galaxy of graces set before us (Gal. v. 22), 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law: and they that are Christ's have crucified the flesh with the affections and lusts.' I have rejoiced to recognise in not a few all of these graces, glittering like the stones in Aaron's breast-plate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy-seat, and is entitled at all times to enter into the holiest of all to commune with God. As to *love*, that man cannot know what love is who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. The embrace of the mother and son, as the son is in the mother's arms after years of separation, is not closer nor warmer than I have seen the embrace of two strong, stalwart men, as they met for the first time after each had passed through the trial to triumph, and rejoiced to find that his friend had done the same. The *joy* of converts has, in very many cases, been truly the joy of the espousals of the soul to Christ; and this, in most cases, has terminated in a settled *peace*, clouded it may be at times, but yet a peace with God, in which His love is ever shining, though the person may not at all see it. With what *long-suffering* have the converts usually borne the scoffs and jeers with which they have been assailed, seldom answering back or returning reviling for reviling. Some of the bitterest scoffers have been won, as they found all their reproaches answered only by prayers. Many a mother blesses God for the *gentleness* which they have discovered in son or daughter, so unlike their former character; and I have known impetuous blasphemers and bold female viragos, the terror of the neighbourhood, made gentle unto all, and struggling with every rising temptation to passion. A spirit of *goodness* or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervour, till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to *faith*, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly, feeding on the Word, and calling on God in prayer. They are, therefore, *meek* and submissive to whatever God may be pleased to send. It is, I trust, *temperance*, in the Bible sense, that is, the government of the passions, which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils, and this revival has cured many drunkards, who have stood out against all temperance societies. Whatever men may say for or against bodily excitement, I am sure that *against such there is no law*. I believe, in regard to many at this time, *that they are Christ's*, because they seem to me to be *crucifying* with all their might, God giving them grace so to do, *the flesh with its affections and lusts*. I speak of numerous cases in this great town, in which I usually reside, and in a quiet country district in which I preached

and laboured for two months in summer; and I am fully persuaded in my own mind that I have seen, in great numbers, these gracious fruits. I confess that sometimes, when I attended public assemblies and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits, in the midst of such awful scenes, I have been tempted to doubt of the work; but these doubts have ever been dispelled when, without seeking out the cases which the neighbourhood were wondering at (but rather carefully avoiding such), I mingled freely with those who were cast in my way in Providence, and got into their confidence, and had their experience poured into my ears and bosom.

"But the physician of wide and diversified experience tells me, 'Oh, I have, in my visits, seen precisely similar bodily effects, and these having no connexion with religion.' I freely, and without reserve, admit all this to the physician, and I would feel ashamed of myself if I appealed to these physiological phenomena as proofs of this being a work of revival. But let the physician look beyond the bodily affection to the spiritual experience, and he will discern in many, I do not say in all, a mental and spiritual effect which he may *not* have been in the habit of meeting with in his ordinary patients. He may discern a faith, a newness of life and conduct, which must have proceeded from far other sources than from nervous affection.

"It is to be remembered that the movement began in Connor, without much or any bodily agitation. It is also a fact that, throughout the whole movement, the numbers of persons struck down in public has been far fewer than those awakened in secret, and that the number of those who have had no bodily prostration whatever is vastly greater than those who have had bodily manifestations. So far as I can learn, the outward agitation has of late considerably subsided; while in many districts the spiritual work is still advancing, and the flame is rising purely and brightly above the smoke which accompanied it for a time, as the grosser matter was resisting the kindling spark from heaven. The bodily expression has prevailed largely among those who have never been in the habit of restraining their feelings. It is not to be forgotten that not a few of the educated classes have felt the power of this movement. I have heard of between twelve and twenty students who have experienced a spiritual change during the past summer. One young gentleman, who moves in a genteel circle, and who has himself, I believe, been savingly impressed, told me a few weeks ago, that he knew of upwards of twenty persons, young gentlemen or ladies, among his acquaintances in Belfast, who were seriously inquiring after salvation. In none of these cases was there any bodily prostration.

"Looking on the spiritual grace as proceeding from a higher source, I am inclined to regard the expression as so far affected—we might expect this—by the peculiar Irish character. I happened in the year of the Crimean War to see successively a company of Irish soldiers, a company of English soldiers, and a company of Scottish soldiers parting with their friends, before going to the scene of conflict. The partings were all to me equally affecting, but each differed from the

other. The parting of the English was undemonstrative, but hearty and deep; it was an attempted cheer ending in gushing tears, which they neither encouraged nor discouraged. The Scottish women waved their hands, and then had to turn away to bury and hide their faces and the rolling tears. The Irish let it all out in unrestrained bursts and loud and affecting wails. I have sometimes thought that, should England and Scotland be favoured, as I pray they may, by a similar visitation, the expression will be different according to the genuine character of each of the nations.

"These remarks have a special reference to those who disbelieve in the revival, because of its physiological concomitants. My position here is, that the work may be one of genuine spiritual feeling, and yet may be attended with bodily excitement, especially among persons not disciplined to restrain their feelings. But I have a word to say, *secondly*, to those who may be trusting in the bodily experience. The position I now lay down is, that no bodily state is an evidence of an operation of the Spirit of God.

"The revival in Ulster, just because it has been attended in the case of some with such violent bodily excitement, exposes the parties to various temptations and trials, some of them of a very subtle and perilous character. I will take the liberty of mentioning some of them. They all have their origin in the parties being led to trust in the physical and not the spiritual work.

"(1.) There may be bodily agitation which does not proceed from even a conviction of sin. Suppose that in a given assembly a dozen people cry out for mercy under a sense of sin, this may lead a dozen more to cry out from mere sympathy, without any sense of guilt. This introduces us to another feature of our wonderful constitution. The cry of distress moves those who are not themselves in distress. It is a provision fitted to lead us to feel for those in trouble. But like every other part of our nature, it may be abused. I once saw a boy whipped in school till he fell into convulsions, whereon several others fell into convulsions from sheer sympathy. I am sure I have been in assemblies this last summer where a number of persons being convinced of sin and crying for salvation, led others to feel for a time, though they had no conviction of sin. It is not difficult, in most cases, to discern the difference, which is commonly very marked. But some may, through this cause, have been acclaimed by themselves, their friends, their pastor, or their congregation, as converts, with whom the whole feeling has been of sympathy. It may turn out that the greatest amount of spiritual good has not been done in those places in which the excitement has been highest. This circumstance, too, makes it impossible for any one at present to number the people, farther than to say that the work has reached nearly every district of the counties Antrim and Down, that it has reached many places in Derry, Tyrone, Monaghan, and Armagh, and some places even in Donegal and Cavan, and that thousands and tens of thousands have been convinced or converted.

"(2.) Some may be trusting in an insecure peace. For it is of the nature of the nervous excitement to go by action and reaction.

After a time of depression, there is apt to come a time of exaltation; every one knows this who, after his eyes had been long dry, has found relief in a flood of tears. 'I have got peace,' is often the declaration made in these times to inquiring Christian friends; and when asked how they know this, the answer frequently is, 'I have found a load lifted from my heart.' But it will often be necessary to make a more searching inquiry, 'What load?' lest the load be the mere depression of feeling, passed away in the natural course of things. Care must be taken that the load lifted be the load of sin, and that He who lifts it up be the Saviour. They, and they only, who have found Christ have found true peace, and awakened sinners should be exhorted to be more anxious to secure a Saviour than to realize a pleasant sensation.

"(3.) Another effect may follow, and has not unfrequently followed in this movement. After the depression comes the pleasant feeling, and after the exalted feeling comes the depression. This is a critical time, when especially converts need wise counsellors; for they may be tempted to regard these depressions and exaltations as being peculiarly the work of the Spirit, instead of looking for it in such graces as faith and love. The feeling of depression being very irksome when it comes, they may be tempted to allow themselves to pass through the same physical experience as they did before; nay, some long to pass through such an experience. It is thus that we have had, in these times, persons passing, not only once or twice, but five, ten, or fifteen times, through these movements of spirit, with their accompanying physical manifestations. I look upon persons going through this succession of experiences as in a very critical state. They should be strongly recommended not to seek for a renewal of the bodily affections, but to strive to rise to the spiritual graces of faith, hope, patience, and love. I found a young man who had been ten times struck down in public assemblies. I counselled him for his spiritual good to avoid the scenes which might call forth such affections, and I have reason to know that the advice was blessed for good.

"(4.) Still more injurious effects fellow. Persons who have passed three, five, or ten times through such a series of affections have their bodily organism greatly weakened. And now, persons get into a hysterical state, or may fall into a mesmerical state. I do not speak of a mother as hysterical when she is in deep distress on hearing of the death of a son; but if she give way to moping and brooding, she may bring on hysteria. I do not describe the strong men who have been bowed down in this movement as being hysterical; but certainly some persons have so encouraged themselves in an unhealthy feeling as to land themselves in nervous disease. They may now get a succession of visions, which assume a sort of regular or systematic form. I am not one of those who think that miracles shall never be renewed in the Church of God; but I have seen no evidence whatever, that miracles such as those which the prophets and apostles performed, have been done in Ireland in our day. In the district in which I resided for some weeks this last summer, I exposed these visions, and they ceased; and I believe that the spiritual good of the district was

thereby furthered. At the close of a service conducted by me, a number of persons were convinced of sin, and a young woman was praying earnestly for mercy. Suddenly—it was the twilight—there was a flash of light on the window. 'She will get peace now, for I see the light,' cried one boy, and others echoed the cry. I saw at once that the light proceeded from a candle which was not itself within view. In a few minutes the candle appeared, and I was at pains to show whence the light had come, and took occasion to impress on those around that they were doing the young woman a great injury by directing her to an outward light, when she should be seeking the Saviour. A simple-minded man, but whose heart was full of love, visited me one day, and after a pleasant half-hour's talk, he told me of a vision he had. He had seen a ladder set up on earth and reached to heaven, and three figures were going up it, when they all fell the one on the top of the other. 'Now,' says he, 'what am I to make of my vision?' I told him to make nothing of it—to look on it as he would look on a dream; and we returned to more profitable topics. A good woman was in deep spiritual distress, and a figure came to her relief, but it was unfortunately a very lovely female, far too like the Virgin to comport with the ideas of a Protestant. The woman was most unwilling to have her vision mentioned for fear of favouring the Romish Church. I took care to keep her name concealed, but I mentioned her vision for the good of the Protestant Church, for if the Protestant Church comes to trust to visions, it will soon find itself far outstripped by the Church of Rome. The parties now referred to had no controul over these visions, but others have come so far to have command of them, and they see visions systematically. I know a district where such persons were beginning to tell who stole the apples from a particular garden, when the minister discouraged this manifestation, and it disappeared.

"(5.) From the same cause, that is, from an organism weakened by repeated excitement, proceed cases of blindness and dumbness, and of persons who can bring on sleep at a particular time, and awake at an appointed hour. I have found in a vast number of cases that the deafness and blindness have appeared, not in persons who have been struck the first time with a conviction of sin, but in persons who have been struck a number of times. It is a warning given in God's natural providence, that in that particular district the bodily excitement is being carried too far, and is in danger of overriding and oppressing the spiritual work. All such persons should be put under the care of a kind Christian physician; they should be encouraged to pray that their bodily weakness may be relieved as speedily as possible; and to seek to come under the influence of faith, and confidence, and love, which, instead of weakening the body, have a tendency to soothe and strenghthen the frame. As to the sleeping cases, every one who has studied the subject knows that mesmerism is full of them. A trained traveller can fall asleep when he pleases, and rise at any hour he fixes; and people in a mesmeric state can anticipate and regulate their mesmeric slumbers. If there be any persons so preposterously foolish—I had almost said

blasphemous—as to ascribe such cases to the Spirit of God, I would remind them that the Hindus can produce far more wonderful cases than those in Ireland; for, in India, individuals who have acquired this mesmeric power allow themselves to be buried for days, and tell beforehand the precise time when they are to awake, and their friends are to open the ground to allow them to rise. When such cases appear, Christians should, by all means, discourage them. They were just beginning in a village with which I am acquainted, when a Christian physician, who had been the main earthly leader of the movement in the district, reasoned with the people, and they immediately disappeared. Great mischief arises from such persons being visited by ministers, neighbours and strangers, as if they were objects of admiration, whereas they are rather objects for our commiseration and our prayers. I have often seen that the people who go wondering after such cases, are of all persons the least likely to wish to become partakers of the spiritual work. Nothing, in my humble opinion, is so much fitted to grieve the Spirit, as to find persons gazing at the weakness of man, as if it were the power of God. The only thoroughly conceited converts I have seen in this movement are those who have got into such a state of physical weakness that they see visions and predict events. The predictions, I may remark, have all the characteristic marks of *clairvoyance*, which have so often been exposed. I may add that, while the cases of this deception have hitherto been very few, yet we have already evidence that if encouragement were given, especially of a pecuniary kind, deception is ready to appear, and Satan would triumph.

"But I cannot quit this particular topic, without stating that in many districts and congregations, visited with a blessed work of revival, there have been no such cases; that in places in which they have been discountenanced by good men, they have disappeared, and that in all circumstances they are excrescences, and not parts of the proper work of revival.

"I have thus sought to allot to divers parties their share in the work. To the Spirit of all grace belongs all the gracious spiritual work which has been wrought at this time. To man, to his physical cravings, his carnal wisdom, and his fleshly counsels, belongs nearly all the permanent bodily weakness produced. To the devil, acting on man's sinful nature, belongs the deceit which may be creeping in, to hinder and mar the great spiritual reformation.

"I have taken upon me the invidious, but, at this stage, most necessary task, of warning those who may be disposed to listen to me of these incidental evils. It is time to do so, in order to arrest them ere they go farther, and thus bring the whole work of God into ridicule and contempt. It is time that all the ministers of the word, that all the counsellors of the people, nay, that the very people themselves, in this movement of the people, should be taught clearly to distinguish between the graces which the Spirit produces, and the mere bodily affections which, in some cases, have accompanied the work. I have to add, that my astonishment is, not that there should have been such incidental evils, but that, in so extensive a work, reaching

over so many counties and over a mixed multitude, embracing the very lowest of the people, many of them unable to read, that there should have been so few excesses and extravagances of any kind.

"To you strangers who have come to visit us at this time from England and Scotland, I have to say that my prayer is, that God would extend the work to your countries; but if we have committed any errors we do not want you to copy them. We desire for you only the true spiritual blessing with which God has seen fit so abundantly to favour this province of Ireland."

III.—*The Freedom of the Press and Biblical Christianity, re-considered by a Bible Christian, in reply to Capt. Mercer, H. M. 94th Foot.**

SIR,—Professing and believing myself to be a *Bible Christian* in the strictest and fullest sense of that term, I take the liberty of addressing you in reference to a recent publication of yours, which a friend put into my hands a short time ago. Your own course in assuming the appellation, *Bible Christian*, justifies me in addressing you as I now do; especially as you have invited all Bible Christians to address you. And perhaps the *incognito* secured by appearing over a fictitious signature, may be favourable to the investigation of truth, inasmuch as it is adapted to keep the attention to the subject rather than allow it to wander off towards the advocate, and the discussion to degenerate into personalities.

My reason for taking up the subject now is, not that the publication alluded to, or any of the tracts, either in English or the Vernacular, which you have been distributing, contain any thing new, or which has not been irrefutably answered times without number; nor that I expect to advance any thing new on the subject, in this defence of the truth as it is in Jesus. Nor do I suppose your tracts are likely to exercise much influence over the minds of those who are truly "renewed in the spirit of their minds," or over any others who are informed on the subject under discussion. But there are in this country, besides the native population, many who both from want of inclination and the means of investigation, are ignorant of the arguments that may be advanced, *pro* and *con*, on the subject which you and others have lately brought before the public, both foreign and

* The following Tract, intended to counteract the proselyting efforts now being made in the Punjab, has been sent to us with a view to recommend its circulation. Persons wishing to circulate it can be supplied at the rate of 2 as. a copy or Rs. 10 per 100 copies, by applying, post paid, to the Superintendent of the Lodiana Mission Press, or to the Editor of "Things New and Old" at Lahore. For the convenience of applicants the money may be paid to any member of the Lodiana Mission, who will account to the Press for it. Any number of copies from and over 30 will be sent by Book Post, stamped. For less than 30 copies a one anna stamp should be inclosed in the order.

native, in this country. For the benefit of such especially, I now address you through your chosen medium, the Press.

In reference to the Freedom of the Press I fully coincide with some things which you have advanced. I agree with you too that such a question should be "met boldly and reverently," or let alone, and that no efforts should be made at merely bullying an adversary, or the Press which he is using as the medium of communicating with the public. I further concede, that, so far as I have seen, you have not been thus met. At the same time I must say that I think the strictures made on your advertisement, though to some extent just, were not needed at the time, and exhibited more zeal than judgment.

You, however, seem to me to entertain rather vague and indefinite ideas in reference to what constitutes the freedom of the Press. What I understand by the freedom of the Press is that any person, who chooses and can do so honestly, may establish a Press, and publish at that Press, or refuse to publish, what he thinks proper. Either compulsion to publish what he disapproves, or restraint in publishing what he wishes, is a violation of that freedom. But you seem to think that men having controul of a Press are not to be thus left at liberty, but that they are bound to publish what they disapprove. Very few, I think, will agree with you in this view. If, however, this is your conviction on the subject, it would be well to get your Unitarian friends to establish a free press on that principle, and I will promise to be a subscriber and contributor to it, if God spare my life and bless me with a continuation of health and strength. But then you are to publish just what I write, reserving to yourself the right to answer it as you may think most advantageous to your cause.

Nor can I quite agree with you that "the only subjects to be withheld are the *present* secrets of a state, and the movements of an army." Slander of private and public character, I think, should be restrained by severe penalties. Every thing immoral in its own nature or directly tending to demoralize the community, and every thing adapted to deceive or defraud should, as far as possible, be under some sort of restraint, or freedom will soon degenerate into licentiousness, and instead of being a blessing, will become a serious curse. I however agree that when a man is attacked and misunderstood, or misrepresented, as to his character, conduct, or sentiments, he has in all fairness a right to a hearing through the medium of attack. Otherwise the press, though free, is by no means fair or just; and when it ceases to be fair and just, the sooner it ceases to be free, the better for the community. It then becomes but a powerful instrument of oppression and injustice.

What you say against creeds and confessions seems to me very inconsistent; for inasmuch as you condemn others, you condemn yourself. A creed or confession is merely a statement of what an individual or body of men believes to be the meaning of the Bible. Now you too believe the Bible means something, and you have made up your mind that it teaches a certain system of doctrine. That belief is your creed. The only difference between you and orthodox Christians in this respect is, that they have told the world what they

believe the Bible teaches, whereas you have not done so. Now if you think the interests of your creed require it to be kept in the dark, do by all means keep it as dark as possible. No one will quarrel with you for it, or attempt to abridge your liberty in so doing. But pray allow others the same liberty. And if they think it advantageous to their creed to bring it out boldly to the light, that the world may see and test its truth or error, why quarrel with them for it? But you say, if a creed must be published, let it be in Scripture language. Here again, as well as in finding fault with creeds in the abstract, you violate your own principles about the freedom of the Press. You would either prohibit the publication of creeds, &c. or prescribe the language in which they are to be published. But the very idea of a creed in Scripture language is to me an absurdity. A creed is a declaration of what we understand the Bible to mean. Now if I come to you with a passage of Scripture and ask what you think it means, and you merely repeat the passage, you simply mock my inquiry and insult my understanding. You condemn all party names, and still call yourselves Bible Christians or Unitarians, in your very name assuming that others are not Bible Christians, and do not believe in the Divine Unity; both which assumptions all but yourselves believe to be utterly unfounded. Farther, men of sense generally regard a cause as bad which starts with the assumption of every thing that should first be proved.

But you object to men *subscribing* a creed or confession of faith. Now if by subscribing you mean signing a man's name, I for one have never subscribed any creed, nor do I expect ever to do so. But if you mean adopting it as his view of what the Bible teaches, you too have subscribed the Unitarian creed in the same sense. And you and I are bound by that subscription, so long as it continues to be true, that the creed or confession we have respectively subscribed, in this sense, continues fairly to represent our views of the doctrines contained in the Bible, and no longer. Now I confess I have never yet seen any thing wrong in this, nor any evil arising out of it; and all your *denunciations* (for I have seen nothing else) of creeds, &c. have convinced me of nothing but your inability to defend your position, and your own inconsistency in the matter. Your impeachment of the motives of your opponents, and your charges of bigotry and every thing of that kind only tend to irritate; but never to convince or conciliate. Every thing of this kind is entirely aside from the argument, and has no legitimate bearing on the merits of the great question at issue. Be my motives what they may, you have to deal only with my arguments; and if you cannot meet them, you come with a very bad grace before an intelligent public with charges of worldly motives or influences, instead of argument or fact to prove me in error. And when a man's arguments and facts are strong enough, in his own estimation, to prove his adversary in error, he does not usually raise a cloud of dust behind which his opponent may escape, by bringing such charges against him personally. He simply feels that the argument and proof are sufficient, and all else is useless and worse than useless.

I now come to the main question at issue between Trinitarians and Unitarians. And I cordially accept of your own terms, and casting aside creeds, confessions, and systems of Theology, I come right up to the Bible, and the Bible alone, determined to follow wherever that may lead. *But I must insist on taking not merely a part, but all the Bible says on the subject.* When I meet a passage that proves Christ to be a man, I adopt it without reserve or any attempt to explain it away. So when he is called God, I shall treat that declaration in the same way, and agree that he is perfect God and perfect man. If you ask me to go beyond the record, in explaining the *how* or the *rationale* of this union of the two natures, I humbly confess that there are depths in the Divine nature and its manifestations, beyond my conceptions, and which he has not seen fit to reveal. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. xxix. 29.

But here, in the outset, I feel the disadvantage of your creed being kept in the dark, for I am quite at a loss to know what you do believe. You profess to believe in "the strict unity of the Deity," and yet repudiate the charge of denying the Divinity of Christ, (p. 11) and admit that the Scriptures call him *God*, and say, "He yet has God to anoint Him &c." True, you ingeniously throw in the article *a*, and make it "a God," for which you have no authority either in the original or in our English translation. If men, to prove a point, may throw in what they please in this way, they may prove what they please; but when I stipulate to take the whole Bible as it reads, either in the English translation or in the original, I also stipulate to take nothing but the Bible. But on your own showing Christ is "Divine," "a God," and "yet he has God to anoint him &c." Here we have, on your own showing, two Gods, both possessed of "Divinity." If you will only proceed a little further in the same way you will find a third. But I need not press you to this. Two Gods destroys your unity as effectually as three. I confess myself at a loss how to meet an opponent, who thus uses language expressive of every thing I contend for, while at the same time he rejects every thing therein expressed. Perhaps my best plan will be to suspend all efforts to confute your doctrines, until you publish your creed and let me know what you really do believe. Our army has recently had a good deal of experience in fighting Pandies in the jungle, but they never found it pleasant work; so I will leave you *there*, until you choose to come out and show where and what you are, and will content myself with bringing out the teaching of the Bible on the great and fundamental doctrine of the Tri-unity of the Deity. I may however premise this much, that the proof of Christ's humanity, which I fully and cordially admit as equally fundamental with his Divinity, by no means proves that he is not God as well as man. If I were to say, Capt. Mercer has no soul, and give, as the evidence of it, the fact that I saw him at mess eating and drinking like any other animal, and souls do not eat and drink, what would be thought of the argument? Or if I should say, Capt. Mercer has no mind,

and attempt to prove it by saying I saw him sitting, or walking, or fighting, and that mind, being immaterial, is capable of neither of these acts, would not Capt. M. pity me as an idiot, or seek to restrain me as a madman? In treating me thus, you would act on the principle that you possess a spiritual as well as an animal nature. But in reference to Christ you say, the subterfuge of a double nature indicates double dealing. You therefore drive on to one of two horns of a dilemma. You compel me, either to charge you with double dealing, or to regard you as an irrational animal. Having no particular predilection for either horn of this dilemma, I am willing to adopt either that may best suit your own feelings, or to allow you to withdraw the note, page 11, that forces this unpleasant dilemma upon me. The proof, then, that Christ possessed a perfect human nature, is no proof that he is not also "over all, God blessed forever." Rom. ix. 5. The two propositions are quite independent, and both to be adopted if proved from Scripture, or rejected in default of that proof.

What then does the Bible teach us of the nature of God, the great Creator, Preserver, and Ruler of the universe? Here I begin with Gen. i. 1. "In the beginning *Gods* created the heaven and the earth." Yes, my dear Sir, it is even so in the original. Startle not at the fact, for fact it is, and let us follow where the record leads us. And throughout this whole chapter the Creator is designated by this and by no other term. Look for another example at verse 26. "And Gods said, Let *us* make man in *our* image after *our* likeness." Here the personal pronouns are also plural. And it must be borne in mind that the Hebrew language has three numbers: the singular, signifying one; the dual, signifying two or a pair; and the plural, signifying three or more. Here then we have in the very first chapter of Genesis three Gods at least engaged in the work of creation. In the course of this investigation we shall probably find that there are three, and but three, who can be referred to in this chapter as Creators. But lest I should startle my readers too much, I will at once refer for an explanation of this strange fact to Deut. vi. 4. "Hear, O Israel, Jehovah our *Gods* is one Jehovah." If you wish the strict letter of Scripture, there you have it; and what have you gained by it? You have simply substituted the theological term *Persons* for the Scriptural one, *Gods* or *Els*, and you have three Gods or *Els* in one Jehovah, which is quite as difficult to manage as three persons in one Godhead.

Let us now proceed to the proof that the word *Elohím*, Gods, when it refers to the great Supreme, includes three, and no more. I have already given you the grammatical argument, to show that at least three are included in the word Elohím. But if you try to explain it away by calling this the *pluralis excellentiæ*, I would simply ask, which name, El or Jehovah, was esteemed most excellent among the Jews? If in the one case the plural is used, why not in the other? Why is not the term *Adonai* used in the plural? Besides, this would make Moses more excellent than Christ; for the singular, El,* is used in reference to Christ, whereas the plural of excellence is used in refer-

* Is. vii. 14 and ix. 6.

ence to Moses.* But as Unitarians reject this necessary inference, they must, to be consistent, abandon this explanation. But if you resort to the other explanation, that here the common language of Royalty is used, I would ask you to show an instance of such use to justify such an explanation. Why are the plural pronouns never used when Jehovah speaks? Moses wrote in the time of Pharaoh and used the language current at that time. He was educated at the court of Pharaoh in all the learning of the Egyptians. Yet when he gives an account of his interview with Pharaoh, he says: "And Pharaoh said, Who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." Now if the custom of Sovereigns then was to use the plural, why was it departed from here, and, so far as I now recollect, in every instance recorded, not only in the time of Moses, but throughout the whole Old Testament? But even if some instances of this idiomatic use of the plural could be found in the Hebrew Scriptures, still there remains a difficulty in applying it in the present case. First, because it is never employed in the use of the more sacred and exclusive names of the Deity, such as Jehovah and Adonai. And second, in Gen. iii. 22, it is written, "And Jehovah Gods said, Behold the man is become as one of us." It is not said, *as one like us*, but "as one of us," or more literally, "as one from among us." The question here naturally arises, of whom has man become as one? If we read the passage according to the Trinitarian interpretation, the Triune God said, "Man has become as one from among us," i. e. like some one of the three in the respect there noted. But according to the Unitarian interpretation, you are obliged to alter or explain away the plain language of the Bible, in accordance with the Unitarian creed, before we can get the answer. But if Unitarians may thus explain away what conflicts with their creed, why may not Trinitarians, or any other *arians*, do the same, and thus make the Bible suit every creed?

This much seemed necessary, to anticipate any attempt to explain away these very plain passages. I now proceed to the direct scriptural argument. But that I may not be unnecessarily prolix, I will omit the proof of what I suppose you and all Unitarians agree to; i. e. the Deity and Personality of the Father, and that he is referred to in the word Elohím. It remains then to prove this with reference to the Son and the Holy Spirit.

In reference to the Son, it is proved (1st.) by the names given to him. He is called the mighty God, El Gibbor, in Is. ix. 6. Here the singular, *El*, is applied to Christ, thus proving him to be one of the Elohím in the account of the creation. Now although the plural Elohím is a few times employed in Scripture in reference to mere creatures, yet I am not aware that the singular *El* is ever employed with reverence to any but the Deity. If it is, let Unitarians point out the passages. But Christ is more closely allied to the term Elohím in the account of the creation by being called Jehovah, a name indicating a self-existent being and including the Els in Elohím, as already proved, Deut. vi. 4. In Jer. xxiii. 6. the righteous Branch,

* Ex. vii. 1.

promised to David the king; that is to reign prosperously, is called "Jehovah our Righteousness." That Christ is here predicted, is made manifest, if the passage itself leaves any room to doubt it, by 1 Cor. i. 30. where Christ is called our Righteousness. Compare also, Is. xl. 3, with Mark i. 3. Let us next see who appeared to Moses in the burning bush, Ex. iii. In that chapter the appearance in the bush is called by various names of the Deity, Jehovah, Elohím, and by the two united; and yet Moses, verse 13, presses this mysterious being for a special revelation of his name. In reply to this question, "Elohím said unto Moses, *I Am That I Am.*" "And he said, thus shalt thou say unto the children of Israel, *I Am* hath sent me unto you." Yet this same appearance is by the first martyr, Stephen, called an Angel of the Lord, Acts vii. 30, 35, 38. Angel means a messenger, one sent. In this sense that appearance is there called an angel; and Christ is also called an angel, Mal. iii. 1, and said to be sent for the same reason. But what connects Christ still more closely with this appearance in the bush is, that he claims to himself the peculiar appellation there revealed to Moses, as the peculiar name of him who there commissioned him as the bearer of a message to Pharaoh and to the children of Israel. Christ himself says, Jo. viii. 38. "Before Abraham was *I am*," not *I was*, as the usual grammatical construction would require, to express the fact of his existence before Abraham, but *I am;* as much as to say, the time before Abraham and the present are both one to me. Who but the Deity can make such a claim without being guilty of gross blasphemy? Who but the uncreated God can say in such language as this that all times are one perpetual *now* to me? Who but he can thus claim with truth to be a self-existent being?

That this argument from the names given to Christ in scripture is valid, and applicable to the subject under discussion, is manifest from the declaration of God himself by the pen of inspiration. Heb. i. 4. "Being so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Here it is clearly asserted that Christ possesses a *nature* as much superior to the nature of angels, as his *name* is superior to theirs. The writer proceeds then upon this principle to prove the Divinity of Christ from the fact that he is called the "Begotten Son of God," and must therefore possess the same nature as he who begat. The angels are commanded to worship him; which would be idolatry, were he any thing short of God. His works are also alluded to as proofs of the same superiority of nature.

But again, as if all this were not enough, Christ is said to possess the *attributes* of Deity. He existed before creation began, Jo. i. 1, was omniscient, Jo. ii. 24, 25; "he knew all men, and needed not that any should testify of man; for he knew what was in man." But I need not go farther into details on this point. The whole of this part of the argument is summed up by an inspired Apostle thus: "In him dwelleth all the fulness of the Godhead bodily." Lest any one should attempt to mystify the term "Godhead," I may here remark that in the original the Greek word *Theotes* answers exactly to the

Latinized word *Deity*, which you have chosen to use as expressive of the nature of the Supreme Eternal One. Here then God, by the mouth of his inspired apostle, tells us that all the fulness of that incomprehensible nature dwelt in Christ. There could then have been nothing wanting to make him God in the highest sense of that term. He is "the true God and eternal life." 1 Jo. v. 20.

3. Christ is expressly called the Creator of all things, and must therefore have been one of the Elohím in Gen. i. In proof of this proposition see Jo. i. 1, 3. "without him was not any thing made that was made." Therefore either he created himself, or he was not created at all, but existed from all eternity, absolute and independent, a self-existent being. Who was this of whom this is said? The eternal Word, the Logos, who "was made flesh and dwelt among us," none other than Christ, the eternal Son of God the Father. He is said to be the "only *begotten* Son," and must therefore possess the same nature as the Father. "All things were created by him and for him; and he is before all things, and by him all things consist," i. e. continue in existence. Col. i. 16, 17. This includes, as you will see by a reference to the above passage, all created things in heaven and in earth, visible and invisible. The same is asserted in Heb. i. 2. Thus we see the world was created by Elohím. Christ is called one El, and is said to be the Creator: he must therefore be one of the Elohím mentioned in Gen., said in Deut. vi. 4, to be one Jehovah.

4. I shall take up but one more point in the proof of this position, and that, because it is one against which you especially declaim. And that is Christ's right to Divine homage and adoration. This you denounce as gross idolatry. But if Christ be "a God," and "a Divine Master," as you admit, why is he not entitled to Divine honours? Leaving you to explain this inconsistency, I proceed to quote from the Divine record; "Let all the angels of God worship him." Was it idolatry in the angels to obey this command? If so, idolatry is proved by the command of God to be right and obligatory. If not, then why is man, who was "made a little lower than the angels," charged with idolatry for doing what all the angels in heaven are required to do? The original word implies bowing down to, in submission and adoration, one of the strongest terms that could well be employed to express the honour, homage and adoration due to God. Yet with this before you, you do not hesitate to charge those among men who thus worship Christ with gross idolatry, and still assume that Unitarians alone are Bible Christians! But I go further and show that Christ himself claimed it as his right "that all men should honour the Son, even as they honour the Father," Jo. v. 23. Now you honour the Father with a worship which you withhold from the Son, and do not therefore "honour the Son as you honour the Father." It is in vain for you to tell us what sort of honour you give the Son, and why you give that sort rather than this. You do not give the special kind of honour which he claims as his due. The question is not, what other sort of honour you give the Son, nor why you give it, but the simple question is,

do you "honour the Son *even as* you honour the Father?" This is what all Bible Christians do, and if you do not the same, you have departed from the Bible, and have no claim to the title of a Bible Christian. I go further again, and prove that Christ, while on earth, actually received worship from men, which it was not lawful for a creature to receive. See Matt. viii. 2, and ix. 18, and xiv. 33, and xv. 25, and xxviii. 9, and various other passages which need not now be alluded to. Then look at Rev. xix. 10. "And I fell at his feet to worship Him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Now in the original the same word is here used in commanding to worship God that is used in Heb. i. 6, in commanding the angels to worship Christ. The same word is used in speaking of the worship that Christ received, and that the angel in this passage refused. Why then did Christ actually receive, not only without reproof, but with his express approbation, the worship commanded to be given to God alone, and to no one else, if he were not truly and really God? Why did he, the Angel of the Bush, receive and approve, as given to himself, that worship which the Apocalyptic Angel dared not allow the apostle to pay him? Really I think you are bound to give a very satisfactory answer to these questions, before you charge us with idolatry, for worshipping him who was proclaimed from Heaven to be "over all, God blessed for ever. Amen." When you can show that what I have here given from God's word, as God's account of his "only begotten Son," is spoken in that same word in reference to men, angels, or any other created being, then I will grant that my whole argument falls to the ground. But until you do this, no ingenuity can explain away or turn aside the force of this argument, or justify you in denouncing as idolatry what God has commanded. And when you have succeeded in doing this, you have proved idolatry to be right and obligatory, and may save yourself all further trouble of denouncing it. To these and all other arguments on this point you present the stereotype reply, "When we worship God, we say *Our Father.*" Very well, and so do all Trinitarians, Protestants, Papists, Greeks and Armenians. That you, in your worship, say Our Father, proves nothing but your own practice, be that right or wrong. It certainly does not touch the argument as to the real Deity of Christ. Still it remains an incontrovertible fact, that "God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16.

I now proceed to prove the same in reference to the Holy Spirit, usually called the third person of the Trinity. The first mention of him is in Gen. i. 2. "And the Spirit of Elohim moved upon the waters." This proves the work of the Spirit in creation, and consequently his pre-existence. But as none but the Elohim had any part in that work, the Spirit was one El of the Elohim. Again, Job xxvi. 13, "By his Spirit he garnished the heavens. Ps. civ. 30, "Thou sendest forth thy Spirit, they are created." These passages are sufficient to show that the Spirit was engaged in the work of

creation, as an active, creative agent; and must therefore be one of the Els included in the plural term Elohim. His title to that place, or association, is still further established by the fact of his being called Jehovah and Adonai. See Is. vi. 1, 3 and 8, compared with Acts xxviii. 25. "The voice of Adonai," Is. vi. 8, which in verse 3, is called "Jehovah of Hosts" is in Acts, called the Holy Ghost. Here also the personal act of speaking, sending a message by a second to a third person, is ascribed to him, proving him a distinct person, as well as one of the Els said in Deut. vi. 4, to be Jehovah. In 2 Sam. xxii. 2, he is called, "The Spirit of Jehovah," an expression of similar import to the one last quoted. Personal appearances, personal acts, and personal attributes, are all ascribed to him in these and various other passages of Scripture, all of which are adapted only to mislead even the honest and earnest inquirer after truth, if they do not represent the Spirit of God as a distinct person, possessed of a Divine nature, one of the Els of the Elohim of Gen. i. and the Jehovah of Deut. vi. 4, and throughout the Old Testament. For the sake of brevity, I will omit further quotations and arguments on this as a distinct point in the argument, and proceed to further proof of the Tri-unity of the Deity, from passages of Scripture which associate the three persons, Father, Son, and Holy Spirit, together, as objects of worship, each equal to each other, and yet all being but one Jehovah or God.

In Is. vi. 3, the seraphim are represented in the most profound adoration as crying "Holy, Holy, Holy is Jehovah of Hosts." Why this repetition three times, rather than seven or any other number, except that there were the three Els embodied in that glorious Being, Jehovah, whose "train filled the temple?" One of the most solemn acts of worship under the New Testament dispensation is that in which men are solemnly dedicated to God in a sealed covenant, never to be repeated, nor ever to be broken. That most solemn act of worship is required to be done "in the name of the Father, and of the Son, and of the Holy Ghost." Matth. xxviii. 19. Now if it be possible to employ language distinctly and emphatically, to set forth three persons, each being equal to each and every other, and each entitled to the same worship and fealty, it seems to me this is the most comprehensive and least objectionable form of speech capable of being brought into requisition for that object. Again, 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." How can you imagine any but the Deity being exhibited in God's own word as the fountain from which "*grace*" is to flow out to all the people of God, at all times and in all places, as is necessarily implied in this universal benediction? Again, the communion of the Holy Ghost with all God's people, at all times, under all circumstances, and in all places, can flow from none but an all-powerful and all-pervading Being. In this passage, although distinct acts are implied, and distinct blessings are represented as flowing from the different persons mentioned, yet their equality with each other, and the true Deity of each, are most distinctly exhibited and held forth. As if to preclude even cavil on

this subject, God is placed in the middle between the other two whereas in most places the term God, or Father, comes first. Once more: the Apostle John, in addressing the seven Churches of Asia says; "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the throne; and from Jesus, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." In this passage we have still a different collocation of the same three, and each equally represented as the source of divine grace. To each is alike ascribed that homage which is due only to the Great Supreme. But, as if to make assurance doubly sure with reference to Christ, the very next sentence renders to him the special ascription of "glory and dominion for ever and ever, Amen." See similar ascription of praise, glory and dominion, for ever and ever, in 1 Tim. vi. 16, Heb. xiii. 21, and 1 Pet. iv. 11, and v. 11. How can it be wrong for us to worship him whom even inspired Apostles thus worship? Who, I ask, is the "Bible Christian"—he who imitates these Bible examples with similar ascriptions? or he who excuses himself by perverting a solitary expression of Christ, as though that were condemnatory of the precept and example of inspired Apostles?

I have now taken you at your word, and examined this all important subject, seriously, solemnly, by the Bible and the Bible alone. To avoid prolixity, I have admitted all you wish to prove as to the humanity of Christ, that he is perfect man. And you admit that he is not a "mere man." You also profess to be willing to call him "whatever can be affirmed of him in Scripture language and with Scripture connection." Yet in all I have seen from your pen, or in the tracts of your party, you very carefully avoid calling him many things he is called in Scripture, such as Jehovah, Immanuel, Adonai, God, the true God and eternal Life, terms never used with reference to any but the Supreme and ever living God. I shall not contend for names except those used in Scripture. I have shown that Elohim is plural, signifying at least three in the Hebrew language, and that there are three Els spoken of in the Hebrew and Greek Scriptures, as constituting one Jehovah. You may call these three what you please. Call them as in the original El, or Elohim, or translate the word El by the English word Person, or God, or whatever else you please; still you cannot get rid of the *fact*, that there are these three Els, and that they are called *One Jehovah*. We have found these three named separately, as divine existences, performing divine acts, &c., which can be said in no other case in which Elohim is used. We have found the three associated together as equals, receiving ascriptions of eternal praise, honor and glory, belonging to God only. Neither can this be affirmed of any other use of the word Elohim. The only conclusion I can arrive at from these facts, is that there are three in the one Jehovah, all equal and each Divine. And as men on all subjects find *names* necessary to designate things, they have adopted the term Trinity as expressive of this tri-unity of the Deity thus taught in the Bible. In all this I see no harm. Nor do I ever hear any one complain of it, except those who, for want of a better argu-

ment, want to make a little capital out of the fact, that the word Trinity is not found in the Bible. But if this militates against Trinitarians, it is equally strong against Unitarians, for neither is "Unitarianism" or "Bible Christianity" found in the Bible. However, while declaiming most vigorously against using any thing but Bible language, I find none who use it more sparingly, none who seem less disposed to adopt the *whole* testimony of the Bible on this subject, than you, and the little sect calling themselves Unitarians.

I might here dwell on the practical evils resulting from your system, but as I have already extended this letter far beyond the dimensions I intended for it when I commenced, I will content myself with exhibiting the one great, fundamental, destructive error, that flows from the rejection of the true and real divinity or Deity of the Lord Jesus Christ. Your system drives you to the rejection of the atonement,* or the admission of the Deity of Christ. In the whole pamphlet under review I believe salvation by Christ is not once mentioned by you. You call him "Divine Master," and "Divine Jesus" but nowhere a *Saviour*. Nowhere do you allude to any plan of salvation for guilty, helpless sinners. It is no wonder that a system so cold and heartless, so utterly unsuited to the wants of sinners, a system so little in sympathy with the miseries and woes of this sin-stricken worlds, should so utterly fail to maintain even a respectable position, among men sensible of their wants, and informed of the provision a gracious and merciful God has made for them. Men are sinners, and they feel it. They feel that they need salvation from sin and its consequences, and any system of ethics or religion that does not offer them that salvation, and direct them to one able to save to the uttermost, they must feel to be much like feeding on the wind.

Now the Bible tells us that all men are sinners; and that without the shedding of blood there is no remission of sin. It tells us that the blood of bulls and of goats cannot possibly secure that remission. It tells that no one among men can by any means redeem his brother, or give to God a ransom for him. But it also tells that God has laid help on one who is mighty to save, even to the uttermost, all who come to God through him. Now if, by an arbitrary appointment of God, one creature could become the Saviour of sinners, then there could be no impossibility in the blood of bulls or goats taking away sin. The difficulty as to how God could be just and yet justify the sinner, Job ix. 1, Rom. iii. 26, was that there was no creature who could give to God a ransom for him. Ps. xlix. 7. No creature had any thing to offer to God but what already belonged to God. Every creature in its own nature being finite, no one could endure the infinite wrath of God and still survive. Justice is a great principle, as

* I do not mean the *word* atonement, but the *thing*, as explained in the Bible. This, with many other words, is used in a sense entirely different from that of the Bible and of Christians generally. In other words, they use the *word* in blinding the eyes of the people, while they reject the *thing*. And in various ways they make many passages of the Bible to appear so mysterious that no meaning can be got out of them, or they make the Bible a contradictory book, as I have heard it openly avowed by at least one of your party.

immutable as any other attribute of the Divine nature, and must be satisfied either in the punishment of the guilty, or in some suitable and adequate substitute. But such a substitute was not to be found among creatures. It therefore became necessary that a Divine being should take upon him our nature, and undertake the work of redemption. "God" therefore "was manifested in the flesh," i. e. became incarnate in the person of Jesus Christ. He took the sinner's place under the law, to redeem them that were under the law, Gal. iv. 4, 5. He did redeem sinners from the curse of the law, by being made a curse in their stead. Gal. iii. 10, 13. This he did by "giving himself a ransom" for them, 1 Tim. ii. 6, which no created being could do. All this great and precious truth, this glorious news for perishing sinners, is concealed from the view of the needy, by the cold, heartless speculations of Unitarianism. It would rob guilty sinners of the last hope of mercy and of pardon, or God of his immutable justice. It would rob the world of salvation, by degrading the Divine Saviour to a level with creatures, and leave a whole race to hopeless, endless despair. Pause, I entreat you, in this mad career. In the name of my perishing fellow-sinners, before you rob us of our hope, which the true, real Deity of Christ affords us, tell us how a sinner can be just before his God. Tell us how God can be just and yet justify the sinner. Until Unitarianism can answer these questions, and point us to a *Saviour* who answers the demands of the law of God as set forth in the Bible, upon whom an enlightened and awakened conscience can rest in peace and joy, as it does in the God-man Saviour, the Lord Jesus Christ, it comes in vain to demand our credence for its vain speculations. We, as starving beggars, cry for bread, and you coldly offer us a stone. We, as perishing, guilty sinners, cry for salvation, and you offer us a cold system of ethics, without a word about the salvation we want. Our reply to all this is, we want salvation. Show us some Bible plan of salvation for sinners in Unitarianism, before you ask us to believe it, or to forsake the reasonable and scriptural plan of salvation, through the atoning sacrifice and perpetual intercession of the God-man Christ Jesus.

Hating your pernicious and destructive errors, but loving your precious, immortal soul, my earnest prayer is that God may avert the evil your publications are adapted to work, enlighten your eyes in the knowledge of the truth as it is in Jesus, bring you to a saving, justifying faith in the atonement of the Lord Jesus, renew and sanctify your heart by the energy of his Holy Spirit, and with sincere desire for your present and eternal welfare, believe me in what I have written, to be at heart your truest friend—

A Bible Christian.

IV.—*The Bethune Society.*

This Society was originally formed in December, 1851, with the view of encouraging literary, scientific, and other useful pursuits among the educated natives. For a few years, its proceedings were characterized with considerable vigour, and apparently crowned with not a little success. Lectures, marked by no ordinary ability, were delivered at its monthly meetings, both by European and native gentlemen—distinguished, in their several spheres, for their talents and their learning. It has had for its Presidents, such men as Dr. Mouat, Hodgson Pratt of the Civil Service, Colonel Goodwyn, and Mr. Hume, Magistrate of Calcutta. But, notwithstanding these early successes, and in spite of every effort put forth by zealous friends, the Society, for the last two or three years, was evidently declining, if not rapidly sinking into premature decrepitude and decay. Its last President, Mr. Hume, a man of acknowledged ability and energy, became unwell, and was constrained to return to England for the benefit of his health. In these circumstances, it was resolved by the more active members and friends of the Society in June last, earnestly to ask Dr. Duff to undertake the Presidency of the Society, with a view, if possible, to restore and augment its efficiency.

With great reluctancy, owing to his many engagements, yet animated by a desire for native improvement, Dr. Duff at last consented, in the event of certain conditions being realized, to try the experiment. What these conditions were, and how they were eventually conceded, will best appear from the following extract from the proceedings, as published with the attesting signature of the Secretary.

At a Monthly Meeting of the Bethune Society, held at the theatre of the Medical College, on the 11th August, 1859.

The Rev. A. Duff, D. D., L.L. D., in the chair.

Read and confirmed the Proceedings of the last meeting.

After some other preliminary business, Dr. Chevers brought forward the following motion, which was seconded by Baboo Nobin Kristo Bose:

"That the meetings of the Society shall hereafter be held on the second Thursday of every month, for six months, from the beginning of November, until the beginning of April; except on special occasions, when gentlemen, desirous of reading lectures during the vacation, may be permitted to do so with the consent of the President and officers of the Society."

An amendment was then proposed and seconded, simply to the effect, that the Society do now adjourn to meet on the second Thursday of November next.

The nature and object of these motions having been severally explained by the gentlemen who proposed them, and all the members present having been earnestly solicited by the President freely to express their minds on the subject, if they had any objections or suggestions to offer :—

The original motion and the amendment were duly put to the vote; whereon the amendment was rejected, and the original motion carried.

Dr. Chevers then brought forward a motion that Rule 5th should be altered thus:

"The grand and distinctive object of the Society being to promote among the educated natives of Bengal a taste for literary and scientific pursuits, discourses written or verbal, in English, Bengali, or Urdu, may be delivered at the Society's meetings, on any subject which may be fairly included within the range of general Literature and Science."

By the Mover and the President, it was explained at considerable length, and with great emphasis, that the design of this resolution was not to effect any change whatever in the organic constitution or fundamental objects of the Society, as originally formed. The purpose of all who were concerned in its welfare and prosperity, was to maintain these inviolate. However important in themselves and in proper time and place, the subjects of cotemporary politics and controversial theology as debated among the different classes of religionists, it was felt by all that an institution, like that of the Bethune Society, did not furnish the fitting arena for discussions on the topics which these involve.

But the term "religion" was not restricted to what is ordinarily understood as a special revelation from God, or a divinely revealed and consequently authoritative system of faith and worship, such as, with or without satisfactory evidence, large classes of mankind believe their respective forms of faith and worship to be. It was also constantly applied to what is understood by Natural Religion, or a belief in the being and perfections of God, the Creator of all things, and the Moral Governor of the Universe. This being a subject on which all were professedly agreed, it was never understood in practice, that a proper allusion to it, on any fitting occasion, was prohibited. It was religion in the former sense, about which members differed, and not religion in the latter sense, about which all were substantially agreed, which it was the design of the original law to exclude from discussion by lecturers and speakers in the Bethune Society. But to many, the original law, as hitherto worded, appeared, if strictly interpreted, to forbid allusion even to the being of a God, or to any indications which the works of Creation might exhibit of His wisdom, power, or goodness. Hence it was that the Society, in various influential quarters, came to be stigmatised as a godless or Atheistic Society; and many men of high intelligence and tender consciences were, in consequence, positively prevented from joining its ranks. Since therefore, such an interpretation, though seemingly consonant with the wording of the original rule, did not appear to be accordant with the real sentiments and design of its framers, or with the actual practice

of the members in times past, it had been felt that, by the retention of it in its primary form, the Society was doing injustice to itself, injuring its good name, and excluding an accession of influential membership. It was to obviate these and such like objections and difficulties, and, if possible, ensure the countervailing advantages, that a slight change had now been proposed, not in the real intent and substance, but only in the wording or verbal expression, of the original law.

Dr. Chevers's motion having been seconded by Baboo Koylas Chunder Bose, was put to the vote, and carried.

Agreeably to the arrangements thus adopted, the Society recommenced its sittings, in the great Lecture Room of the Medical College, on Thursday evening, 10th November last. There was, on the occasion, an overflowing attendance of European, East Indian, and native gentlemen. The main business of the evening was to hear the Introductory address of the President, in which, according to previous advertisement, he was to descant on "The Origin and Progress of the Society;" note "the position which it should occupy among native institutions, and the distinctive ends which it ought stedfastly to pursue;" announce, at the same time, "the arrangements which had been made for a course of public Lectures, on important subjects, during the ensuing cold season;" and present, "for the adoption of the members, a new scheme which, in addition to the Lectures, might tend to render the labours of the Society more efficient than heretofore, and consequently more productive of practical tangible results."

The nature and scope of the address, thus delivered, will be found in the following epitome of its contents, published officially by the Secretary among the proceedings of the evening:—

The President then delivered an address in which he took a retrospective view of the rise and progress of native education; the difficulties with which its advocates had, at the outset, to contend; and the slow but sure triumphs which had gradually crowned their efforts. In connection with this subject he made special reference to the inestimable services of the late celebrated Rajah Ram Mohun Roy, whom it was his privilege to know personally, and whose zeal, energy and devotedness, as a Hindu Reformer, he had learnt to appreciate and admire. He also took occasion to dilate, at some length, on the essential requirements and characteristics of a sound education; showed abstractly, on the grounds and principles of mental Science, how it necessarily implied a full and harmonious development and regulation of all the powers, affections, and sensibilities, intellectual, emotional and moral; and illustrated, by specific examples from General History and Biography, the evils which accrued to the individual and to society at large from a disproportionate development of the different sets of faculties and susceptibilities of the human soul, and the consequent mal-adjustment as well as mis-direction of its practical energies.

The President next reviewed, at considerable length, the rise and progress of the numerous Native Societies which had successively sprung up as the natural offspring of an education which had awakened into activity the dormant intellect, unfolded its latent capacities, liberated it from the crushing thraldom of mere traditional and reasonless authority, and imbued it with a vital power and resistless tendency to shoot out freely, in all directions, into the circumambient atmosphere of truth and reality. However ephemeral some of these might have proved, and however wild or extravagant the views and opinions propounded by some of their members, they were all working, consciously or unconsciously, towards ultimate good of some kind. Any thing was better than stagnation and death. The cyclone or hurricane was preferable to the still, heavy, leaden atmosphere, surcharged with the invisible influences of plague and pestilence.

He next adverted to the past history, present state and future prospects of the Bethune Society. It owed its origin to the sagacity and philanthropy of Dr. Mouat, a man, whose eminent services in the cause of Native improvement he had never seen adequately prized or duly acknowledged. Education had borne its first ripe fruits; the first and still surviving *alumni* of our different Colleges had now become heads of families, chiefs of departments in offices of State, independent men of business on their own account, or managers of their own ancestral property. Were they to abandon the literary, scientific, or philosophic tastes which they had acquired; and from the want of suitable incitements, again sink back into a state of mere animal or vegetative existence? To prevent so fatal an issue, it was felt that a Society of a higher order ought to be instituted, which might furnish the needful means, appliances, and stimulants, adapted to the higher capacities of more mature and experienced minds. Hence, doubtless, the origin and object of the Bethune Society,—a Society, so denominated, to perpetuate the memory of a man, who, with purse and hand, laboured more strenuously than any other of his rank and station in our day, to raise the natives of this land, intellectually, socially, and morally, to a higher and nobler platform, than any heretofore occupied by them in the great amphitheatre of the world.

The bright early promise of success and the causes of subsequent declension were then distinctly pointed out by the President. The records of the Society, which he had carefully looked into, bore unmistakeable evidence that there was no lack of talent in its membership, —a membership including upwards of three hundred of the very *elite* of the educated native community. He had noticed with regret that various schemes for quickening and sustaining the interest of the members in the grand objects of their association had, after trial, proved comparative or total failures. The only one which had hitherto survived with any degree of definiteness and constancy, was the monthly lecture, which it was intended might always be followed by suggestive remarks, or free and frank discussion, on the part of those present. This branch of the system ought not only to be maintained, but if possible galvanized into fresh vital energy. He was happy to

say that, in this important department, he had succeeded in securing the services, as lecturers, of some of the ablest and ripest of our Calcutta *Savans*.

At the monthly meeting in *December* next a lecture, on the now famous " Dr. Livingstone and African enterprise," would be delivered by Babu Nobin Kristo Bose, who had already favoured the Society with some admirable dissertations. In *January*, a lecture " On the principles of historical evidence, and the paramount importance of the study of history to the educated natives of India," would be delivered by Mr. Cowell, Professor of Literature in the Presidency College and Principal of the Sanskrit College,—a man every way competent to the task, a man, too, deservedly esteemed and beloved by all who had the pleasure of his acquaintance. In *February*, a lecture on " Sir Isaac Newton, his discoveries and his character," would be delivered by the Venerable Archdeacon Pratt, one of the greatest, if not the greatest of our Indian mathematicians, and, alike on the score of scientific and moral attainments, the fittest to grapple with so magnificent a theme. In *March*, a lecture on " Hannah More and female education," would be delivered by Mr. Macleod Wylie, who had already honored the society with one of the most stirring addresses to which it had ever listened, and whose benevolent heart as well as enlightened understanding pre-eminently qualified him successfully to handle a subject so fraught with domestic and social interest to the teeming millions of India. And in *April*, he expected that a lecture on " The rise and progress of the Arts, with special reference to Oriental as well as Western Architecture," would be delivered by a gentleman who had laboured more than most others to forward the objects of the society, but whose absence at present in the North-Western Provinces precluded him from being more explicit in the terms of this announcement.

The programme of lectures thus unfolded having gained the marked approbation of the members, the President proceeded at some length to propound another set of measures, which he earnestly hoped would meet with similar approbation. Many of the more intelligent members of the Society had often complained to him that they felt as if they had nothing to do; and that, having nothing to do, their interest in its proceedings had gradually declined, and, in some cases, had reached the zero-point.

To obviate this reasonable complaint, and secure some of the principal objects for which the Society had been originally organised, he proposed that, after the model of some of the greatest and oldest Associations of mankind in Europe, the members should divide themselves into different sections, for the prosecution of special inquiries and the cultivation of particular branches of liberal, useful, and professional study,—that all members should be allowed to choose freely the section or sections to which they would like best to belong, and whose labours, from congeniality of tastes and predilections, they might deem themselves most competent, effectually to aid—that each section should be headed by a President, European or Native, assisted by two Secretaries, one of whom ought to be a native gentleman—that

the President and Secretary of the Society, with a view to harmony and uniformity of operation, should be *ex-officio* members of all the sections—that every member of a section ought to be encouraged, and expected to contribute his mite, were it but a single item of statistical intelligence, to the general stock of information, accumulating in the hands of the Secretaries,—that the information thus collected, as the conjoint result of the labours of all the members, should, in due time, be classified, arranged and condensed into an *annual* Report, to be presented at a General meeting, with attendant documents and epistolary communications for the benefit of all, and that a special meeting, for such end, might be held successively, during each month of the Session, for the separate reception and consideration of each of the six reports, intermediately between the ordinary statutory meetings of the Society.

After explaining considerably in detail the manifold advantages to be expected from such an arrangement; the grounds of a general and special kind, which suggested to his own mind the selection of departments, with some of the distinctive ends to be pursued by the different sections, and the possible modes of successfully pursuing them;—he formally proposed for acceptance the following scheme.

1st.—A Section on "General Education;" which, if sanctioned, Mr. Woodrow was willing to head.

2nd. A section on "Literature and Philosophy," which Professor Cowell was willing to head.

3rd.—A section on "Science and Art," which Mr. Smith, Professor of Natural Science in the Engineering College and Registrar of the University of Calcutta, was willing to head.

4th.—A section on "Medical and Sanitary Improvement," which Dr. Chevers, the distinguished Secretary of the Director General, Government Medical Department, was willing to head.

5th.—A section on "Sociology,"—recently elevated to the rank of a Science and replete with practical benefits to man,—which the Rev. J. Long was willing to head.

6th.—A section on "Native Female Improvement;" inclusive of all that tends to improve and elevate the Female mind and character, which, from the very peculiar and delicate inquiries it involved, a Native gentleman of the highest qualification, Babu Kissory Chund Mitter, was willing to head.

The scheme, thus propounded with much fulness by the President, having met with instantaneous and cordial approval, he next went on to state that all the members ought forthwith, and without any delay, to intimate to the Secretary their choice of a section or sections, so that, at next meeting, it might be possible to announce the complete organization of all the sections, which thereafter, in generous rivalship, might proceed to work with all the freshness of new zeal, determination of indomitable perseverance, and the fire of all-conquering energy. If they did so, they would gain many noble ends. They would no longer be passive recipients, but active cultivators of useful knowledge. Theirs would no longer be thought-imitating or thought-repeating minds, but thought-originating, thought-producing minds.

Their opinions or beliefs would no longer be received merely on authority, or simply because they had immemorial tradition in their favour. They would be saved from confounding due reverence for antiquity with a slavish devotion to antiquated barbarisms; or a true liberty of thought and independence of mind with the delirium of an unballasted judgment and the fanaticism of wild and reckless speculation. As independent thinkers they would not, on the one hand, unhesitatingly embrace any doctrines or sentiments, merely because they were received and accredited by others before them; neither, on the other hand, would they unenquiringly reject any doctrines or sentiments, simply because they happened to be ancient, or foreign, or reputed to be wholly new. No; as original and independent thinkers of the genuine Baconian stamp, they would intelligently resolve to admit first principles and the indisputable validity of the facts of consciousness. With such an axiomatic basis, common to them and all mankind, they would proceed to examine calmly and diligently for themselves; ponder the evidence, alike of observation and experiment; weigh all testimony, written and oral; analyse and test all processes of reasoning; strive to detect and expose latent and insidious fallacies. Then, as the result of patient, assiduous and well-conducted enquiry, they would be prepared, reflectively and with a clear conscience, to reject or embrace doctrines and facts, as the case might be:—if properly substantiated or sufficiently proved, heroically to embrace them, were the whole world to rise up in violent antagonism;—if not properly substantiated or sufficiently proved, as heroically to reject them, whatever might be the amount of mere traditional authority in their favour. Let the members of the different sections only pursue such a sober, wise, and judicious course as this, in all their enquiries and investigations, and the aggregate result could not fail to redound to their own individual credit—to the honor of the Society and the unspeakable benefit of their native land. Scorning the vulgar arts of senseless ridicule, sardonic sarcasm, cynical misrepresentation, low-minded sophistry, and heartless abuse, they would then produce materials for an *annual* volume of Transactions, abounding with so much of what was substantial, or even original and new, that its appearance might be hailed as a valuable accession to the stores of literature, science and art, by all the learned Societies in the world. And then, too, might the Bethune Society, under that or any other name, attain to its true attitude among native institutions, and exhibit, with respect to them, the same relative position that is now so grandly occupied by the Institute of Paris, or the Royal Society of London, among the literary and scientific associations of France and Great Britain.

The President, having brought the expository portion of his address to a close, and having found all his proposals fully and cheerfully responded to, concluded with an earnest appeal to the reason and conscience of all present. He rapidly glanced at the past condition of humanity throughout the world: shewed how, amid alternate sunshine and storm, ceaseless ebbings and flowings, never-ending progressions and retrogressions, there might be said to be signs and

symptions of progress, or manifest tendencies towards progress, on the whole. But, even were it otherwise; were things everywhere getting worse instead of better; were the hand on the dial of human destiny, for a time, going backward instead of forward; were the hideous vices, depravities and crimes, which now degrade and brutalize whole tribes and nations, to become, for a season, more hideous still;—all this would not for a moment shake his own faith in the ultimate regeneration of the race of man. For this confidence he had vastly stronger reasons than any which he could there well unfold. But it was the delight of his own heart to ruminate upon them, and, in them, to see the prolific seeds of promise for a bright and glorious future. Then, after expatiating, with considerable amplification, on the magnificence of the changes, which, through adequate agencies and instrumentalities, and under the overruling providence of a gracious God, he firmly expected to be one day consummated throughout the earth, Dr. Duff wound up by saying, that, to be privileged to contribute, were it but a single drop, to the confluence of the many streams which would swell and spread out into such an universal ocean of peace and harmony, joy and blessedness, were an honor worth living for; and that, to that sublime honor, all the members of the Society might, by a course of earnest, resolute, wise, self-denying, patriotic action, hopefully aspire.

It appears, from the concurrent testimony of all present, that the Address, which occupied an hour and a half in the delivery and of which the foregoing is evidently but a rough and meagre outline, was not only well received, but throughout cordially responded to. It is, therefore, to be hoped that the Society, which had well nigh become a shattered wreck, may, after being thus thoroughly repaired and conspicuously launched anew, be privileged prosperously to pursue its noble voyage of inquiry and research over the boundless ocean of intellectual, moral, physical and social life—and that, freighted with the produce of many realms, visited in its onward course, it may long continue to enrich them all with its superabounding treasures of mental and moral wealth.

Poetry.

HYMNS FOR THE PRESENT.

"Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time, is come."—Psalm cii. 13.

I.

"He breathed on them, and saith unto them, Receive ye the Holy Ghost."—John xx. 22.

They met, they prayed, and silence fell
Upon that little throng,
While thoughts too deep for words to tell
Swept mournfully along.

Through the closed doors a tremor came,
They looked up from their gloom,
Unchanged,—in word and look the same,—
Their Master trod the room.

And peace, the peace He erst bequeathed,
Calmed down the tempest-tost,
While soft as music low He breathed,
"Receive the Holy Ghost!"

Our Lord, our Master! we are here
With waiting spirits bowed,
Invisible, yet be Thou near,
Felt through this earthly cloud.

And breathe Thou on us, that we too
The Comforter may feel,
Settling upon us as the dew
On Hermon's holy hill.

Now;—now;—our yearning grows so deep;—
So long our full heart's sigh;—
As spring's breath upon earth's cold sleep,
Breathe on us, or we die.

II.

"I will pour water upon him that is thirsty, and floods upon the dry ground."—Isaiah xliv. 3.

We thirst: our journey has been long
Uncheered by fountain, well or rill,
Our lips have almost lost their song,
Aye and anon our eyes o'erfill;
Thy promise stands:—"On those who thirst
The water streams shall freshly burst."

The ground is very parched and dry,
The green has faded from the grass,
No rainy shadows gloom and fly,
Leaving sweet fragrance as they pass;
Yet still the word is ever found:—
"Floods shall o'erflow the arid ground."

We wait to hear the sound of rain
Come speeding o'er the distant sea;
We know our waiting is not vain,
What Thou hast spoken that shall be;
But lest our spirits fail, do Thou
Delay not; send and save us now.

III.

"Glorify Thy Son."—John xvii. 1.

Worshipping in sweet accord
Our triumphant risen Lord,
Thinking of God's love and grace
Manifested in Christ's face,
Pray we now, in spirit one;—
Father, glorify Thy Son!

Make us like Him: let us feel
Over us His likeness steal;
Give us strength to put our feet,
Where we His bright traces meet;
Let in us His will be done;—
So, O glorify Thy Son!

Send Thy Spirit down to win
Sinners from the power of sin;
Crown the Cross with wondrous light,
Let it draw the whole earth's sight;
Thus, where'er Thy sunbeams run,
Saving, glorify Thy Son!

Though our sins before Thee rise,
Pleading with ten thousand cries
Not to hear our prayers, when we
Come to Thee on bended knee,
Still, for all that Christ has done,
Father, glorify Thy Son!

Missionary and Religious Intelligence.

1.—Caste Bigotry at Ahmednuggur.

The inhabitants of Ahmednuggur lately petitioned the Magistrate, Mr. Fraser Tytler, to debar the native Christians from all access to the public wells. The following was the Magistrate's decision, in reply to this petition :—

"The main statement in this petition is untrue. Vishnu Punt's wife is not a Mhar or woman of low caste. Vishnu Punt is a Brahman, converted to Christianity. His wife is a Kunbi, also converted. Before conversion he and his wife had full right to draw water from the tank in question. He has not forfeited the above right, or any other, by his conversion to Christianity. On the contrary the law ensures him every right which he possessed before his conversion to Christianity. This law will be enforced, and those acting contrary thereto punished. In Bombay and in many other places 'all classes of the community, Christian converts, Hindus and Muhammadans, have free access to all the public tanks and wells.' Petitioners seek to debar Vishnu Punt and his family from the use of the public tanks, solely because he is a Christian. But it is well known that if a Mang or Mhar woman marries a Musalman, she is allowed to use the tanks in right of her having become a Muhammadan. Cattle, horses, donkeys, prostitutes, &c., have all access to the public tanks; and yet this common and obvious right petitioners seek to deny to a man whose high respectability they themselves dare not and cannot gainsay."

This decision had the sanction of Government. The promulgation of it produced no little excitement in Ahmednuggur, and the shops throughout the city were closed from Sunday the 16th October to Thursday the 20th inclusive. It must not be supposed that this was the voluntary act of all the shopkeepers. Persons of influence went round and charged them that, as they would avoid a great curse, they must close their shops. If they refused to comply, they should be stigmatized as the offspring of Christians. Accordingly, all classes, Musalmans as well as Hindus, shut up their shops. There was further some talk of sending a petition by telegraph to Lord Canning, but we believe there was some difficulty in the way of their doing this. The inhabitants all deserted the public wells to which there was any probability of the resort of Christians. Moreover they instituted *anushthans*, or special ceremonies in the presence of idols by Brahmans paid for the purpose, to bring about the discomfiture of the native Christians. Some of the more prominent of the native Christians were singled out and commended by name to the special wrath of the gods.

It is quite true that a Mhar woman who marries a Musalman, enjoys immediately free access to the public wells, from which up to the present time all native Christians have been rigorously excluded. There is a Mang woman in Nuggur belonging to the Christian community, whose sister is married to a Musalman; the latter has access to the wells, the former has not. This one fact speaks volumes as to the degree of concession made to the caste prejudices of the Hindus by the Muhammadans and by the British. There is one religion upon which all are now agreed to put the stamp of a peculiar opprobrium, and that is the Christian religion; and the petitioners of Ahmednuggur have done neither more nor less than humbly petition the Christian Government of this country, to declare authoritatively that the Christian religion is the most opprobrious of all religions. And they actually expected to succeed; were intensely disappointed because Christians were permitted to enjoy the rights enjoyed by other classes of the community generally. What an idea must the people have of the indifference of Government to all religious principles! The authorities deserve

great credit for their present decision. It is to be hoped that none will take up the idea that caste among Christians is recognized by the Government, or that a converted Mhar or Mang will be excluded from the public wells, while a converted Brahman is not.

We have great satisfaction in appending to the above remarks, the following Resolution of Government on the petition of Anundrao Babajee Deshpandey and other Hindu inhabitants of Ahmednuggur:—

"The Magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednuggur. The petitioners should be reminded that, by their own showing, the fountains in question were established by Muhammadan kings; and that in the days of those kings no Hindu would have dared to suggest that they were polluted by being used by Musalmans. If they could be used without pollution by any Dher or Mang who embraced the Muhammadan religion, how can they be polluted by the use of Christian converts? The petitioners have forgotten their own Shasters, which declares that the caste of the Ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation which expressly states that *none* should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same Faith which the Queen not merely acknowledges, but of which she proclaims herself the Defender."

This is an admirable letter, and we rejoice to see Government taking up its true position with reference to caste. The demand of the petitioners is severely but justly characterized; and we hope that the rebuke thus administered will be sufficient to deter the natives of this country, henceforth, from asking Government to affix a stigma to the profession of Christianity.—*Bombay Guardian.*

2.—ANNUAL MEETING OF THE AHMEDNUGGUR MISSION.

The *Bombay Guardian* for November 5th contains an account of this meeting (which took place towards the end of October), and the following extracts will, we trust, interest our readers.

Many of these Christians now met for the first time their brethren according to the flesh, of whom they had heard in their distant villages; others who had not seen their brethren in Ahmednuggur for many years, now came to tell what the Lord had done for them, and to hear of what the Lord had been doing in other parts of the field. One who spoke, had been upwards of thirty years in the church; having been converted before any of the missionaries now here had left America; and he spoke of it as a joyful and refreshing sight, to see such a goodly gathering of native Christians, contrasting it with the time when he stood forth from his fellow Brahmans and from the heathen, almost alone, to confess Christ.

There have been this year ninety-three members added to the churches connected with the Ahmednuggur Mission; a larger number than in any preceding year.

An interesting incident was related by one of the speakers, now a catechist, but who some years after becoming a Christian continued to follow his trade of a Goûndi or mason. A few years ago he was in a certain village and there learned that a couple of young men had come there for the purpose of establishing a school among the Mahars, and were wishing to have a school-house built. Their names were Vishnu Punt and Kassimbhai. (They are now both Christians; the former is in charge of the second Church at Ahmednuggur, and the latter is one of Mr. Barker's assistants.) Hearing that they were looking for a Goundi, he went to them

and offered his services. They asked him who he was; he told them that he was a Christian. They asked him why he had become a Christian; and he told them why, bringing out the great facts of the Gospel. They said, No, you have left your religion and joined the Christians for the sake of a maintenance. He replied, not so; for I maintain myself now, as I did before, by my own labour. They told him that he had done a wrong and foolish thing in embracing the religion of these foreigners. These young men were deists; they had lost all confidence in Hinduism, but they there equally persuaded that Christianity was without any foundation. They thought it not good that the missionaries should have all the credit of seeking to elevate the masses of India, and they had been stirred up by their example to undertake with others to do something for the more degraded classes of their countrymen. They expressed themselves very freely to this Christian Goundi, especially in endeavouring to show that Christianity had no claims upom them: and he with equal freedom answered their arguments and preached Christ to them. He told them at parting that he would pray for them, and that be believed that a day would come when their eyes would be open, and they should become Christians; a prophecy which they at the time derided as purely ridiculous, but which has been since fulfilled. What specially gave interest to this narrative, was the fact that the parties were there present, known and loved of all.

On the Sabbath, a Kunbi and his wife were received by baptism into the second Church. This man is a coppersmith by trade. An interest in Christianity was first awakened in him by the accounts of the sufferings and death of native Christians in Northern India, in the late mutiny. He wondered that they should be willing to suffer indignity, imprisonment, hunger and violent death, rather then renounce Christ; and he conceived a desire to know something about a religion that was capable of nerving the hearts of men and women to the endurance of such things. He has been for a year or more under instruction and in intercourse with the native Christians, though continuing to live at his house in the town. His wife partook of his convictions, and made progress as rapid as his own in the knowledge of the word of God. After examination, it was decided on Sabbath the 23rd ult. to receive them to the Church. As soon as it was known in the town that he was definitively about to join the Church of Christ, he was compelled to leave the house in which he was residing, and his goods were thrown out after him. Some two hundred persons followed him and his family to the house of a native preacher; they however made no disturbance, but listened quietly to some words addressed to them by the preacher, and afterwards dispersed. The man and his wife were baptized on the 30th. They have both been for some months passing through a pretty severe ordeal, and we may hope that the Lord will give them grace to endure unto the end.—*Ibid.*

3.—Decease of the Rev. H. Thomas, and of the Rev. R. Eteson.

Many of our readers will learn with deep regret the decease of the Rev. H. Thomas, for many years chaplain of the Old or Mission Church, Calcutta, and afterwards for two or three years in the Punjab, at Jhelum and Murree.

He was of English parentage, though brought up in Dublin, (where his father held an office in the Ordnance, we believe, under the viceregal government). He graduated as M. A. in the University of Dublin, was ordained in the Irish Church, and for a short time held a curacy in King's county. He subsequently came to London, and became assistant to the Rev. Henry Melville at the Tower. Whilst there he was appointed Chaplain to Sir Peter Laurie, when Lord Mayor, and he it was, perhaps, that obtained for

him a chaplaincy under the late East India Company. He arrived in April, 1843, and was for some time officiating chaplain at the Fort, and at St. James's in Calcutta, during the absence in England of the Rev. R. B. Boswell. In 1844, he married Dorah, the only daughter of Archdeacon (now Bishop) Dealtry, and was appointed junior chaplain to the Old Church, where he continued, until the breaking down of his health, in 1854, obliged him to go to the Cape. Returning thence in 1855, he, after some little delay, and a temporary appointment to Kidderpore, rejoined his former congregation at the Old Church, as junior chaplain, the Rev. H. Hutton being senior. His health, however, continuing but poor, he was, at his own desire, appointed to Jhelum and Murree in 1856, and finally went home in April, 1858. In England he was engaged successively in several temporary cures, until early in the present year, he obtained the small incumbency of the District Church of Christchurch, West-Fordington, Dorsetshire; but scarcely enjoyed it, for on the 6th of July he breathed his last.

His decease was very unexpected. On June 30th, he appeared ill, but did not feel seriously so himself, although that night he became really ill. Still he held up; and up to the afternoon of Saturday, July 2nd, contemplated preaching on the next Sunday, as usual. He was quite unable, however. His Physician seemed to think one of his lungs seriously diseased, as his breathing was difficult. That night he became much worse; but on the Monday and Tuesday, he rallied a little. It was only temporary, for on Wednesday morning his last hour was evidently drawing near. He much enjoyed prayer; arranged some of his affairs; and took leave of those of his children that were with him. Afterwards he prayed for his wife and children, his friends, and his people, until his intellects began to wander, and his speech to grow incoherent, but still preaching, sin, salvation, seemed to be most in his mind. At length about 4 o'clock, P. M., on July 6th, he "literally fell asleep, without a struggle, a groan, or even a sigh." He has left a devotedly attached widow, and five or six children, the eldest little more than thirteen years of age.

The Rev. Ralph Eteson, for some years Chaplain of the garrison in Fort William, Calcutta, died suddenly at York on July 18th, 1859. He was a native of Yorkshire, (we think of the town of Knaresborough,) where his father was in business.

It was Mrs. Eteson's declining health, that led him to return to Europe on furlough, in 1853, and eventually to resign the Indian service. He had a small cure for some time in his native county, but feeling the sphere an inadequate one, he latterly desired to leave it for a larger. In July last, Mrs. Eteson and he were on a visit at Ripon. He came alone into York to preach a sermon there on Sunday, July 17th. He preached, it is said, a very beautiful sermon, and afterwards retired to rest at the usual time, still in York, ordering an early breakfast for the Monday morning, before returning to Ripon. On the Monday, he rose at 6 o'clock, and went into his dressing room. But not appearing at 10 o'clock, the mistress of the house went upstairs to see if he was ill. She found him on his knees by a sofa, with his head bent forword over his clasped hands, and his Bible open besides him. He was dead, and quite cold. His passing away seems to have been most peaceful, as well as sudden.—*C. Intelligencer.*

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